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November 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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PSALM ONE HUNDRED

Make a joyful noise unto the Lord,
all ye lands. Serve the Lord with glad-
ness: come before his presence with sing-
ing. Know ye that the Lord he is God:
it is he that hath made us, and not we
ourselves; we are his people, and the
sheep of his pasture. Enter into his
gates with thanksgiving, and into his
courts with praise: be thankful unto him,
and bless his name. For the Lord is
good; his mercy is everlasting; and his
truth endureth to all generations.

Paul Mann

What Can We Expect from the Seventies?

By William Kuhns

The seventies are anybody's guess. Speculating on the seventies, just after the tumult of the sixties, makes any prophet have a queasy feeling. Who could have predicted the assassinations; the movement of young and blacks from hope to disillusion to cynicism and rebellion; the enormous triumph of the moon against the backdrop of the Vietnam debacle? If the seventies promise events on such a grand scale, only the most imaginative science fiction writers could give us the vaguest of hints. But assuming that trends which have appeared in recent years will continue and perhaps come to dominate the landscape of the coming era, here are some speculations:

Emergence of the New Generation

The kids who grew up in the sixties, who rallied at colleges and joined the Peace Corps and bussed to Mississippi, will be the bankers, the doctors, the teachers, and the middle management of the seventies. They won't be running the system, but increasingly they will be filling it, and that itself will make the difference. The idealism that characterized the early and mid-sixties hasn't all soured into rebellion. Increasingly there are lawyers more interested in challenging a city's real-estate practices than bleeding their clients; teachers who aren't apt to cling to the textbook; young political assistants who are learning how to budge city hall. This new breed is less patient and more committed to change than earlier generations. And if the political or legal or educational systems won't bend for them, they will search hard for ways of slipping past them.

Polarization

The sixties made us aware how far apart from one another we really are. Urban and rural. Blacks and whites. Parents and their children. Radicals and liberals. In recent Los Angeles and Minneapolis mayoral elections the dominant vote was white backlash. Long hair has become a symbol to which people react violently — as witnessed in the movie, "Easy Rider." Unless a powerful and highly popular leader arises — an unlikely prospect — the country's polarization will probably continue: resulting, perhaps, not only in the counter-culture of the young, but in a continuous splintering of that counter-culture, into black nationalists, the radical young, and the anti-technological young who flee to drugs and communes. The net effect may be a broadening of cultural values or — again, witness "Easy Rider" — a rise in intolerance and bigotry.

Power and Willpower

Can we stop air pollution and the wrecking of the land? Can the poor of our society be entered successfully into the affluent American economy? The seventies will probably spell out the decisive answer, showing either that the gargantuan corporations have assumed too much power and need answer to no one, or that new, more localized forms of power are possible and workable. The question of power is a crucial one for the seventies, after a decade when university presidents, police chiefs, mayors, and the occupants of the White House have faced the recognition that their power on paper didn't equal their power in fact. With television, the abuses of power are glaringly evident, and people feel increasingly distant from the decisions that govern the air they breathe, the food they eat, the way their sons will die. The American political system may or may not be workable in today's technological age; more than the sixties, the seventies will tell.

Rebellion

Is long hair rebellion, or simply a hairstyle? Do people smoke marijuana because it is illegal, or because they feel it gives some peace to a war-ridden time? If the colleges were the generations' battlefields of the sixties, the high schools may be the battlefields of the seventies. And the battles are likely to be more tactical, more successful, since the high school students have been learning from the mistakes of the college revolts.

The generation gap is becoming as American as violence and apple pie, and it is likely to find new forms, and perhaps new organization in the seventies. The young are wise to Thomas Wolfe's dictum: You can't go home again. And while the SDS claims that they can stretch rebellion into revolution, that is unlikely in a society as organized, affluent, and satisfied as ours. Drugs, communes, and guerrilla tactics aimed at the power structure will probably become standardized forms of rebellion in the seventies.

New Political Alliances

Sometime in the seventies Chicago, Washington, Baltimore, Cleveland, Detroit, and other major U.S. cities will witness the consequence of twenty years of suburban exodus: over fifty percent of the voters in these cities will be black. The implications may not become obvious immediately, but no doubt will, by the 1980's, change the face — and perhaps the structure — of city governments, perhaps the very fabric of

the political process itself. It won't be the surface difference between a white mayor and a black mayor; but more likely the transformation to a new political consciousness — a profound concern, for example, for economic freedom in the ghettos. The older political parties may give way to newer organizations, from the militant Black Panthers to the reactionary groups emerging throughout the cities and suburbs of the nation.

Science and Technology

"The quiet revolution" — in chemistry, biology, medicine, virtually all the sciences — has been going on about us in the 1960's and will, if anything, mushroom in the seventies. Many scientists feel sure that by 1980 they will have localized the virus which prompts cancer, and may begin inoculations against it. At the same time, drugs for restructuring the DNA molecules — the cell's memory bank — may be developed, even used experimentally. Scientifically, the seventies will bring us far closer than any previous decade to the tools which may transform society into a utopia — or into Huxley's dark nightmare.

The sixties saw the incredible growth of the computer; the seventies will be a decade of far-ranging experimentation with its uses. More than the wiretap or bug, the computer may — unless drastic steps are taken, such as a privacy amendment to the Bill of Rights — spell an end to privacy for most people in America. A person's total history — financial, academic, social, psychological — will be at instant access, though presumably for only a limited few. Who needs Big Brother if an IBM 3800 with a warehouse of memory banks can do the trick instead?

The Group Style

The sixties saw a growing consciousness of the group: in group dynamics and group therapy of institutes like Esalen; in a change of TV and movie heroes from individuals to groups ("Mission: Impossible," "Bonanza," "Bob & Carol & Ted & Alice"); in musical rock groups; in the popularity of brainstorming and group approaches to business management. The seventies could witness a reaction against this trend, though that seems doubtful. Small groups, rarely larger than ten, will tend to become a major cultural phenomenon: in the schools, in business, in leisure, even in sex. It is not that America is relinquishing its sturdy tradition of individualism, but simply relocating it within a strong group context.

Television

Technology, in the seventies, will change television, threaten the existence of movie theaters (as it already has of the stage), and in effect broaden the options for people at home. Cable TV, perhaps pay-TV, RCA's new device, "SelectaVision," and CBS's Electronic Video Recorder (both of the latter TV playback systems, with tape decks) will make it possible to see first-run movies, ballets, Broadway musicals, without leaving home. The full impact of these new systems and devices will not be felt until deep into the

seventies, but most likely they will shift the economic structure of television and broaden the network fare. In the seventies the networks will face what the movie studios faced in the early fifties, when television appeared. Here the impact will be greater than it was then (the studios have simply absorbed television, by producing most of its broadcasting). By 1980 television will not represent only an "information explosion," but very possibly a "cultural explosion" as well.

Leisure

Even new systems of television cannot absorb the growing leisure needs of a nation which already, on an average, works a 35-hour week. If there is any single difference between the leisure pursuits of the seventies and those of the sixties, it will be a new sophistication: a taste for experimentation, a distaste for prefab gimmicks like miniature golf, a growing popularity of speed machines — motorbikes, snowmobiles, speedboats, airplanes. The most significant area for leisure, though — already foreshadowed in film, music, and theater — will no doubt be sex, where the popular ambits of experimentation, within marriage, outside of marriage, between married couples, may mark forever the death of puritanism in America. The pill has vanquished the major source of guilt in sex; the seventies may see the erosion of other, particularly social and religious, sources of guilt.

And the Church?

These trends amount to a most cursory glance at the seventies. Neglected are such vital areas as psychology, space, transportation, economics, and national politics — where, I feel, current trends will probably hold fast.

What, then, does all this mean for the church? And why haven't I commented on trends *within* the church — unity, inner-city work, the vocation crisis, theological tumult? The answer to both questions is the same. In his *Ethics*, Dietrich Bonhoeffer arrived at a concept of the church in which the church is defined in the *process* of its concrete relationship to the world, and what is currently happening in the world. If the secular thrust of current theology has any meaning, it is here. And if the church of the seventies is going to change, work for vitalizing the people of the seventies, it is here. Whether this or that church body merges in the seventies matters far less than whether pastors and laymen come to grips with the challenges of that era: economic freedom for the poor; locating the ambits of sexual responsibility (no longer sexual morality); the dangers and possibilities of a group ethos; the meaning of rebellion; the ways of bridging the growing gaps within society.

For many commentators, the election of Richard Nixon to the White House is the forecast of an era like the fifties: quiet, undemanding, a peaceful veneer over a restless sub-surface. This I doubt. We can't return to the fifties; the illusions have been burst; the rush of events and changes is coming too fast, too violently. The sixties have taught us that responsibility of a nation changed by technology is that people be capable of changing also. In the seventies we will discover whether or not people have learned that truth. □

Youth Ministry Goals (II)

Last week we presented a number of goals for youth ministry in the local congregation during the 1970's which were developed by the Churchwide Youth Council in their Dec. 5-7, 1969, meeting.

This week we share goals relating to youth ministry at the district conference and churchwide levels.

District conferences should develop a youth ministry for the 1970's which:

1. provides settings for leadership training of congregational youth leaders
2. continues area-wide youth rallies and retreats
3. works toward the employment of a full-time or part-time youth minister to serve the district conference
4. plans exposure activities to subcultures such as that in the inner city and provides for interracial and interdenominational encounters
5. integrates young people into the structure and decision-making of the church.

During the 1970's the Churchwide Youth Ministry staff and Youth Council should:

1. produce more creative Bible study materials
2. make it possible for the youth staff to be freed from excessive administrative detail to give time to conference and congregational youth ministry leaders and program
3. develop a drama library resource
4. promote experiences in Christian service such as VS and work camps
5. develop international and intercultural youth-adult teams and tours
6. produce a regular newsletter to conference youth ministry staff to stimulate them in their work with new ideas, resources, and training program information.

The Churchwide Council worked well together under the leadership of the Spirit to produce this set of goals. We now ask that the church at large join us with prayer and support as we seek to be disciples of Christ with young people in the coming years.

— Art Smoker,
Secretary for Youth Ministry.

He who commits a sin twice, considers it no longer a sin.—The Talmud.

A nickel isn't supposed to be as good as a dollar, but it goes to church more often.

Anger is only one letter short of danger—
Naubinway Church Bulletin.

By Still Waters

He shall not strive, nor cry; neither shall any man hear his voice in the streets. — Mt. 12:19.

Strange, isn't it, that we look to see Christ and His work in the great things and miss Him in the small things? We think He ought to be in the front-page news, the big noises and great events. But He is known in such simple things as the breaking of bread. We catch a glimpse of Him in the common acts of life—the cup of cool water, the loving word, and the tender touch of the hand.

We want it otherwise. We like barnstorming, big marches, and loud speeches. In our minds nothing is really accomplished until something big is said and someone big says it. We are like little newsmen searching only for the spectacular. We love crowds, contests, and controversies.

But the kingdom does not come with a great deal of notice or noise. For "he shall not strive, nor cry; neither shall any man hear his voice in the streets" (Mt. 12:19). Christ does not come shouting the other down. He does not come as one theologian taking another theologian apart. He comes in the serenity of one who seeks to save by love. He comes not in the strife of great words, wisdom, or works. He comes to the humble and honest heart who hears the still small voice and gives a ready and radiant response.

Powerful Love

By Pauline Z. Martin

*I gaze upon the face of Him
Whose eyes soft music speak to me
And feel that I have lost myself
In flowing currents, heaven bound.*

*I fail to see life's highest goals
Lie shattered; dreams unanswered still.
One look has captured all my soul—
I only see His love for me.*

Let's Affirm Our Faith

I suggest that we are at the time when we must stop analyzing and criticizing the church and start affirming our faith. For long enough the church has looked at itself, talked against itself, lambasted itself, and stressed what it cannot do and cannot believe. It is passing through what might correctly be called the age of negation. This age started with the development of long lists of "do's" and "don'ts." Then the church started to criticize this approach. And it seems the church never pulled out of this position of critic "par excellence."

Now, by all appearances, people are tired, very tired of the negative, critical approach to the church situation. Many members have left already. Others promise to quit unless the climate is changed. Many young people have believed what the church says about itself. They also have left or are nauseated. Louis Cassels sounds right when he writes what he believes is the most important reason why people are drifting away from the church: "They haven't found in the church what they hoped to find — a confident faith in God."

A confident faith can hardly be expected in the presence of a defeatist, antagonistic, and critical spirit. Neither can it be found where there is continual analysis. This only produces, as someone suggested, the "paralysis of analysis." And the church has spent too much time analyzing the predicament until it becomes annoying like the old lady who is forever sharing all her ailments. Analysis has its place. But it should not be primary.

The Scripture stresses the exodus of sin more than the genesis of sin. It says more about God's forgiveness of sin than man's fall into sin.

George MacDonald says, "Analysis is well, as death is well." Dead bodies are dissected and studied. No amount of tearing apart, examining, measuring, and analyzing can give life. Wadsworth wrote, "To dissect is to kill."

Many church leaders can be held responsible for the negative attitude toward the church. During the last decade the church was scolded much more than shepherded. It was chided much more than cared for. It was moaned about much more than ministered to.

Any other body would have died years ago from such treatment. Name any other work which could have persisted with so high a percentage of its managers and members pointing out its failures while doing so little to present a positive position.

But church leaders also suffered severe handicap in the criticism. Ministers were told of their complete incompetence.

They were told that their work is no longer valid, preaching belongs to the past, and their message is irrelevant for today.

Church members were told they come to church for the wrong reasons, give with the wrong motives, and represent the wrong things to the world. For fellowship the beer hall was at times recommended over the church. All these things and many more were said by members of the church with almost nothing said as to what it means to minister, and what a vital Christian life or congregation is. Today is the time to move beyond these morose descriptions of the church. We want to be told what we *can* believe. We want to know what the church can affirm rather than what it can no longer believe. We are tired of hearing leaders with all kinds of reservations. We are seeing that the doubters have little to offer. And the skeptics have spoken their piece without strengthening any cause. As one spiritual leader said years ago, "Any fool can knock props out from under a cripple. It takes some sincere concern and thought to put props under."

And we are all at least in some sense cripples. We need each other and the help each can give rather than being told all the time that we are cripples. This means, for one thing, that in the church's concern for the social, the inner-city, the racial problems in the world, we dare not forget that each congregation also has real burning needs to be ministered to.

Without a doubt it's time the church — that is, you and I — must declare what it believes — not in a dogmatic, domineering, and bigoted way, but in a radiant, ready, and buoyant way. Perhaps it is past due for every preacher to again write down what he believes and say it so that his people know. I've wondered after hearing sermons what the bearer believes. Perhaps the season is ripe for every Sunday school teacher to say clearly what he affirms. I've heard some teachers raise only doubts. Perhaps the moment is here for every member to write for the record what he will live and die for. Such exercise probably would bring revival. And revival involves not only confession and repentance but also the *affirmation of faith*. — D.

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Let the year be given to God in its every moment! The year is made up of minutes; let these be watched as having been dedicated to God! It is in the sanctification of the small that hallowing of the large is secure. — G. Campbell Morgan.

God Help Us

By Glenn Musselman



Glenn Musselman

Having been in the States six months I've perceived that the Christian community, both our denomination and other churches as well, has been doing some deep soul-searching. Voices within society have criticized the church to the extent of calling it a complete failure. Some people say the church has served its day, but no longer has a message or a mission for today's world.

The church is a sociological phenomenon, they say, no different from any other social group and no longer to be taken seriously. The theological undergirdings of the church are archaic, completely out of step with the latest findings in science, psychology, and sociology. Even within the Christian church, many leaders have become discouraged. They feel the church is not communicating its message, either in word or in deed.

Recently I saw three TV portrayals on the generation gap, the gulf that exists between young people and their

parents. There is also a gap between the church and the world. Technology cannot close that gap. Geographical barriers no longer limit communication and interchange.

We can now see our world from 240,000 miles away. As the astronauts looked at the world from that distance, they could hardly realize that it consists of three billion people seethed in revolution, violence, hatred, suffering, and want. Men blast their fellowmen in Vietnam in the name of liberty, democracy, and self-determination. Racial minorities are no longer willing to wait for a slow, gradual process to usher in their rights. The poverty-stricken demand a greater share of economic wealth. Young people are disillusioned with the older generations' life-style and values. The hippies demonstrate for a voice in educational and political policy because they no longer want to be poured into molds already cut out for them by their elders.

In the ghetto, hopelessness is on the verge of exploding into fiery vengeance. In spite of the spiraling education and learning in the most civilized country of the world, there is erupting a wave of crime and brutal killing formerly associated with primeval jungles. Medicine and science have conquered diseases, lengthening human life to an average of 70 years, yet millions of people deliberately take drugs and destroy their health and deteriorate their minds.

Who Will Answer?

Are these scientific or spiritual problems? Is the answer to be found in a laboratory or in a fresh discovery of life's meaning that can be encountered in Jesus Christ as revealed in the Scriptures and in His people, the church? What is the stance of the Christian church in this situation? Has the church a mission? Is this message still relevant to these chaotic times? Is there a means of transmitting this message?

There are people within the Christian church who would retreat from the scene. They feel that conditions in society are hopeless, that nothing really significant or relevant can be done to restore, to rebuild. And so the church should seek to protect itself, conserve its heritage, and prepare itself for the final consummation. This attitude is little different from that of many monks in the Middle Ages who retired to escape the world's corruption.

I've discovered recently that 2,000 Amish have moved into Bolivia, next door to Brazil. Before I knew they were

Glenn Musselman, pioneer missionary to Sertaozinho, Brazil, in 1957, was the closing speaker for the July 5 evening session of Mission '69 held at Kalona, Iowa. This article was edited and condensed from that presentation. Musselman is currently enrolled at Fuller Theological Seminary, Pasadena, Calif., and plans to return to South America with his family by early 1970.

Amish, I thought, "What a wonderful opportunity to evangelize that country! A new colony of people could soon move out into that populace with the gospel of Christ." I later discovered they were going there to protect their heritage, to conserve their faith, to retire from the world rather than entering into contact with society to transmit the gospel. It hurt my heart.

Perhaps a more common position is where Christians become identified with the status quo of an unjust society. We become alienated from the world of the needy, the poor, the exploited, the minorities. Rather than identify with them as Jesus did, we become senseless to the inner cries in order to concentrate on our own economic and cultural climb in society. Consequently, the church is branded as an institution out to protect its own interests rather than being that suffering community ready to give itself for the blessing of others. God deliver us from this kind of alienation.

If we lose our sense of mission, we cease being the church. Arnold B. Coleman in his book, *Agents of Reconciliation*, says it very forcefully: "If the church ever loses an overpowering sense of mission to the world as its very reason for existence, then it will have lost its definitive nature as the servant of God, the body of Christ, the communion of the Holy Spirit."

The Church — Yesterday and Today

In its apostolic beginnings the church became the very revolution that upset the status quo. When Paul and Silas proclaimed the gospel in Thessalonica, they were accused by the unbelieving Jews of turning the world upside down. In a spiritual sense, that's exactly what they did. They came with a divine intervention that completely uprooted paganism by bringing God's liberating truth in Christ to the very foundations of human life.

As people committed themselves to Jesus Christ as Savior and Lord, they experienced the transforming power of the Holy Spirit in such a way that all of life was restructured and reinterpreted around the lordship of Jesus Christ. He became the meaning, the goal of human life, and His love freed men, empowering them for a new dynamic in social relationships. Christians experienced a joyous release, a real freedom to be what God had intended them to be. They were liberated from hypocrisy, from self-glorification, and from an earthly view of reality. Such a revolution was of the spirit and of the heart — nonviolent but earthshaking in its effect.

Soon after we moved to Sertaozinho, Brazil, in 1957 to found an evangelical church, the local priest by way of the

radio station called us heretics and accused us of coming to disturb the tranquillity of that city. But what was the tranquillity of that city of 18,000? It was ignorance of God's Word and accommodation to sin, a spiritual stupor as to what commitment to Christ meant. The majority were satisfied with the traditional emphasis on ceremony, pomp, images, and worship through the saints.

During the next eleven years some tremendous changes took place in that city. God used our congregation in that emerging witness as people were attracted to the reality of Christ and gradually formed a congregation of 90 members. Other evangelical churches were also being founded at the same time. These evangelical Christians began pricking the consciences of the people to create a hunger for the Word of God. The transformed lives of these new converts demonstrated the power of the gospel and that Christianity can dramatically revitalize the total outlook of an individual.

When we first distributed the Gospel of John in the city, the priest ordered the people to burn it. Who would have thought that several years later this man would be urging the people to read the Bible? The Catholic laymen's organization invited me to preach in the Catholic church during such a Bible week. But all of these victories were not easy. They came in response to earnest and agonizing prayer over a period of years.

The Church's Priorities

How important it is for the church to carry out a spiritual ministry of planting new congregations of redeemed and committed people by proclaiming the gospel message! Because of the revolutionary crises in society today, many Christians think that the church should concentrate its energies in an activist social program. By matching these resources with technology, science, and other human ingenuity, they believe we can brainstorm any problem and come up with a solution. They believe the church should not focus its attention on conversion and the planting of new believer fellowships, but rather make life more livable for the suffering even though this may be limited to the here and now.

However, if the church through its community of believers fails to transmit the good news of reconciliation in Christ — His grace, His forgiveness, His offer of eternal salvation, His call to repentance and faith — then all these other efforts, while good in themselves, are but a form of humanism. Only faith in Christ gives human existence purpose and fulfillment.

During our ministry in Sertaozinho our congregation at

one time had a program of food distribution to some 40 or 50 families. Looking back on that experience, I feel it was worthwhile. But if we had nothing more to show than that, I would be discouraged today.

That which is permanent and eternal is the community of God's people, the church, those who are called out of sin to a life of community in Christ. Only by a total dependency on the Holy Spirit can the church be true to her Lord in communicating Christ both in word and in action. Such confident dependence on God's Spirit will usher in a new demonstration of God's power in society and in the lives of individuals who become His agents for spiritual change. This will close the credibility gap that now exists between what the church says and what it does.

At the core of the early church's dynamic relationship with the world was its evangelizing missions. It was not involved in a struggle to protect itself from the world, nor was it totally caught up in developing its own internal life through nurture. Rather, the focus of activity in the Apostolic Church was expansion, evangelism. It had a program of advance to gain men and women to Christ. This minority movement encountered a culture that was set against it, but it set out to plant churches in any and every place men and women could be found.

There was a continuous influx of new converts into the Christian congregations that kept the life of the congregation spontaneous. Man's spiritual need became the ultimate concern. The historical acts in the life of Christ — His ministry, death, resurrection, ascension, and His promised return — were seen as intimately related to the life of every individual. God's evaluation of every human being's worth was to be understood in the cross of Christ where His suffering love was poured out for the salvation of sinful men. The church's one encompassing mission was to program that salvation to every person, and only as a person received that message in Christ by faith could that person be forgiven, purified, and transformed.

Where Do We Go from Here?

Does this original gospel of salvation have the punch to encounter modern man, just as it encountered men of that first generation? I believe it does; I've seen it work in Brazil. Every aspect of human civilization was envisioned by God the Creator and Jesus Christ as Lord. The offer of salvation is still God's supreme appeal to men and the church of Christ. It remains for us as the church to believe this and to act upon it.

The church then must reexamine its life and its methods under the scrutiny of the Spirit. There must be a renewal of covenant under Christ's lordship. The world apart from Christ is alienated from God's grace. Can the church feel for this world as God feels for it? If sociology serves to do anything for the church, it should lead the assembly of God's people to see their own spiritual failures. Evangelism in mission must take precedence over nurture and self-defense.

The church must also get out of the centuries-old division of clergy and laity, whereby congregations become pastor-

centered while the great majority of lay members are inactive. For many people being a Christian does not imply a commitment to Christ in obedience. Beyond attendance at worship services once or twice a week and a financial contribution, there is little participation. No new seekers are introduced to Christ through witness and testimony, and increasingly these members become statistics on the churches' membership lists and congregational life becomes stagnant and routine.

The unbelieving world disregards most Christian congregations today. Any kind of breakthrough and response will come only as Christians are awakened to a new dynamic of obedience to Jesus Christ. This kind of discipleship will likely be stimulated by small groups of believers who meet in Koinonia cell groups to study, share, and pray. In these groups laymen are able to deepen their spiritual lives, receive power from the Holy Spirit, and learn how to share their faith with others.

The congregation in Sertaozinho was divided into prayer cell groups of five to seven individuals which met once a week in homes. In these intimate circles new believers learned to pray, to share experiences, and to become concerned for the salvation of their relatives and friends. These groups did more to revitalize the congregation than many of the more formal worship services. New seekers were attracted to the fellowship of the church. Spiritual and domestic problems were prayed over and victories were won. I look upon these groups as the real cutting edge of the church, more so than some of the evangelistic campaigns, important as these may be.

Can our congregations across North America experience this type of involvement, study, introspection, sharing, and commitment? I hope so. As James shows consistent doing as the necessary fruit of believing, we should also keep evangelism and social service interrelated. I am happy that our denomination is attempting to grasp both these dimensions. It has engaged in relief and service as acts of compassion and simultaneously held forth the spiritual torch of Christ's gospel for the formation of spiritual communities. Remember that the unbelieving world will quickly perceive something authentic about the church's word when it is backed up by sacrificial living, self-giving, and motivated by the love of Christ.

During our years of service in Brazil we've experienced both failure and victory. But even if a few failures have discouraged us, there are so many more victories that encourage us. James 5:16 — "The prayer of a righteous man has great power in its effects." In other words, prayer changes things. But I'd like to restate it for 1969 — "prayer can change the status quo." It can upset the status quo of spiritual lethargy and bring a revolution within my own heart and within our own church.

What we've experienced here at Mission '69 this week is not merely a mountaintop experience which we'll soon forget. I believe the events of these past days are going to make great transformations within our brotherhood. What we need is this unction of the Holy Spirit coupled with bended knees in prayer in order for God to work marvels. □

The Herald Graded

By Paul M. Lederach

Sunday School Series— A Unified Curriculum

The *founding* of the church, the *expansion* of the church, *worship* in the church, and *beliefs* of the church—these are themes to be studied by children in the primary, junior, and intermediate departments in the 1969-70 Sunday school year using the Herald Graded Sunday School Series. Youth and adults will continue to study “The Story of God and His People”—the year of studies dealing with the story the Bible tells. This study began in July 1969 and will continue through the end of June 1970.

The Herald Graded Sunday School Series is a “unified” curriculum. That is to say, pupils in the three departments are studying the same theme, or era of Bible history, or Bible content. This is possible through annual unifying themes. During the 1969-70 Sunday school year the theme is *Church*. In 1970-71 the theme will be *Discipleship*. The theme of the Sunday school year just completed was *Redemption*.

The Herald Graded Series is a “unified,” not a “uniform,” curriculum. A uniform curriculum is one in which all classes study the same Bible verses on a given Sunday from smallest child through adult. In developing Mennonite curriculum this principle was rejected on the children’s level because of the impossibility of taking into account the experience, growth, and development of children in such a framework. A plan for organizing content dare not take precedence over concern for persons. Any perceptive review of the Uniform outlines, which are prepared interdenominationally and which attempt to “cover the Bible” in six years, makes apparent the difficulties inherent in attempting to use these outlines with young children. The Uniform outlines do, however, provide a satisfactory base for youth and adult classes.

The Herald Graded Sunday School Series is prepared on outlines developed to help children deal with central issues in Anabaptist-Mennonite theology and Mennonite Church life. The Series is Bible based and attempts to provide children with an overview of the message of the Bible but always in the light of their growth, development, and experience. An examination of material for 1969-70 on the theme *Church* will illustrate the unified principle.

In the first quarter, primaries, juniors, and intermediates will be studying the expansion of the church throughout the

world through the efforts of Paul. In April, May, June all will be studying worship. In July, August, September, they will be studying beliefs of the church. Through the unified approach each department will be studying at its own speed and level of difficulty.

While allowing for needed diversity, the *unified* plan does encourage common teacher preparation for the three departments. It also encourages family worship. The *Family Worship* magazine contains guides based on the Graded Series, and is designed to help at this point.

In April, May, June 1970, when all three children’s departments are studying worship, it may be helpful for the whole congregation to explore the meaning and practice of worship. Currently, there is a revival of interest in worship in the Mennonite Church. The coming of the new *Mennonite Hymnal* has given real impetus to this.

In Mennonite Sunday schools we teach the Bible. We also teach persons. The Herald Graded Series tries to keep both in view. This is why the curriculum for children is *unified* rather than uniform. □

Wit and Wisdom

One very optimistic minister had the habit in his opening prayer each Sunday of thanking God for the weather. On a particularly cold, icy, windy, slushy Sunday morning, the few people who ventured out wondered how the minister could possibly refer to the weather in his morning prayer with any sense of gratitude. To their surprise, he said in the beginning of his prayer, “Dear God, we thank Thee that Thou dost send so few Sundays like today.”

A little girl was explaining to her younger brother that it was wrong to work on Sunday.

“But what about policemen?” asked the little boy. “They have to work on Sundays. Don’t they go to heaven?”

“Of course not,” replied the sister. “They’re not needed there.”

A Voice from the Crowd

By Virgil Brenneman



Demonstrators move toward Washington Monument for afternoon rally.

I had never expected to be a part of a mass peace demonstration, particularly in Washington, D.C., but I was in the Mobilization crowd on Nov. 15. I still do not know quite what to do with a certain feeling of disillusionment which I have experienced since. I stayed on after other business in Washington partly because I was interested in seeing for myself what this was all about, more because I was interested in the Mennonite students who I knew were planning to be there. There was a breakfast meeting at which over 300 were present.

My involvement was primarily "conversation and witness." All day I circulated through that vast crowd interviewing scores of persons. I also carried a sign handed me by a delegation from a Mennonite congregation in Pennsylvania. The sign read, "Peace is the will of God." Many people I met agreed.

The size of the crowd was staggering. At least four times as many people came as the planners themselves had anticipated. The 250,000 persons officially allowed for and reported is an accurate accounting of the number of marchers on Pennsylvania Avenue.

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But this figure ignores the additional 750,000 to one million persons who could not be accommodated in the line of march before the march permit expired. The crowd was so large that they did not know that the march was taking place. Taking a quarter of a million persons off the edge of it made so small a dent as not to be noticed. After waiting for three hours to get into the march, most of them assumed that the authorities had stopped or canceled it.

Those who could not join the march were finally told to move down the Mall toward the rally on the Washington Monument grounds. The crowd moved in a column over a city block wide and the flow lasted for at least three hours. At the end of two and a half hours, I looked down over the Mall from the top of a hill and the entire length of one mile was still covered with people.

The first radio broadcasts we heard during the rally announced the presence of 1.2 to 1.4 million persons. But by evening the official word kept the announcement only to the number who marched down Pennsylvania Avenue. Official Washington, whose helicopters hovered over the crowd all afternoon, should have known the facts but I feel they chose to suppress them.

The goodwill, good nature, and good humor as well as sportsmanship of the crowd was catching. They chanted and sang, "Give peace a chance"; they wore buttons saying "practice nonviolence," or other buttons which identified them as "effete snobs." Contrary to the accusations by the Administration and other officials, the Mobilization marches and rally were characterized by absolute nonviolence. There was more community, goodwill, and camaraderie than at our local county fair.

One policeman who had been on the Washington police force for 27 years told me it was one of the best crowds yet. The Mobilization people had their own marshals, all unarmed, identified only by an armband, to help keep order. Many of these were volunteers who were trained only the day before. But it was very effective. The most disruptive thing I saw was an angry young man carrying a sign in support of the war. But he did not get much response from that good-natured crowd.

In spite of the peaceful and nonviolent demonstration, official Washington chose to highlight and exploit two violent, though isolated incidents involving several hundred hardcore revolutionaries. These incidents happened at another time and place than the Mobilization activities, and we did not know about them until the news media reported them to the rest of the nation. Those two events did not reflect

or represent the Mobilization crowd.

Contrary to the usual reports and to what I personally expected, the nonstudent participants equaled or outnumbered the student participants. Though students were the largest single group, they were not in the majority. The age and occupation range was more like a typical spectator crowd at a basketball game in our community.

There were whole families, retired businessmen, middle-class Americans, ordinary citizens, laborers, persons from the professions and trade occupations. There were whole delegations representing teachers' organizations, churches, veterans of foreign wars who carried banners saying, "Veterans for Peace."

There were delegations of Vietnam veterans, others representing labor unions, and still others representing a certain town or county. There were government employees and even employees from the Pentagon! I talked to non-students from Texas, Wisconsin, New York, Virginia, Kentucky, and Pennsylvania. Many persons told me, "Nixon said that the silent majority to which I belong supports his Vietnam policies. I cannot stay silent and continue to look as if I am supporting the war."

A group not well represented — at least not very visible — were the black people. I talked to several — a girl from a New Jersey high school and to several Vietnam veterans. I saw several who served as peace marshals, and two small delegations. But for the most part, it was a white gathering. I am not sure how to interpret this.

Most of the difficulties I have arise out of what I see as a failure of fair play and honesty on the part of officials in Washington. I am disturbed at what appears to be a calculated and deliberate attempt to discount the size and scope of the Mobilization crowd and destroy its nonviolent image. I am disturbed at what appears to be the suppression of the "right of dissent" in America.

Even as I sit here writing this, a newscast reports that officials from the Administration and Justice Department acknowledge that they deliberately fabricated the charge that the plans for the Mobilization and Moratorium activities were formed in a communist meeting in Sweden last July. These officials reported that this was done in order to discourage people from participating. The Justice Department

official went on to say that they were justified in doing this. I am not promoting participation in the Mobilization activities as much as I am moved to defend it because I feel strongly about defending the "right of dissent" in America.

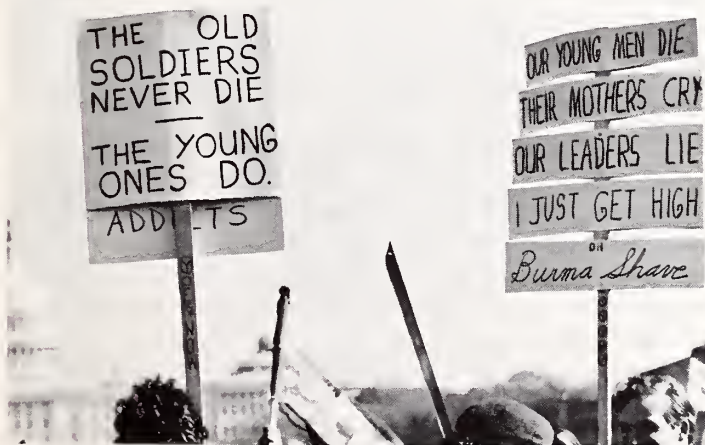
I am also disturbed to think that the radicals can use this occasion to say "violence is the only way in which one can be heard, and the only way to bring about change." The authorities appear to have proved this by choosing to ignore 800,000 to one and a quarter million people of goodwill who demonstrated peacefully, and instead choose to highlight two violent incidents which were not related to the Mobilization activities. We seem to forget that the militant blacks who condone violence have said that peaceful and nonviolent methods were ineffective or ignored in their effort to gain equal rights with whites. If there is acceleration of violence, will the Administration be willing to accept its share of responsibility?

I have some real doubts as to the value of a mass demonstration at this juncture in our national life except for the value it may have for those who have participated, if for no other reason than that officials have suppressed or even distorted the facts. The world or nation will never feel the impact of an honest desire for peace expressed by such a vast multitude. Americans will likely only become more polarized. There are of course a million "witnesses" returning to their communities. In our community, those who have returned have already in one week shared their experiences in churches, schools, and before civic groups.

There must be other and more effective ways to work for peace by all who are concerned about peace than through mass demonstrations. If being "silent" joins us with a majority that supports a policy of war, then we must find ways to break our silence. If we are silent and do nothing, those who participate in mass type demonstrations can be expected to use a quote borrowed from D. L. Moody: "We like our way of doing it better than your way of doing nothing." The Christian peacemakers, those whom Jesus called blessed, must concern themselves about these issues.

Even though I have real doubts as to whether the effectiveness of the Mobilization activities warrants the efforts and costs involved, I feel quite comfortable with my own involvement. I believe the Christian witness needs to be heard in movements like these as a distinct witness from humanitarian or anti-establishment attitudes against the war. I witnessed to my faith with more persons in one day than I ever have before. It was easy to do because of our common antipathy to the war.

But what about the problem of being identified with those in the group who may have been violent revolutionaries, who carried Vietcong flags? I know that our missionaries and relief workers in Vietnam are troubled about their identification with the U.S. Military. I shared this question with a Christian I met in the crowd. She replied, "But you must not forget Jesus' parable of the tares which the devil sowed in the field of wheat. You cannot ask to remove or suppress these without doing damage to the rest of us." □



Signs of the Times

A Message from the Consultation on Conscience and Conscription

In this first annual Peace Assembly called by the newly structured Peace Section of the Mennonite Central Committee, we have struggled together with the issues of Christian conscience and conscription. Though keenly aware of a wide divergence of experience and convictions in our group, we also sense a deep bond of Christian fellowship and love, and a common uneasiness of conscience about the militarism and conscription of our society.

Gathered as a consultative body, we unite in addressing the following concerns to the Mennonite and Brethren in Christ churches in the United States and Canada, as well as to other groups and persons.

I. We reaffirm our commitment to the gospel of our Lord Jesus Christ as revealed in the Scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness to the love of God, neighbor, and enemy throughout the world as the essence of Christian living. We affirm our Anabaptist view of the church and of Christian discipleship. This view emphasizes a continuing testimony of word and deed joined in a life style of Christian brotherhood, as a witness to the redeeming love of Christ and against all militarism and war. (See *A Declaration of Christian Faith and Commitment*, Winona Lake, 1950.)

II. We affirm that war is sin. It is contrary to God's will for all men.

A. Yet militarism is rampant in our society, permeating the social and economic systems.

B. While some among us have accepted service within the armed forces, such service seems clearly unacceptable as a Christian response. We are nevertheless ready to continue ministering to such persons in their situation.

III. We affirm that conscription, as an integral part of the military system, violates the essential freedom of each person. This evil should be abolished along with the military system which it supports. When the government persists in military conscription, the church should make clear that it is not responsible for the operation and administration of the conscription system. Objecting to all war, we cannot identify with those who call for a voluntary or mercenary army as

an acceptable alternative to military conscription.

IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today about radical discipleship to Christ in relating to war. We urge particular attention to an understanding of Christian vocation, discerned within the admonishing brotherhood, as a basis for our response to the issues of militarism and conscription.

A. As Christians we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes it, such service may be offered to meet draft requirements.

Many of us feel that church agencies should, without violating their Christian integrity, restudy their personal policies in regard to the possibility of providing more latitude in accepting for service programs those persons who do not share fully the conventional convictions on doctrinal statements and certain practices. Most would urge church agencies to aid all conscientious objectors in finding suitable channels for alternative or voluntary service.

B. Though for some, conscripted civilian service in earning positions is a proper expression of Christian vocation, for many others it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely lost its symbolic value in witnessing against war. We question such routine and easy response as an acceptable form of Christian service.

C. We recognize noncooperation with military conscription as a valid expression of nonconformity and peace-making. For many the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war. The church should help them in making their decisions; nourish them in their faith; minister to them with literature, counsel, and encouragement; and provide financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

D. Others find neither prison nor alternative service

Missions Today Is Born Again

By Jim Bishop

Most of us have had occasion to pause and reflect on persons or inanimate objects that have been an integral part of our lives. After they are taken from us, we eventually get around to contemplating what these persons or things have done to help shape our personality. As an example on a superficial level, I recall the doughnuts the snack shop served at Eastern Mennonite College. There was something special about their taste that I can't quite place, yet they left a definite impression on me! Now that I've graduated, they are no longer available, which is perhaps a good thing.

It might be interesting to attempt to poll to determine how many persons now in church-related service, either domestic or foreign, were challenged to a certain extent to consider this type of assignment through a regular reading of *Missions Today*, for many years a regular feature of *Gospel Herald*. It might also be interesting to surmise how many regular readers have noticed that this column hasn't appeared within these pages since Apr. 1, 1969. One might ask how many persons would welcome its return.

Missions Today grew out of a mission editorial in the church news pages of *Gospel Herald* written by Levi C. Hartzler, secretary for Information Services at Mennonite Board of Missions from 1953 to 1959. Hartzler, who left the Board in 1959 to enter the teaching profession, turned his pen over to J. D. Graber with the Sept. 22 issue of that year.

In October 1959 the missions editorial gave way to the "Missions Today" banner. Graber kept it waving high on a regular basis for eight years until his resignation as secretary for Overseas Missions in mid-1967. Boyd Nelson, secretary for Information Services, picked up responsibilities for the column at that point and contributed to it as time permitted. In June 1969 he began a one-year leave of absence for graduate study. For want of another columnist, *Missions Today* starved itself out of existence.

Now *Missions Today* makes its reappearance at the outset of a new year and a new decade. At a time when many individuals see themselves opening a new chapter in their lives, likewise this column will embark on a bold new venture. Each week a different Mennonite Board of Missions' administrative secretary or field worker will be invited to contribute brief statements of personal insight and concern. *Missions Today* will hopefully become a "sounding board" to share what's happening — and what could be happening but isn't — on the cutting edge of the Mennonite Church's missions and service programs.

according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and United States churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

E. Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars. We extend our facilities to help such persons, who call on us, find meaningful alternative service assignments.

V. Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ, through prayerful selection of occupation, the sacrificial use of money, the rejection of high standards of living made possible by a warfare economy, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, and the use of appropriate means to change the systems which support the continuation of militarism and nationalism.

Christian obedience to the gospel of love and reconciliation is an obligation that never ends. We confess that we too easily neglect the application of it to militarism in our countries unless we are personally involved. Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called. □

Side by Side

By Doug Hostetter

Two children were killed by my house last night;
Two women were dressed in black.
Two rifles were found in the ditch by their side;
Two flags were found in their pack.

But the color of skin and the stain in the sand
Were the same as they lay by the street,
And the Russian-made holes looked no different to me
than those made by the M-16.

One lay to the East and one to the West
In their struggle, their life, and their death,
But as the sun rose in its earliest rays
It appeared they lay side by side.

The Draft Lottery:

An Explanation

of a

Stopgap Move

By Walton Hackman

On Nov. 19 the winds of draft reform began blowing. Congress passed a one sentence bill which repealed the prohibition in the 1967 Military Selective Service Act that prevented the president from establishing a random selection method for drafting young men for military service.

The action taken by Congress, to permit the development of the draft "lottery," was in itself rather inconsequential. The establishment of a random selection method will by no means eliminate all of the inequities in the present draft system. However, to persuade Congress to pass this abbreviated bill giving the president the option of changing the selection method, the administration had to make a "deal" which would allow the Congress to hold full-scale hearings on the draft.

Although the present draft law does not expire until June 30, 1971, the Senate Armed Services Committee has already announced plans to get such hearings under way by April 1970. With all the restrictions removed, the president took immediate action to amend the Selective Service

regulations in such a way as to establish the procedures for instituting a random selection system; these amendments became effective on Nov. 26, 1969.

On Monday, Dec. 1, 1969, in a way quite reminiscent of the 1940 Franklin D. Roosevelt fishbowl drawings, plastic capsules into which slips of paper had been inserted were drawn from an oversized glass beaker by members of the Selective Service Youth Advisory group. For the young men being drafted, this idea of the random selection process appears to be a new innovation; to their fathers it is simply the regression to an old way. The drawing of the dates from a glass bowl has produced the nickname of the draft "lottery." This term is somewhat misleading since the names of registrants are not drawn from the bowl but instead it is the process by which the dates of the calendar are randomly ordered. In a similar way the random ordering of the letters of the alphabet is determined.

The random selection calendar and alphabet for 1970 will affect all young men between the ages of 19 and 26 who have not fulfilled their service obligations. Each of these men has been given a number. Those whose birthday was drawn first received the number one, or highest priority, and so on through 366. Beginning on Jan. 1, 1970, young men will be called according to the dates established by this randomly ordered calendar. It is quite likely that men whose birth dates fall on the first 120 dates of the calendar will undoubtedly be drafted to fill the 1970 draft call.

During 1970 about 850,000 men will be in the draft pool. These are men who have not yet filled their military service obligation and do not have deferments or exemptions. It is anticipated that about 290,000 men will enlist during 1970 which leaves only about 560,000 to take their chances with the lottery; of these, less than half will be drafted. The Pentagon estimates that the draft call for 1970 will be about 250,000.

Since the new selection method allows a young man to know if he might possibly be drafted, it is quite likely that more persons will voluntarily enlist. This will help to reduce the youth protest against the draft which was one of the administration's objectives in promoting this aspect of the draft reform.

1970 will be the year of transition from the induction of the oldest first to the youngest first. The presidential order states that: "The random selection method will use 366 days to represent the birthdays (month and day only) of all registrants who, prior to Jan. 1, 1970, shall have attained their 19th year of age but not their 26th."

Every registrant in this age range will be given a priority according to the 1970 scrambled calendar. Even though a

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young man may presently be deferred, his priority will nonetheless be determined by the 1970 order of birth dates as established by Selective Service on Dec. 1, 1969. When a registrant's deferment lapses or expires, even though it may be several years later, the registrant will then be placed into the pool of eligible men for one year and will assume the priority number which was determined earlier.

For example, a young man who reached his birthday before Dec. 31, 1969, will be given a priority number from the 1970 random calendar. Since the registrant has a II-S deferment as a college freshman, he will not be placed in the pool of eligible men for 1970 but will be deferred until his graduation or until he drops out of college. At that point he will be placed in the "first priority selection group" for one year. In that group he will assume the priority established in 1970.

In addition to a scrambled calendar, a scrambled alphabet has also been established to determine alphabetically the random selection sequence according to the first letter of the last name of those registrants who have the same birth date. In the case of two registrants, Jones and Varner for example, both having the same birth date, according to the scrambled alphabet sequence, Jones would be called before Varner.

Each year new random calendars and alphabet sequences will be determined. However, beginning in 1971 those registrants who reach their nineteenth birth date between Jan. 1, 1970, and Dec. 31, 1970, will be placed in the "lottery." Also included in the 1971 pool of eligible registrants will be those whose deferments have lapsed or expired.

Under the new system, the order of call will not be significantly altered. Each local board in filling its quota will have as its first priority for induction, delinquent registrants (delinquent in their responsibility to the law) and also those volunteering for induction. If there are not enough men in either of these two categories to fill the quota of the local board, then registrants from the lottery (the first priority selection group) for involuntary induction will be selected.

The purpose of the new procedure for drafting men is to call the youngest first rather than the oldest first. This procedure, linked with one year of prime eligibility, is intended to "result in a predictable draft-age period for each young man." In addition, the president has asked Selective Service to make provisions so that each registrant may take an armed forces physical examination "at the earliest feasible time" in order to determine whether the registrant would physically qualify for induction. Reducing the registrant's vulnerability to the draft from seven years to one year is intended to make it possible for the registrant to plan his life.

Most would agree that limiting the registrant's vulnerability to one year provides the young man with a greater opportunity to "plan his life." Few, however, would agree that the new provisions have produced a much more equitable Selective Service System. The inequities of the deferment system continue. One individual responded to the idea of a random selection draft as being somewhat like an automated electric chair which was programmed in such a way that no one needed to pull the switch. It was this

person's opinion that the "lottery" was a way of depersonalizing the selection and did not necessarily make it more equitable but only left to chance what could not be satisfactorily administered otherwise.

Many would agree that little has changed with the whole Selective Service System. This is essentially true since basically only one small facet of a very large and complex system has been altered. While the presidential amendments to the Selective Service regulation were promoted as "a major step in removing inequities in the draft," the changes really are little more than a stopgap move to quiet youth's dissent on the draft and the war. □

Old Scarecrow and the Cows

By Robert Moon

Just suppose there were one hundred and fifty million cows in America. Let's suppose there is an industry doing a great business selling a certain kind of hay. This hay, called Old Scarecrow, while made entirely from locoweed, is alluringly described as a blend of old straw aged in the cornfield. As a result, cows by the millions turn from their sober diet of alfalfa and begin chewing Old Scarecrow.

Now let's suppose that this stuff makes the cows do silly things, such as running into barbed-wire fences, jumping off bridges, or running into automobiles — so much so that five hundred thousand are killed or injured every year. Suppose milk production is cut down because the users of Old Scarecrow lose fifty million "cow-days" a year.

Suppose the life expectancy of the cows who chew it regularly is reduced by an average of 12 percent. Suppose that it makes four million of the cows so sick that much of the time they are useless, and suppose that for every one that is cured, the industry makes ten more Old Scarecrow addicts. Suppose that caring for the victims of Old Scarecrow requires 80 percent of the farmer's time.

And now, just suppose that in spite of all this, the merchants of this fatal fodder are allowed to advertise the stuff in every pasture, so that on almost every fence there appear large pictures of contented "Cows of Distinction" munching away on Old Scarecrow. And suppose that the manufacturers of Old Scarecrow are making a tremendous profit out of all of this trouble and tragedy they cause the farmer.

How would you expect the farmers to take to all this? Would you expect them to take it sitting down? Or would you expect them to stand up and say to the producers of Old Scarecrow, "That ain't hay," and then put forth an effort to protect their cows by banning the advertising and promotion of Old Scarecrow from the range?

And now just suppose that you cared as much about your children and your fellowmen as you would expect the farmer to care about his cows! What do you suppose you would do about drinking? □

Items and Comments

The U.S. Supreme Court agreed to rule on the constitutionality of a 1967 law which allows individuals to halt the flow of "erotically arousing" advertisements to their homes by simply asking the post office to stop it.

The law was passed in a response to public protests that mail-order houses were indiscriminately sending unwanted "pandering advertisements" for erotic material to householders and their children.

Under this law, the person deciding that the mail is "erotically arousing or sexually provocative" to him, may inform the post office, who then instructs the advertiser to strike the complainant's name from the mailing list.

Failure to do this can lead to court action to enforce the order and eventual punishment for contempt of court.

Fourteen California companies, including some that specialize in mail-order sales of erotic material, attacked the law in a suit before a three-judge federal court in Los Angeles.

The companies complained that the law was vague and too broad, and that it violated a free speech right to distribute ideas through the mail. Furthermore, they said, it cost \$5 to remove each name from the mailing list, and they had received thousands of names for removal after the law went into effect April 1968.

A high school student who was suspended from school briefly for talking about God during his lunch hour has been given legal assurance that he was "within his constitutional rights."

In a formal opinion to the Washington High School principal, Dr. Robert Callahan, Alameda County Counsel Richard Moore ruled that Steven Minden was not violating principles of separation of church and state when he discussed religion with classmates over lunch.

The suspension of the 18-year-old student had caused widespread controversy. Local newspapers and radio and television stations headlined the story, while various church groups and individuals rallied to his support.

The incident began when a faculty member overheard Steven "witnessing Christ" with several classmates on the school lawn. He reported the incident to the school principal.

Dr. Callahan had allegedly asked Steven, "Will you stop these discussions or do I have to suspend you?"

When Steven told the principal that he

"couldn't honestly make such a promise, since God is the most important thing" in his life, he was "sent home to discuss the matter with his parents." A school district spokesman emphasized that the boy was not "dismissed."

A Louisville minister and his wife were among six civilians and three soldiers jailed in connection with a Meade County probe of an anti-war coffeehouse at Muldraugh, which is frequented by Army personnel from nearby Fort Knox.

The coffeehouse has been the scene of war-protest activities since early September. Its operators claim they have been harassed by local officials whom they did not identify.

The Rev. Terrence H. Davis, pastor of Louisville's Grace-Hope Presbyterian Church; his wife, Kathleen; Spec. 4 Thomas Allen Jackson, of Ft. Knox, who lives in an apartment above the coffeehouse with his wife and child, and Miss Susan Schermerhorn and Donald Rodes, both of Louisville, were held in lieu of \$1,500 bond each.

The chairman of the Kentucky Civil Liberties Union, Mrs. Suzanne Post of Louisville, said the grand jury and Judge Board appear to represent "the willful and blatant effort by some officials to suppress and nullify the constitutional right of free expression and assembly."

"If so, it is more than simply an irresponsible act, but part of a conspiracy to deprive those with an unpopular point of view of their civil rights," she said.

The coffeehouse operators claim the establishment has been fire-bombed twice — on Oct. 9 and 31. Damage was slight both times.

A spokesman, who declined to identify himself, said authorities weren't notified of the second reported fire-bombing "Because we have no law enforcement here. They didn't do anything about the last fire."

A national commission has warned of an escalating risk of conspiratorial assassinations in America, not only for President, but for other officeholders, civil rights leaders, and political interest groups.

The panel, formally named the National Commission on the Causes and Prevention of Violence, was established by President Johnson in 1968 after the assassinations of Sen. Robert F. Kennedy and Dr. Martin Luther King, Jr.

In its sixth report to the White House, the commission urged that the President and candidates in a presidential campaign

forego traditional outdoor political rallies, and establish a new pattern of television campaigning.

It also recommended that the Secret Service extend its coverage to all public figures who could become targets of violence. The commission expressed concern that Negroes holding public office might increasingly become targets for assassinations by both white and black extremists.

Rex Kern, quarterback for unbeaten Ohio State and a leading candidate to win All-American and Heisman Trophy honors, extends his leadership talents beyond the football field.

Deeply religious, he is considered a "prime mover" in the current establishment of a Fellowship of Christian Athletes chapter on campus.

An interview by Paul Hornung of *The Sporting News*, the national sports newspaper, revealed some of the inner dimensions of Mr. Kern's personality and convictions.

To the questions, "Do you read the Bible very much?" and "Do you have a favorite passage from the Bible?" the football star replied:

"Yes, I read it every night before I go to bed and I'm also reading both translations of the *Modern English Handbook* now and the Bible, and then I have the *Upper Room* devotions in the morning.

"Well, the favorite that I have is 1 John 1:9, where the Bible says if we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Mr. Kern has never been "reticent" in talking about his religion or professing belief in Christ.

Teenagers would not start smoking — or could kick the cigarette habit more readily — if persons having authority and influence, notably teachers and physicians, set a better example.

A study discloses that teenagers are 50 percent more likely to smoke if their parents and teachers smoke — but it also revealed they are 100 percent more likely to take up the habit if their peer group — friends, young relatives — smoke.

Strangely enough, according to a survey of American youth sponsored by the American Cancer Society, whether his parents smoke or not is not a determining factor in a young person's decision to smoke.

Rapport with his parents is a much more important influence in a teenager's decision on smoking. "A teenager is less apt to smoke if he has good rapport with his parents and they smoke than if his parents don't smoke but he has bad rapport with them," the report noted.

CHURCH NEWS

A Nutrition Conference Turns Into a Hunger Conference

By Delton Franz

It was planned as a nutrition conference but ended up as a hunger conference.

The three-day White House Conference on Food, Nutrition, and Health, convened at Washington's swank Park-Sheraton Hotel, was attended by 3,000 invited delegates. At least twice that many had demanded the right to attend. The invitations to nutritionists, academics, health technicians, and food industry executives who were invited left out the poor—Blacks, Indians, Mexican-Americans—who are most affected by hunger.

Senate investigations and the hearings on hunger conducted by Senator McGovern had clearly documented the extensive degree of hunger and malnutrition in the U.S. Growing public and congressional sentiment called for eliminating this unnecessary scourge in the midst of plenty.

The administration had to come up with a convincing presidential message on "Hunger in America." The White House Conference conceived last May was not intended, however, to focus on the sensitive issues of poverty-caused hunger so much as the more refined subject of nutrition. But the minorities and the poor would not be put off.

Three hundred poor people were finally invited, shortly before the conference began. Poverty organizations had challenged the administration's ignoring representation from the hungry in a conference related to hunger. Conference delegates representing the hungry of Appalachia, blacks of Mississippi, and the Navaho Indians of Arizona challenged much more during the course of the conference itself. The \$18 per day meal tickets provided delegates at the plush hotel conference setting were an embarrassment to the several hundred poor, whose families and friends back home had no more than 18¢ per meal. The tickets were returned by many who preferred to eat a can of pork and beans in the hotel lobby.

Their presence, moreover, was decisive in moving the affluent delegates to virtually unanimous support of a strong five-point recommendation dealing more with the gut issues of real hunger than with the refinements of national nutritional standards.

The conference's five-point priority recommendation, submitted to President

Nixon, calls for:

(1) Declaration of hunger as a national emergency, to be immediately responded to this winter with a crash program of food assistance. The president was urged to use the Disaster Relief Act to implement this request.

(2) Eventual establishment of a \$5,500 annual income guarantee for families of four. The figure was based on the calculations by the Bureau of Labor Statistics of the cost of providing the basic necessities for a family of four.

(3) Substantial enlargement of existing federal food programs, with free food stamps for those with incomes of less than \$100 a month for a family of four. No family should have to pay more than 20 percent of its income for food.

(4) Free school lunches and breakfasts to all preschool, elementary, and secondary school children.

(5) The transfer of food program administration from the Department of Agriculture to the Department of Health, Education and Welfare, and local administration of programs by the poor.

What has been the president's response? It now appears that the administration will go slow on most of the requests made by the White House Conference. The president will release a full report, as his response to the conference, by Christmas. Whether the administration will make serious effort to implement stronger food programs for the poor will depend largely on the extent of the push from the public. Mr. Nixon has promised to expand the current food-stamp program to cover 307 counties that do not have them, though he does not possess authority to accomplish this by executive order. The president also ordered the fastest possible implementation of an increase in food-stamp levels from \$65 to \$106 a month for a family of four.

The president's previously proposed Family Assistance Plan, which would place a minimum income floor of \$1,600 for every family of four, should also be recognized as an indication of his interest in eliminating poverty. While this amount is far from the \$5,500 recommended by the White House Conference, it does at least come as the first major presidential proposal dealing

with welfare reform.

What should be the response of the religious community to this national shame and moral wrong—hunger in the midst of a land overflowing with milk and honey?

As an unofficial delegate, sitting in with the Religious Action Task Force, the writer took special note of the principal recommendation to the churches:

"The chief task of the religious communities with regard to hunger and malnutrition is to call upon our constituencies to exert their influence on shifting this nation's priorities toward the elimination of poverty-caused hunger. The influence of the religious communities can be brought to bear on the legislative process in the reform and expansion of present programs."

A noteworthy example is the excellent Food Stamp Bill passed by the Senate (S, 2547). A similar bill is needed in the House Agriculture Committee. Seven out of the ten congressmen representing the most populous "Mennonite districts" voted against an increased food-stamp program for the hungry last year while supporting increased funding of the war in Vietnam.

Is part of our Christian response to hunger to communicate to congressmen the moral responsibility of our society to assure every child an adequate diet? Are we accountable for the stewardship practiced by our government in the use of our tax money?

Meanwhile the effects of decades of inferior education, economic exploitation, and lack of employment opportunities continue to leave ten million citizens in perpetual poverty. One mother told the Citizen's Committee on Hunger:

"There was no food in the house and I didn't want them to go to school hungry and then come home hungry too. I felt that if I kept them home with me, at least when they cried and asked for a piece of bread I would be with them and could put my arms around them."

Innovations on Disc 19

During the month of January a new disc of minute radio messages will be sent from Mennonite Broadcasts, Inc., to stations across the country. This disc, No. 19 in the Family Service Spot series, will continue to concentrate on family relationships. The specific issue this time will be sex and the trouble it can make between husband and wife. The idea behind these minute messages is that too few people ever hear a direct and honest discussion of this subject and that it might help to build stronger family relationships if they did hear. Also, new with Disc 19 are several technical changes such as a smaller size; the inclusion of 30-second spots instead of only 60; and a newly designed, attractive and informative package. These changes are intended to make the disc more attractive to station personnel.

Latin American Youth Visit North America

Toting guitars, violin, accordion, and Spanish-English dictionary, five Latin-American youth are expected to have arrived in Chicago on Dec. 30 for a six-week tour of Mennonite churches, communities, and schools in North America.

The team, comprising three fellows and two girls representing Mennonites in Argentina, Uruguay, and Brazil, spent four days in orientation and program preparation with Cecil and Margaret Ashley in Sao Paulo State, Brazil. The Ashleys originally proposed the idea of an exchange in 1967 and the idea grew to encompass a team from South as well as North America. The North American team will visit South America in June and July 1970.

The exchange, jointly sponsored by the Department of Youth Ministry, Scottsdale, Pa., and the Voluntary Service office of Mennonite Board of Missions, Elkhart, Ind.,

is intended as a church to church encounter both as a fraternal contact and as providing a new understanding of youth involvement in the total life of the church: involved as "missioners" and as supporters of mission.

The itinerary for the team lists visits to churches and communities in Illinois, Indiana, Ohio, Pennsylvania, New York, Washington, Virginia, North Carolina, Georgia, Florida, Missouri, Iowa, Ontario, and Puerto Rico. The major cost of the exchange will be borne by the Mennonite Youth Convention to be held at Lake Junaluska, N.C., in August 1970. Church and youth meets with the team as well as the team members' own congregations will contribute toward the exchange cost which is expected to be \$1,000 per team member. Kenneth Seitz, Jr., of the VS office is coordinator for the team's visit in North America.

Students Break Ground for New Library

A huge earth-mover grades the site for a new library at Eastern Mennonite College. Two weeks ago students initiated the biggest three-day fund campaign in the history of EMC to assure the college that ground would be broken for a needed library.

However, in the words of President Myron S. Augsburger, "students have built more than a building. Thousands will inherit the legacy of the miracle molded by the spirit of this weekend."

"We may have moved from the country to the campus," said Bruce Yoder, Student Government Association president from Pettitsville, Ohio, "but we still know how to raise some mighty fine buildings."

Yoder compared the students' effort to an Amish barn-raising when "old Brother Eli's barn burned down, and the whole community came out, turned on, pitched in, and didn't go back until Uncle Eli had a mighty fine-looking barn for himself."

In the groundbreaking ceremony Dec. 17, a group of eight students simultaneously turned the first dirt as President Augsburger and Daniel Mtoka, an international student from Tanzania, joined hands to toll the "Unity Bell." Community, faculty, and students participated in the second phase of the ceremony.

President Augsburger noted that ground was broken "with praise to God for the way He has led in an unexpected way. We come with a great sense of gratitude and a sense of community achievement."

"We are one in the Spirit," sang the 1,200-plus persons lining the perimeter of the library site. Everett Ressler, co-coordinator of the campaign from Powell, Ohio, said, "The goal of the campaign was fund raising, but its success was unity."

Yoder stated, "This demonstration at EMC witnessed to brotherhood and community, two vital concepts of the Mennonite faith. Our belief in brotherhood stretches beyond physical and political barriers."

He continued, "The student library drive was not an isolated incident but an incredible example of an active faith. The drive was prefaced and pervaded with fasting and prayer. It cannot be viewed alone but must be seen in the total perspective of the powerful thrust of our unique life style."

Activities at EMC subsided only slightly following the ten-day frenzy of activity. Magazine editors are searching for angles to piece together the dramatic story, and historians are appealing to students and faculty to a research committee headed by James O. Lehman to preserve all vital documents from the weekend.

Among the documents are newspaper

clippings from across the country. Lehman has asked for these clippings for EMC's historical library.

At least six large newspapers editorialized on the student campaign. "It will be recalled that last summer after the floods and landslides had ravished so much of nearby Nelson County," wrote the Charlottesville (Va.) *Daily Progress*, "Mennonites from many parts of Virginia and from as far away as Canada moved into the stricken county and labored long and hard without pay to help the people of Nelson emerge from their ordeal. Right now, we begin to understand why."

Requests Outstrip Supply

The new 1970 calendars produced by Mennonite Broadcasts have been so eagerly taken advantage of by pastors that a reprint of an additional 5,000 copies was necessary. Orders from 179 pastors have called for over 19,000 calendars. An additional 8,000 calendars will be sent to persons replying to the offer of a free calendar on *The Mennonite Hour*. Pastors are giving calendars to community people they would not otherwise meet. Others are distributing them to their church members encouraging them to give calendars as gifts. Many report that each December people are eager to receive their new calendars and do appreciate the Christian message that comes with each one.

Mass Communications Annual Meet

The annual meeting of the Mennonite Council on Mass Communications is scheduled for Washington, D.C., on Jan. 26. The most significant of the planned sessions will be a 1:00 p.m. workshop on creative radio broadcasting. This session will be of special interest to pastors and other individuals involved in local radio programs. Rev. Clement Lee, Media Relations Director for the American Bible Society, will direct this seminar with an emphasis on making the best use of radio time for contemporary communication of the gospel. There will be discussion on various practical alternatives to the traditional religious format.

Also featured on the program will be the 1969 S. F. Coffman Lecture at 10:45 a.m. presented by LeRoy Kennel, associate professor of communication at Bethany Theological Seminary (Church of the Brethren), Oak Brook, Ill. The lecture is an evaluation of mass media, and particularly television. At 7:00 p.m., a conjoint session is planned with the Adult Council and Reference Committee. Discussions will center on the influence and relationship between mass media and Christian education.

This MCMC meeting was scheduled with the idea of allowing Mennonite representa-



Everett Ressler, one of the student coordinators, tolls the "Unity Bell" in chapel service. Students bought the Bell for \$800 at 2:00 a.m., December 9, to push the three-day total beyond \$111,000.

tives to attend the National Religious Broadcasters Convention, also in Washington, Jan. 27-29. Dr. Oswald C. J. Hoffman, of the *Lutheran Hour* radio program, will be the featured speaker. David Augsburg, speaker on *The Mennonite Hour*, will also address the convention. For further information and program schedule write to Kenneth J. Weaver, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Study Congregation's Role in the Seventies

Laurelville Mennonite Church Center offers a unique weekend, Feb. 6-8, with Paul G. Landis, denominational leader and area bishop in Lancaster Mennonite Conference, and Chester L. Wenger, of the department of home missions in Lancaster Mennonite Conference.

The focus will be on questions such as: What will be the church's best response to the changing needs in today's world? What should be the shape of the congregation's program, mission, and message? What is God's word and God's way for today?

Write to Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666 or call 412-423-2056.



Paul G. Landis



Chester L. Wenger

Latin American Evangelization Congress

Nine hundred delegates from more than twenty countries in Latin America and the U.S., gathered in Bogota, capital city of Colombia, Nov. 21-29, 1969, at the invitation and courtesy of sponsoring organizations, particularly the Billy Graham Association. The very fact that a gathering of this type could meet in this beautiful city of two million is noteworthy, for twenty years ago it would have been impossible. Colombia was the South American country most closed to the gospel, with open persecution in the form of church burning and martyrdom during the forties, when more than 100 pastors and believers were murdered by religious fanatics.

This has changed, and in this city visited earlier this year by the pope the evangelicals with the congress delegates

paraded through the main streets and filled the large Plaza Bolivar for a worship service.

Eighteen of us came from Honduras, representing nine different groups. Sixteen Mennonites were present from the Dominican Republic, Puerto Rico, Honduras, Colombia, Costa Rica, Paraguay, Uruguay, and Argentina. Every part of the religious spectrum of evangelical Protestantism was present from fervent Pentecostals to liturgical Episcopalians. Some beards and "long hairs" were there, too, with Bibles under their arms.

In making possible this gathering the sponsors did not seek to impose any imported type of atmosphere on the meetings, but rather let the Spirit guide. There were fiery Pentecostal sermons (with one instance of tongues' manifestation) and solid exegetical studies by Plymouth Brethren and others. Latin America has many dynamic evangelical leaders, and the most gifted of them were present. Following the messages we divided into workshops to discuss the message and its implications on our work.

So much was given us that it will take time for it all to be absorbed. But there are many things that should be told, and here we want to give a resume of the congress.

Evangelization. This, of course, was the theme and purpose of the congress. It was emphasized that old forms are not necessarily pertinent today, and we must be free to the leading of the Spirit who may guide in new ways. In the messages we were told the theology, philosophy, and strategy of evangelism. Yet it is the Pentecostals, who perhaps don't know much about any of these points, who are reaching the masses. Christ sent the church into the world, while too often the church waits in vain for the world to come to it.

Charisma. The charismatic movement in Latin America is more than a mere curiosity. Although the Pentecostal groups predominate, the gifts of the Spirit, especially speaking in tongues, has crossed all denominational lines. I was especially interested in the testimony of a Mennonite pastor from Argentina who speaks of the gift within himself and also in many members of the congregation. Most of the speaking is done within the person, as a silent prayer would be — a new thought to me.

Fellowship. In the many different expressions of faith represented, all sought unity in love. The Latin is much more expressive in this love than a mere formal handshake. Often there were embraces, tears, cheek patting, and a raising of hands in praise to God as brethren met and rejoiced in Christian love. The Christian salutation was here expressed as coming from a genuine love of the Lord and of the brethren.

Future. The resolution adopted by the congress proposes another Latin Ameri-

can Congress in 1976. In the meantime the six regions into which the Latin work has been divided (U.S., Mexico and Central America, Caribbean, etc.), will plan for their respective regional congresses — a different one in each region each year.

The statement also noted the necessity of dialogue with Catholics, on a personal level. It was noted that a change of posture and new forms do not necessarily indicate a change of doctrine. Evangelicals in Latin America, therefore, are still suspicious of official Catholicism, although love and interest in the individual has always existed, for of such the church has been built.

The Mennonite group met together a number of times for fellowship and exchange. It was decided to suggest that the next Latin American Mennonite Congress meet in 1972 instead of 1971, in Montevideo just prior to World Congress which will meet in nearby Brazil. I am sure I express the nearly unanimous opinion of the delegates in saying that our vision has been enlarged, our responsibility increased, and our appreciation enlarged for those who made this congress possible.

— James R. Hess.

Additional VS Personnel Needed

Voluntary Service, unlike other mission and service programs operated by Mennonite Board of Missions, is uniquely dependent on a continuous flow of incoming personnel. Reduce this flow to a trickle, and many VS units begin to dry up.

"Securing an adequate number of married couples continues to be our most pressing problem," John Lehman of the personnel department said. "Most of our units cannot operate efficiently without couples to assume the leadership positions as program director and hostess."

Clare Schumm, placement counselor for VS, indicated a desperate need for couples at Mantua, Maunee, and Cleveland in Ohio; Englewood, Chicago; and Kansas City, Mo. Carlsbad, N.M., was opened in November.

"We can also offer immediate openings for single girls and fellows," Schumm said. "Portland, Ore., provides an opportunity to work with pre-delinquent youth in a club and recreation program. A kindergarten assignment in Surprise, Ariz., will soon be available, and, of course, nurse aides, LPN's, and RN's are always in demand at various locations."

Single fellows might consider the following positions: a relief houseparent assignment with various small groups of slow-learning students at Adriel School, West Liberty, Ohio, directing inner-city programs with the Detroit, Mich., unit; or sponsoring club and recreation programs

at the Englewood, Chicago, Unit.

A social worker with a bachelor's or master's degree is urgently needed at Stone Mountain Village, Belleville, Pa., working with emotionally disturbed and pre-delinquent youth. The assignment could include some program director responsibilities pending applicant qualifications.

The Sinaloa, Mexico, unit, opened in 1969 to assist Pacific Coast Conference's mission program there, is requesting men with some college background and a mastery of Spanish to assist with a literacy program, supervise community activities, and/or teach English. Three VS-ers have already been assigned to Sinaloa in teaching and recreation capacities.

"Three full orientations in the past two months have helped the personnel situation to a certain extent," Lehman said, "but many units are justifiably clamoring for additional VS-ers to fill positions such as we've just outlined."

For more information on program possibilities, write John Lehman at Box 370, Elkhart, Ind. 46514. The world is waiting

London at Fifty

The Leathermans are not really going to retire. They'll be moving to Cheam Surrey 12 miles south of London to, as Quintus stated, "live out of the shadow of the Centre." Quintus and his wife Miriam went to England in 1952 under sponsorship of Mennonite Board of Missions, Elkhart, to develop a centre for Mennonites living in London—a centre which was also to provide for some type of Christian witness.

The vision of the possibilities for a centre increased as the Leathermans spent 18 months searching for a suitable house to establish a permanent witness. On the streets they encountered many overseas students who similarly could not find suitable

accommodation. This new awareness of the need for student housing led to the opening of the London Mennonite Centre in May 1954. Currently 25 students, including staff, live at the Centre located in North London at 14 Shepherds Hill, Highgate.

The Leathermans' retirement from the Mission Board was effective Jan. 1, 1970. They began this new assignment at age 50 to "explore a new frontier for Christian witness." The Mennonite mission work in Ghana was begun in 1956 as a result of the contact with a Ghanaian visitor who was baptized at the Centre.

When Quintus and Miriam return to England in June after visiting their family in Pennsylvania they plan an active retirement. Quintus, a teacher in eastern Pennsylvania for 25 years, is interested in supply teaching and preaching in the area. Mrs. Leatherman is a nurse. They are warmly esteemed and well loved by their associates in London and both Quintus and Miriam look forward to still newer experiences at 4 Chapmans Cloves, Cheam Surrey. Mr. and Mrs. Menno Friesen now host the Centre.

A Clarification Voiced

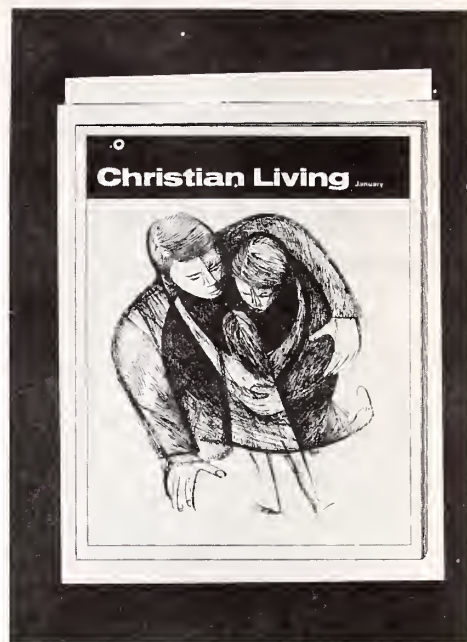
The November issue of *The Christian Herald* carried my article on the future of the church in Vietnam. The exact title and the pictures were selected by the editor. An AP (Associated Press) summary release on the article appeared in various parts of the country. In a number of places local newspapers carried only parts of the release and used headlines which distorted or reversed the main points of the article.

The article reviewed the history of the church in Vietnam. Most of the Protestant missionaries from the major mission group working in Vietnam have identified closely with U.S. military and political goals. They have utilized military assistance to a very considerable extent. Some relief personnel also have followed a similar pattern. The article challenges this church-military alliance from a biblical point of view as well as from a practical point of view.

In contrast, there are relief and mission personnel who are concerned about the needs of all the Vietnamese and are witnessing to the spiritual kingdom which transcends national and political boundaries. The article presents this growing concern among many Christians about the image of the church which is being portrayed in Vietnam by some western Christian workers and periodic visitors who give their blessing to the war.

In view of the questions which have been raised I felt some clarification would be helpful. It is gratifying to note that in some cases where distorted releases appeared fellow Mennonites recognized the error and attempted to correct the interpretation. — Atlee Beechy

Will the Mennonites Survive the Seventies?



Christian Living magazine celebrates the coming of the seventies in its January, 1970, issue, pooling ideas of seventeen writers from various Mennonite and related groups to answer the question: Will the Mennonites Survive the Seventies? title of this special issue.

In 1954, the combined membership of the North American Mennonite churches stood at 202,209. By 1968, it had climbed 20 percent to 242,209. Clearly, our church will survive "well into the distant 2000's—product of a curious background and way of life," writes college student Mel Lehman in "The Mennonite Soul on Ice," one of the lead articles in the January *Christian Living*.

"But the real question is not survival of the Mennonite churches, but survival of the Mennonite dream," he continues. The Mennonite Dream is pictured by these seventeen writers (from Brethren in Christ, General Conference Mennonite, Mennonite Brethren, and Old Mennonite backgrounds) as a dream in real danger. Will our dream of a brotherhood of disciples, simple and non-conformed to the world, be destroyed in the melting pot of America? they ask.

Highlights of the issue include Delton Franz's "1976: An Appropriate Mennonite Celebration"; "Which Way for Community?" by Victor Stoltzfus points out the stark poverty existing next to many large Mennonite communities, and Don Kraybill's "Proverbs for the Seventies," is a witty batch of proverbs by a young Pennsylvania pastor. ("Long hairs have a lot of meaning depending on who they are on and where," "I find that my wife's news is often more important than Huntley-Brinkley's.")

Christian Living is a monthly magazine dedicated to the family and community and



Quintus and Miriam Leatherman

to the proposition that it is possible to live holy now, in a secular world. Family and "think" articles, some poetry, and occasion-

MCC TAP to Enter Jamaica in August

Mennonite Central Committee is planning to enter the island of Jamaica, on invitation from its Ministry of Education, with a Teachers Abroad Program in August. Approval for this action was given by the executive committee at its December meeting after hearing a report and recommendations from Arthur Driedger, MCC director for Latin America.

A Caribbean island, Jamaica is about a hundred miles long and fifty miles wide, and lies ninety minutes from the tip of Florida. In 1962 it gained its independence from Britain. Black, brown, and white folks work and worship together, but blacks predominate by a large majority.

Driedger made a November visit to Kingston, the capital, which followed up earlier meetings Atlee Beechy and Robert Kreider made with the Ministry of Education to lay plans for the TAP program.

In an interview with the Minister of Education, Driedger learned that Jamaican school enrollment tripled in the past seven years, and many national teachers are leaving the country for better-paying jobs. In addition to a 3.5 percent annual population increase, another reason for the

al documentaries make up this 40-page magazine geared to the Mennonite family, published by Herald Press, Scottdale, Pa.

need of teachers is the recent enforcement of the compulsory school attendance law.

Presently the greatest need for teachers is in the Junior Secondary level—grades 7 to 9—in the subjects of mathematics, sciences, physical education, music, and industrial arts. Almost all the schools are church-operated, receiving financial support from the government. A few of the newer schools are under the direct administration of the Ministry of Education.

Driedger recommended an initial contingent of six to ten TAP teachers to be placed with the Ministry of Education for assignment. It is hoped to recruit a professor in research to be assigned to the Mico College Research Council as professor in educational research. The principal of Mico College sees such a person as one who with knowledge of curriculum materials could be able to identify needs in the Jamaican educational system. He would also serve as director or coordinator of the TAP Jamaica program.

Jamaica's proximity to the U.S. and use of the English language in its schools make it likely for the TAP program there to get off the ground quickly.

Adirondack Camp Opens in New York

Three years ago the Mennonite people of New York state were interested in providing a church camp for the Mennonite children where they could attempt to broaden their Christian views and strengthen their Christian life. They formed a committee to examine this possibility.

Property on Beaver Lake, called Beaver Camp for Boys, located eighteen miles east of Lowville in the Number Four area, owned and operated by Mr. James Shapland, became available. The property was purchased in April 1969. The Mennonite churches were then canvassed for members interested in the project. To date there are seventy-eight members in the association. This camp is not financed by the church but rather by interested members.

In May 1969 the camp was officially opened by the directors who consisted of Homer Meyers, pres.; Nevin Lehman, vice-pres.; Joseph Widrick, treas.; Mrs. Esther Gingerich, sec.; Norman Zehr, Benjamin Yousey, Grant Guengerich, Bruce Klingelsmith, and Llewellyn Zehr. These families stayed at the camp for the weekend cleaning, repairing, and making plans for the summer. On June 27 Nevin Lehman and family of Beaver Falls, N.Y., moved to

the camp for the summer as volunteer caretakers.

Every weekend the camp was occupied by Mennonite youth groups with planned programs. The first week 125 people were fed in the large mess hall. This included campers, counselors, cooks, and camp pastor. The second week one hundred people were accommodated.

Besides the main lodge on the property are Hemlock and Beechwood cottages which were equipped for housekeeping purposes and rented out to families through the summer. Other cabins used for the children were Red Pine, White Pine, the Shelter, Juniper, Cedar, and the boathouse.

Interested persons also cleared an area for trailers to be spotted for rental.

Construction Approved on Ranchi Bookstore

"Good Books Bookstore" in Ranchi, Bihar, India, will receive a total of \$55,000 in financial assistance for construction of a new facility as a result of actions taken by the Executive and Overseas Committees meeting in Elkhart, Ind., Sept. 23.

A grant of \$24,000 from the Christian Literature Fund had earlier been received which together with the appropriation of \$28,300 from Mennonite Board of Missions will enable the project to get started.

The Ranchi Christian bookstore, founded in 1963 by missionaries Paul and Esther Kniss, serves a large Christian community



Good Books Bookstore in Ranchi, Bihar, India, will offer a wider selection of Christian literature after moving into a soon-to-be-constructed new facility.

in this industrial city of more than 100,000. Wilbert Shenk, secretary for Overseas Missions, notes that during a recent India-wide survey of all Christian bookstores and publishing interests, "Good Books" was cited as "one of the finest book retailing enterprises in India."

Construction on the new bookstore will begin as soon as a lease can be signed, Shenk says. The present rented site has allowed no room for expansion, while the new facility will provide space for growth in sales and provide additional services to the Ranchi community and Christian churches throughout South Bihar.

Kniss, who first went to Bihar in 1950 with his wife Esther, divides his time managing the bookstore and assisting several growing congregations.

New Play to Be Published

Christmas Is Waiting, a short one-act play, by I. Merle Good, was produced by New York City-wide MYF, Dec. 13, 14. The premier production was directed by Good and given in the Willis Ave. Methodist Church, Bronx, N.Y.

Appearing in the cast were Al Kruse as Butch, Jesus Cruz as Frank, Gloria Constantin as Martha, and Maria Lugo as Nancy. As a sequel to the play, the audiences participated by reacting and interacting with the cast in discussion periods.

The project was a new one for City-wide MYF. They plan to do more work in the area of drama. One of the unique aspects of the experience was inviting the adults of the congregations to participate, and many did.

Christmas Is Waiting will likely be published in the spring of 1970, and then made available to church youth groups and other nonprofit organizations for production.

Book Fair Includes Mennonite Titles

Herald Press, Scottdale, Pa., was represented with three titles at the World Affairs Book Fair in New York City last month.

Coincidentally, all three books were written with the encouragement of the Mennonite Central Committee, as they touch on that agency's ministries. The Herald Press books included: *A House in Hue* by Omar Eby, the *Overseas Service Manual* by Marian K. Preheim, and *Soldiers of Compassion* by Urie Bender. Bender's book tells the story of Pax, men and service, around the world. Because of a mistaken classification the book was

exhibited under "Military Affairs" which must have taken some viewers by surprise.

The World Affairs Book Fair, now in its 16th year, is visited by members of New York's international community of ambassadorial, consular, and trade representatives, and United Nations personnel. During the time of the Fair at least two dozen national and international meetings and conferences included a seminar at the Fair in conjunction with their meeting. A growing number of persons, many from the UN, devote considerable time specifically to work with the books, for nowhere else can such a collection of titles be studied in one place.

FIELD NOTES

Special Two-Week Course for Ministers and Church Workers will be held at Eastern Mennonite College, Harrisonburg, Va., Jan. 12-23. **Annual Ministers Week** will be held Jan. 26-30.

Paul Weaver was licensed as a minister and installed as pastor, Nov. 23, at First Mennonite Church, Colorado Springs, Colo. J. E. Gingrich officiated.

Harold Gingerich was licensed as a minister and installed as pastor, Nov. 30, for the Bethel congregation, Albuquerque, N.M. J. E. Gingrich officiated.

Mission Investment is an opportunity for you to invest money in the mission program of the church. You are paid 6 percent interest if you invest for three years or longer (payment on demand at 5 percent). Loans are needed for projects such as Schowalter Villa, Hesston, Kan.; Frontier Boys Village, Colo.; Ranchi Bookstore, Bihar, India, and a missionary house and worship center in Algeria.

Dave Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart,

Ind. 46514, will be delighted to consult with you on any investment you care to make.

Donald King, chaplain of Lebanon Community Hospital, Lebanon, Ore., in his monthly report stated: "Recently, one patient said he was greatly helped by the doctor to make a decision of Christian commitment when the doctor said, 'I'll be praying for you.' We have many fine nurses who are doing excellent work with quality and care and a word of testimony of personal faith and interest in the patient's spiritual needs."

Robert Witmer, Paris, France, writes that the earlier diagnosis of plasmacytoma has been ruled out by doctors as his ailment. "We are again carrying on a quite normal load of responsibilities. I often lag just a little longer in the morning and rest a bit at noon but I have no difficulty going beyond a 48-hour week!"

Roy Kreider, Ramat Hasharon, Israel, writes: "This year the Protestant community choir will be accompanied by 25 members of the Israel Philharmonic Orchestra, and the soloists are guests of the Israel Opera. We increasingly feel that this choir enables a unique telling of the Christmas and Easter message to the larger audience of Israel than is afforded by any other method."

The Glenn Musselman family returned to Brazil on Jan. 6.

Reiko-san, wife of Yorifumi Yaguchi who studied at Goshen Seminary, continues to battle with cancer. The prognosis is poor and your prayers are appreciated.

A. C. Brunk, missionary in India 1912-47, passed away at Hesston, Kan., on Dec. 23. The funeral was held at Hesston on Friday, Dec. 26. Earl Buckwalter, Crystal Springs, Kan., represented the Mission Board at the funeral service.

The address for Mr. and Mrs. Stanley Friesen will be changed from Ghana to Nigeria in early January as follows: c/o Pierre Benignus Study Centre, P.O. Box 4045, Ibadan, Nigeria.

The Bethel congregation in Chicago has continued to meet regularly without interruption for church and Sunday school since the Day Care Center was closed on Nov. 6 in the face of a threatened take-over by a militant Black group. Ruth Kelir, director of the center, has been attempting to find Black staff persons and additional subsidy in order to plan for a reopening of the nursery at the earliest possible date. (A full resume of developments to date will appear next week.)

Superintendents, Pastors, Department Leaders: There is still time and space available for you to attend the "S.S. Superintendents Seminar" at either Laurelville Mennonite Church Center Jan. 9-11, or Camp Amigo, Mich., Feb. 20-22. Please send or call your intention to MCCE office, Scottdale, Pa. Phone 412 887-8440. Reduced rates for team registrations are available.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thanks to you and Evelyn Mumaw for "Faith for Today" (Nov. 25 issue) . . . for the much-needed analysis of a fallacy in our thinking: "I believe in God because He is good to me — by my standards."

What more selfish, human, or limited understanding of God can we have? Probably most of us are (or have been) guilty. Thanks again for serving us through the printed page. May God bless you with wisdom — and forgiveness. — Mrs. Dorcas S. Miller, Greenwood, Del.

I, a youth who appreciates reading your weekly publication, am very happy to see more articles concerning the VS program appearing in one of the most prominent of our own church papers, the *Gospel Herald*. Lately, I tremendously appreciated two such articles. The first, in the Nov. 11 issue, by Esther Steckle, an ex-VS-er. I wholeheartedly sympathized and identified with her as she expressed some of her opinions, her own experiences, joys, and frustration from her VS involvement. I think the VS program is excellent — but we must keep it excellent. Perhaps, as she suggested, this will involve a more careful screening of applicants before they are accepted into such an easy alternative to government-required military service. Perhaps then there would be fewer persons taking advantage of this alternative, and more persons who participate in the program, wholeheartedly supporting it and its objectives.

Another VS article which I really enjoyed, and which appeared only one week later (it was almost unbelievable!), was Roy Yoder's article, "VS Sticks with It." This account from an administrator's point of view, and on a more optimistic note, challenged me to "stick with it" at home too (which is often less glamorous than if one is doing it on a service assignment). Equally satisfying interpersonal relationships can be achieved at home if we believe it and are dedicated enough to exert ourselves a bit. I think we as Mennonite young people must be tremendously grateful for such an organization where

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 29 to Jan. 9

School for Ministers, Hesston, Kan., Feb. 9-12

Mennonite General Council Meeting, Chicago, Ill., Feb. 24, 25

Association of Mennonite Hospitals and Homes, Park-Sheraton Hotel, Washington, D.C., Mar. 2-5

Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4

South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 10-12

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21

dedicated personnel "stick with it," for our sakes, as they do at MBMC. If it weren't for them, VS-ers would not have the opportunity to "stick with it" as they serve in many locations throughout our continent.

Keep the VS articles coming — to supplement the infrequently published *Agape*. — Pauline Schlegel, Tavistock, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Detweiler, Ernest P. and Janice (Moyer), Kintnersville, Pa., second son, Gerald Dale, Nov. 19, 1969.

Gehman, Alvin and Naomi (Martin), Laytonsville, Md., second child, first daughter, Cynthia Joy, Aug. 10, 1969; received for adoption, Nov. 14, 1969.

Haines, Robert and Mary Ann (Nissly), Lancaster, Pa., first child, Michael Ross, Dec. 15, 1969.

Miller, E. Jay and Verna (King), Red Lake, Ont., fourth child, third son, Gene Lamar, Nov. 30, 1969.

Ramer, Elvin and Mildred (Grove), Markham, Ont., second child, first son, Herbert Joseph, Aug. 23, 1967; received for adoption, Nov. 1, 1969.

Reed, John E. and Carolyn (Heatwole), Cumberland, Md., second child, Catherine Leigh, Oct. 3, 1969; received for adoption, Nov. 26, 1969.

Roth, Duane and Reta (Saltzman), Evans-ton, Ill., first child, Jaris Duane, Sept. 4, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brubaker — Gingerich. — Irvin Brubaker, Baptist Church, Mountain Home, Idaho, and Dolores Gingerich, Indian Cove cong., Hammett, Idaho, by Eugene Blosser, uncle of the bride, Nov. 26, 1969.

Easton — Galentine. — Kenneth Easton, Eldred, Pa., and Brenda Joyce Galentine, Turtlepoint, Pa., Birch Grove cong., by Alvin E. Miller, Dec. 12, 1969.

Grove — Clever. — Richard Grove, Hagerstown, Md., Cedar Grove cong., and Paula Clever, Waynesboro, Pa., Brethren Church, by Wendall Kent and Nelson L. Martin, Dec. 6, 1969.

Hershey — Frey. — James R. Hershey, Lititz, Pa., Landis Valley cong., and Nancy B. Frey, Marietta, Pa., Mt. Joy cong., by H. Raymond Charles, Dec. 12, 1969.

Keener — Beddow. — Nathan Larry Keener, Hagerstown, Md., Cedar Grove cong., Greencastle, Pa., and Catherine Louise Beddow, Berkeley Springs, W. Va., Church of Christ, by Nelson L. Martin, Nov. 16, 1969.

Miller — Breneman. — James L. Miller, Midgetown, Pa., Strickler cong., and Erma K. Breneman, Manheim, Pa., Risser's cong., by Clarence E. Lutz, Dec. 7, 1969.

Miller — Fluetsch. — Kelly Dale Miller and Anne Fluetsch, both of City Acres cong., Nampa, Idaho, by Robert Garber, Aug. 1, 1969.

Swartley — Sokolowski. — Richard R. Swartley, Lansdale, Pa., Plains cong., and Roslyn Sokolowski, Merion Park, Pa., by Henry P. Yoder, Dec. 13, 1969.

Ziegler — Beachy. — Leighton L. Ziegler and Karen Ann Beachy, both of Glendive, Mont., in Makoshika State Park, by Jonas Beachy, father of the bride, Aug. 17, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Ezra, son of Joseph and Elizabeth (Ruby) Bender, was born in Wilmot Twp., Ont., Sept. 18, 1890; died at Tavistock, Ont., Dec. 10, 1969; aged 79 y. 2 m. 22 d. On Sept. 16, 1916, he was married to Katie Lebold, who died June 13, 1933. On Dec. 4, 1938, he was married to Clara Ruby, who survives. Also surviving are 7 children (Mervin, Rufus, Christian, Verda — Mrs. Elroy Swartzentruber, Rosetta — Mrs. Clayton Bender, Viola — Mrs. Neil Ropp, and Ruby — Mrs. Lyle Weber), 35 grandchildren, 8 great-grandchildren, one brother (John), and 3 sisters (Lena — Mrs. Noah Wagler, Annie — Mrs. Christian Baechler, and Katie — Mrs. Christian Lebold). He was a member of the East Zorra Church, where funeral services were held Dec. 13, with Newton L. Gingrich and Henry Yantzi officiating.

Bender, William Jennings, son of John M. and Barbara (Miller) Bender, was born at Milford, Neb., June 6, 1899; died at Seward, Neb., Dec.

13, 1969; aged 70 y. 6 m. 7 d. On Jan. 26, 1922, he was married to Myrtle H. Zimmerman, who survives. Also surviving are one son (Maynard Bryan), one daughter (Gloria Marie Pesek), a nephew foster son (Jack F. Zimmerman), 3 grandchildren, 2 foster grandchildren, one sister (Ida Mae Davis), and 2 brothers (David Elmer and Joseph Frank). He was a member of the Bellwood Church, where funeral services were held Dec. 16, with John Willems officiating; interment in Blue Mound Cemetery, Milford, Neb.

Bleile, Ezra P., son of Andrew and Matilda (Stahly) Bleile, was born near Nappanee, Ind., Mar. 15, 1874; died at the Elkhart (Ind.) General Hospital, Dec. 14, 1969; aged 95 y. 8 m. 29 d. On Nov. 17, 1898, he was married to Sarah Ann Metzler, who died Nov. 8, 1947. On Feb. 19, 1949, he was married to Sadie Sherman, who died June 28, 1969. Surviving are 7 children (Mrs. Dan Yoder, Mrs. Airroll Miller, John, Paul, Gerald, Mrs. Paul Weldy, and Mrs. Romaine Sherman), 32 grandchildren, 48 great-grandchildren, 7 great-great-grandchildren, one stepdaughter (Mrs. Howard Shearear), one stepson (Romaine Sherman), 2 stepgrandsons, and 4 step-great-grandsons. He was preceded in death by one son and 2 daughters. He was a member of the North Main Street Church, where funeral services were

Spanish Peace Pamphlets

¿QUE DICE CRISTO ACERCA DE LA GUERRA?

This is a translation of the Peace-maker Pamphlet entitled WHAT DOES CHRIST SAY ABOUT WAR?

8361-1131-1: \$.15

¿HAY UN CAMINO INTERMEDIO?

This is a translation of the Peace-maker Pamphlet entitled IS THERE A MIDDLE ROAD?

8361-1132-X: \$.15

PIENSA ESTAS COSAS

This is a translation of the Peace-maker Pamphlet entitled THINK ON THESE THINGS.

8361-1133-8: \$.15



PROVIDENT BOOKSTORE

BLOOMINGTON, ILL. KITCHENER, ONT. NEW HOLLAND, PA. SOUDERTON, PA.
GOSHEN, IND. SCOTSDALE, PA. LONDON, ONT. LANCASTER, PA. EPHRATA, PA.

held, with Norman Lyndaker officiating, assisted by Homer North; interment in Union Center Cemetery.

Diller, Silas S., son of the late Jacob S. and Elizabeth (Frey) Diller, was born at Chambersburg, Pa., Mar. 21, 1897; died at the Chambersburg Hospital, Nov. 21, 1969; aged 72 y. 8 m. He was married to Emma Horst, who survives. Also surviving are 7 sons and 3 daughters (Ray, Lester, Charles, Leroy, Robert, John, James, Mrs. Roy Martin, Mrs. Clyde Frey, and Mrs. D. Ralph Frey), 37 grandchildren, 2 great-grandchildren, one brother (Irvin S.), and one sister (Fannie). He was a member of the Chambersburg Church, where funeral services were held Nov. 24, with Omar Martin, Harold Hunsecker, and Amos Martin officiating.

Grove, Norman W., son of the late Aaron H. and Amanda W. Grove, was born in Lancaster Co. Pa., Sept. 7, 1887; died at his home, Mt. Joy, Pa., Dec. 8, 1969; aged 82 y. 3 m. 1 d. On June 4, 1915, he was married to Verna R. Mummau, who survives. Also surviving are 2 children (Lester M. and Charlotte—Mrs. Richard E. Miller), 13 grandchildren, 4 great-grandchildren, and 3 brothers (Aaron W., Phares W., and Michael W.). He was preceded in death by one daughter (Erma). He was a member of the Elizabethtown Church, where funeral services were held Dec. 11, with Clarence E. Lutz and Walter L. Keener officiating.

Hecker, Clarence, son of Christian and Susan (Hershberger) Hecker, was born in Holmes Co., Ohio, Jan. 16, 1890; died at Berlin, Ohio, Dec. 10, 1969; aged 79 y. 10 m. 24 d. On Nov. 28, 1914, he was married to Alma Miller, who died Feb. 20, 1968. Surviving are 2 sons (Delmar and Russel Dale), 3 grandchildren, 3 great-grandchildren, 3 brothers (Dan, John, and Melvin), and 2 sisters (Mrs. Cora Schlegel and Mrs. Mary Kline). He was a member of the Walnut Creek Church. Funeral services were held at the Berlin Church, Dec. 13, with Paul R. Miller officiating, assisted by Mose M. Miller; interment in Berlin Cemetery.

Myers, Lizzie H., daughter of Reuben Wirth and Hettie Ann (Herr) Myers, was born near Witmer, Pa., Nov. 2, 1888; died at Dunkard Brethren Home, Mt. Hope, Pa., Dec. 1, 1969; aged 81 y. 29 d. Surviving are 2 sisters (Mrs. Ida Batterman and Mrs. Salinda Hershey) and one brother (Reuben H.). She was a member of the Stumptown Church, but attended at Rohrsertown. Funeral services were held at the Furman Funeral Home, Leola, Pa., Dec. 4, with Lloyd Eby and Paul Gochbauer officiating; interment in Mennonite Cemetery, Strasburg, Pa.

Snyder, Arthus L., daughter of Joseph and Emma Oxley, was born at Overbrook, Kan., Aug. 17, 1900; died at the Mennonite Hospital, La Junta, Colo., Dec. 3, 1969; aged 69 y. 3 m. 16 d. On Sept. 29, 1920, she was married to Marion A. Roesch, who died June—, 1953. On May—, 1957, she was married to Harve E. Snyder, who survives. Also surviving are one son (George E. Roesch), 4 daughters (Mrs. Vella Yost, Mrs. Esther Hazlett, Mrs. Ilah Crisp, and Mrs. Lela Beegles), 18 grandchildren, 3 great-grandchildren, 6 stepsons, and 14 stepgrandchildren. She was a member of the East Holbrook Church. Funeral services were held at the Peacock-Green Memorial Home, Dec. 6, with Menno Troyer and Lee J. Miller officiating; interment in Fairview Cemetery, La Junta.

Troyer, Moses D., son of David and Lydia Troyer, was born at Middlefield, Ohio, Feb. 24, 1905; died at his home, Hartville, Ohio, Dec. 5, 1969; aged 64 y. 9 m. 11 d. On Mar. 17, 1929, he was married to Katie Hostetler, who survives. Also surviving are one daughter (Mrs. Etta Woods), 4 sons (Emanuel, Vernon, Moses, Jr., and Kenneth), 4 brothers, and 2 sisters. He was preceded in death by one son (Robert). Funeral services were held at the Hartville Church, Dec. 8, with O. N. Johns officiating.

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The Chaco's Continuing Challenge

By Michael Mast

The shell of an ostrich egg capped a rugged post near our campfire. It caught my eye as the symbol of a way of life still quite strange to me after two years in the Argentine Chaco. The shell had one end broken out so that it served well as a drinking cup, but the edge remained jagged, lacking the beauty that a clever hand might have given it.

The house nearby was made of sticks and rough boards planted in the ground. The roof was constructed of grass and split palm tree trunks. There was no evident plan for beauty in the house's construction, nor did it even appear designed to withstand rainstorms or cold winter winds. The house stood alone in a small clearing. Spreading thornbushes threatened to destroy any hope of renewing the cultivation which had obviously been abandoned for several years.

Dedicated Leadership

The house and the small number of possessions scattered carelessly about us belonged to Guillermo Flores, a church leader among the relatively new Indian churches of the Formosa province in Northern Argentina. Guillermo was talking to Orlando Sanchez, an Indian evangelist who was accompanying me on this trip.

Orlando, from the Chaco province, was new to the area and Guillermo was giving him a bit of the history of the growth of the Indian church in the Chaco's northern neighbor. He told how for seven years he had dedicated himself to establishing churches among his fellow Indians. (There are now 17 affiliated churches in the Formosa province among the Toba and Pilaga Indians.) Many times he had traveled long distances, even hundreds of miles on foot. He often returned home to find a sad wife and hungry children.

My mind struggled to reconcile this picture of dedication with the other picture of lack of ambition exemplified in the physical surroundings. Orlando, like many other Indian leaders, had a similar history. He gave up trying to make a living for his family to dedicate himself to strengthening the churches. His work thus far has been very significant. He admits that his wife must look out for herself and her three children while he is gone.

These examples of dedication are not even expected of missionaries. Missionaries, with nicely furnished houses and steady support for their families, can get almost anywhere without unreasonable difficulty in a four-wheel-drive jeep. My wife, Mattie Marie, and our two-year-old son usually accompany me on trips, and when they stay home I know they are not in want. Orlando has only one or two years of schooling and seems quite content to identify with his people. Having studied the Bible from cover to cover makes him a successful evangelist at 28, but he can hardly expect wealth from that. Closer contacts with Orlando convince me that his faith is real.

Orlando baffled me earlier that day when we stopped at a police check. On entering the province of Formosa we were asked for our documents. Without hesitating he handed the police a document given by the church which states that he has been commissioned as an evangelist. It has no legal value, but he chose to show that rather than the military registration which he also carried.

Trials and Triumphs

My trip with Orlando was to last nine days. Our first day



There are miles to go before reaching that church deep in the forest. The author's wife, Mattie Marie, prepares the "picnic" dinner.

Michael Mast has been a missionary to the Argentine Chaco since 1966 with Mennonite Board of Missions. Originally from Fleetwood, Pa., he is a 1965 graduate of Eastern Mennonite Seminary.



Julio Suarez (center) and several members of his congregation pose in front of the building which he donated to help start the congregation in Campo del Cielo.

involved the long trip from our home in the Chaco — more than 200 miles of mostly dirt road. We were really tired after participating in the Saturday evening service. Sunday was a tiring day, too, with three long services. It was midnight when we finally unfolded our army cots and crawled under the mosquito netting for a sound sleep.

Monday we traveled another hundred miles to Campo del Cielo. One front tire was losing air as we pulled up to the pastor's patio. The thornbushes in Formosa have hard spikes up to eight inches long that can play havoc on tires. We patched a third tire before the trip was over.

The church building in Campo del Cielo is well built of mud and sticks and a neatly thatched roof. I always stop to admire its beauty and its history. About eight years ago the congregation was formed there with Julio Suarez as pastor. To get the church going, he donated his recently built house to serve as a place of worship. He proceeded to build another house for himself which turned out to be quite a bit less elegant.

We enjoyed our visit with the delightful people in Campo del Cielo. We examined the bow and arrow they use for fishing and licked our chops over the wild honey served us. After a service on Monday night we held two services the next day. Orlando and I noted the relative accuracy with which they sang their hymns. We discovered they had learned these hymns while harvesting in a neighboring province. This evidence of perseverance was gratifying. We knew that church life often suffers when the harvest season calls many Indians away from their homes.

Wednesday we had a frightening trip on a trail made almost impassable because of rain. We broke a spring in a big sink hole that was full of water. Fortunately we could limp onward to complete our trip. Denis Zarate came to meet us

with his horses. We had to travel about two miles on horseback because of high water. Nerves were soon calmed as we found ourselves welcomed by excited Indians in El Descanso.

It was our first visit to this group but one we thoroughly enjoyed, not only because of the fresh fish or the young goat they killed for us, but also because of the evidence of spiritual life we found. No missionary had visited there for many years. A new church building was in the making, and the energetic young pastor urged his people to listen to the words of the visitors and learn more about living responsibly.

Thursday we went on horseback for about eight miles to visit an almost abandoned village — a disheartening contrast to the village in Descanso. We were spirited, however, by the group of 14 children who accompanied us on foot to join in the singing. My companion played the guitar and taught new choruses to his young admirers.

On Friday we visited the group in Rincon Bomba where the original pastor had abandoned the work. He was replaced by an energetic young man named Justo Alegria who is totally blind, but determined to see the work continue among the small group there.

Saturday evening in Pozo del Tigre was possibly most encouraging of all. No church has been established there yet, but to our amazement, a small crowd of 20 persons came for an open-air meeting. Some were carrying Bibles and others dished out their meal-money to buy a Bible, a Testament, or a Bible study booklet.

The leader of the group, Joaquin Ruiz, told me he once had a good job and had saved hundreds of dollars' worth of pesos. One night at the bar he handed a huge sum of money to the bartender for safekeeping and then got dead drunk. When he awoke the new saddle was stolen from his horse and he lay naked, robbed of his new set of clothing. The bartender returned his money but Joaquin said to himself, "I've been a fool."

Then Joaquin reacted in a way that may seem strange. He gave up his good job and took off on a tour of Indian churches he was acquainted with to learn as much about the gospel as he could. He never has learned to read, but the little group he had gathered there that night was proof enough to me that he — like Guillermo, Orlando, Julio, Denis, and blind Alegria — knows better than I do the meaning of Mt. 6:33: "But seek ye first the kingdom of God, and his righteousness."

God does not comfort us that we may be comfortable, but that we may be comforters.—
Nowell.

Leadership Needed

Recently a certain congregation* received a bequest of \$50,000. As the church council was considering the use of this legacy, one man suggested that the congregation "tithe" its legacy with special gifts to the denomination and community projects. This action was recommended to the congregation and readily accepted and acted upon. Soon grants were divided among denominational projects and some community programs. Thanks to the leadership of one man with vision.

What might happen if just one man in each congregation would accept responsibility to speak and give leadership to the stewardship ministry of the church? In how many congregations might there be increased fruitfulness, spiritual growth, increased congregational response, and ventures into new areas of life and service?

How many good and worthwhile projects or actions may have fallen by the wayside or down the cracks simply because you or I as one person failed to give support or encouragement to a matter under consideration? Many people are simply waiting to have one more voice, one more word of encouragement to help make the right choice and decision.

One young man* considering a vocation had counsel and encouragement toward several possibilities until a neighbor laid his hand on his shoulder one Sunday morning and said, "I believe you would make a good minister." That did it. "If he thinks so, I'll do it." He went off to college and seminary and today is serving as a pastor.

When General Conference at Turner, Ore., considered the budget at \$270,000 for the next two years, Howard J. Zehr as executive secretary encouraged the delegates to increase this by \$10,000 to make possible the many projects that needed to be done. The delegates responded enthusiastically and adopted the larger amount of \$280,000. It took the leadership of only one person to induce the response of your representatives and delegates.

Perhaps we now need one more bit of leadership. Each delegate should now speak to his respective congregation about doing their part toward making this budget possible. It calls for only \$1.75 per member per year. This could be provided in each congregation within a few weeks. Since some members come from small congregations in depressed or poverty areas, the larger congregations and those with more affluence will want to share by giving more. Will you be the leadership needed in your congregation?

*Names withheld for various reasons.

— J. J. Hostetler.

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By Still Waters

As thy days, so shall thy strength be. Deut. 33:25.

Some carry three loads of trouble at one time: all they have today, all they had yesterday and all they expect tomorrow. Such are surely headed for trouble. The load of today is enough. "Sufficient unto the day is the evil thereof" says Jesus in Matt. 6:34. It is harmful and of no help to worry about yesterday's or tomorrow's troubles.

We can become so trouble minded that we forget to turn to God for strength. God promises strength for today. If we trust Him for this we shall be ready for tomorrow when it comes.

J. E. Saxby wrote years ago:

Oh, ask not thou, How shall I bear
The burden of to-morrow?
Sufficient for today, its care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day.

Therefore we must learn to enjoy the blessings of today. Yesterday is gone. Tomorrow is not yet born. Today only is ours. And it is only as we make good use of today that our tomorrows will be blessed. If we try to bear the burden of yesterday, tomorrow and today, our load will be intolerable. But if we live for God today there is no tomorrow which we will be unprepared for.

On Becoming Worldly

"Religion as an ongoing force," says Professor Hertzberg, "cannot be saved by making it 'relevant.' People come to religion because they are possessed of an ultimate metaphysical hunger, and when this hunger is not satisfied, religion declines. Christians who are trying to revitalize religion by making it socially relevant should note the experience of Jews who started it a century ago. It doesn't work. The very moment clerics become more worldly the world goes to hell all the faster.

"The role of religion," the professor continues, "is not to gain acceptability in the secular world, but to expound the existence of God and man's obedience to a transcendental God." — Rabbi Arthur Hertzberg, professor at Columbia University.

Atrocities on Trial

In light of the fact that war itself is just one big atrocity it seems strange to try soldiers for commanding or committing atrocities. Is it not the avowed purpose of the army to teach men to kill? Doesn't the military demand absolute obedience at all times even at the suspension of personal conscience? Since when has warfare become selective in whom it kills? What is the difference between what happened at Hiroshima and My Lai except in the size of the operation? Whether one gets Nurnberg trial or a congressional medal of honor depends on which side one is on.

Lord Fisher, First Lord of the British Admiralty in World War I, put it bluntly: "The essence of war is violence. You hit first, you hit hard, and keep on hitting. You have to be ruthless, relentless, and remorseless. It's perfect rot to talk about civilized warfare. You might as well talk about a Heavenly Hell. Perhaps I went a little too far when I said I would boil the prisoners in oil and murder innocents in cold blood . . . but it's quite silly not to make war damnable to the whole mass of the enemy's population."

Captain P. Mumford said it correctly, "You can't limit or humanize modern warfare. What is the difference between throwing five hundred babies into a fire and throwing fire from airplanes on five hundred babies? There is none. Yet people who abhor the idea of doing the former, approve of doing the latter."

One cannot bless war without surrendering one's claims as a Christian. War is contrary to everything we call Christian. William C. Allen described this discrepancy clearly when he wrote: "When I heard of the sergeant who called out to the lads fresh at bayonet practice, whilst instructing them how to stab and cut at the vitals of an enemy: 'Now, boys, you must forget all that you have learned in Sunday school,' I realized that the Sunday school teaches one thing and the army another." Major General John F. O'Ryan said, "War is the denial of Christianity and all the most sacred things of life." Charles Clayton Morrison wrote that "Nothing more antithetical to Christianity can be imagined than war. It is the denial in the boldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."

When will we admit that war and morality cannot go together? Long ago such as Brig. General F. B. Grosier stated, "You cannot have war and morality at the same time." Sounds strange then to have a part of the military machine, which goes all out in teaching men to kill, try one or more of its products for killing.

William A. Smith, writing following World War I in *War and the Churches*, said, "I have heard Christian women say

that every German baby ought to be killed. This is the state of mind forced upon the church by governments when they declare war. Is it or is it not a sin? How long will the descendants of the apostles permit politicians and diplomats to tell them when and how they should abrogate the gospel, teach a new commandment of hate, and bless rapine and murder? Isn't it about time we used the intelligence God gave us to discern what war is?"

James Russell Lowell minced no words. He went to the core in his poem which reads:

Ez fer war, I call it murder, —
There you hev it plain an' flat;
I don't want to go no furdur
Than my Testymnt fer that;
God hez sed so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airy
Ef you want to take in God.

— D.

Undertakers and Gravediggers

"Undertakers" for the church and "gravediggers" for God have always been around. In time they die but the church and God go on. Then a new generation of "undertakers" and "gravediggers" arises, doesn't even bother to search out new evidence, and says the same old thing all over again. "The church is done for." "God is dead." "The church is irrelevant." "God is uninterested." "The church is archaic." "God is a myth." Yet the church continues and multitudes testify to the reality of God.

"Let the dead bury their dead" and let us preach the gospel of the kingdom. The fact is that I get less and less excited about what the "undertakers" and "gravediggers" are saying or doing. I don't even have time to evaluate their work. I'm more and more excited about what the gospel can do, what the church is doing, and what God is doing. Let those who wish to take care of what's dead, do so. I'm interested in what is living and in what gives life.

Those who are proclaiming the death of God and the church just aren't aware of what's really going on. They probably haven't seen a life radically changed of late. Perhaps it's been a long, long time since they've talked to one who really knows God personally. Don't blame them. That's our fault. — D.

A Few Words from the Establishment

Dear Doug:

Since I'm a member of the Indiana-Michigan Mennonite Conference, and so are you, I guess we have a right to counsel one with another, perhaps clear the air a bit. And even more important than being members of the same church conference, Doug, we are both Christians. And Christians ought to talk one with another. But there's still another reason why the doors of communication ought to stay open. You know what that is: I'm your father; you're my son.

Since you went to Turner, Ore., this past summer; since you, Jon Lind, and others presented your plea to General Conference to recognize the position of the draft resister; since you had your picture in the *Gospel Herald* (I never made it!), a number of people in this conference, and around in Mennonite circles beyond Indiana and Michigan, have asked me about your position. And for some of them, the eyebrows have gone up pretty high as they made the inquiry. Your mother and I are not classified as being very far left of center. In fact, we think we are out in right field. Anyway, this draft resistance bit bothers some people and they ask me about it. So now the roles are switched. People used to ask you about your dad and his writing; now they ask me about my son and his thinking.

And when they ask me, what do I tell them? What should I tell them, Doug? You never gave me my speaking role in response to such questions. But, of course, you didn't think it necessary. I'm a big boy, and so are you. We have a right to think for ourselves.

Doug, you know, we've never seen eye-to-eye on this matter. Remember the night you were ready to back the VW out of the garage for one of your midnight meetings at Goshen with your Young Turk cohorts and I came out to say a few fatherly words to you? I came over to the car and said (a little sadly, I guess), "Doug, I wish I could agree with you fully on all this business, but I can't see it exactly like you do." And I really meant it. Fathers would like to agree

with sons. We talked for a bit, then you bugged out in the bug, not mad, but understanding I believe of how hard it is for a man of nearly fifty to change his mind. The Establishment really gets established.

Basically, as I understand your position, you believe that cooperation with the Selective Service System is wrong. You feel that such cooperation sanctions its actions, activities that are designed to produce killers. And killing for you is wrong. There's one place we are in full agreement, that last statement. You feel that your first loyalty is to God. Of course, there you sound a lot like the early Christian church, sort of like a couple of fellows called Peter and John. Perhaps you feel that you are somewhat like the prophets of old, voices crying in the wilderness. You feel that you must cry out against the military-industrial complex of this day. You feel you must speak up because we, the "old ones," are a mite too mired down in our materialistic-financial ruts to see over the edge of our neat little Mennonite canyons that we have established by spinning our spiritual wheels in one spot. And so you, the youth of the church, not yet burdened with the investments in homes, cars, farms, and mutual funds, you, the unburdened, would strike a blow for peace. And you have worked at it hard.

You've pointed out how some of our Mennonite ancestors spelled out their noncooperation by actually fleeing their European homes, migrating to America. They were willing to give up their precious material things, their very homeland, to obtain a more precious spiritual freedom. In the Civil War, Mennonites could buy their way out of military service for \$500 and a 2 percent tax on their property. You would not buy your way out. You pick no easy way. You feel that your brand of Christianity would call you to confront conscription as an evil. And you think the Mennonite Church has too neat, too tight a connection with the General Hersheys of the past, present, and future.

Doug, have I plumbed you right? Do you feel disappointed with us, we of forty, of fifty, of sixty, of seventy, we of the power structure in this conference? You haven't written

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us off completely yet, but, since we are so slow to act, so reluctant to rock the boat, then you Linds, Millers, Lues, Bakers of the day must plow virgin ground, carry the torch, walk alone. That's the prophetic witness of which you speak. Right?

Doug, I look at you as a fellow Mennonite, fellow Christian, and, of course, my son. You were the firstborn, my "Isaac." And I planned things a bit different for you. You were born with more gray matter than I. I was no Merit finalist. I guess you picked up a few special intelligence genes from your mother. I feel that your emphasis should be on your schooling at present. Maybe I'm nearsighted.

We've hashed this over at 801 Harding Road, you, your mother, myself, and your more mature siblings. Perhaps your mother and I understand you a little better than the run-of-the-mill conference member. After all, we've lived with you for twenty-one years. And as I said, we can't buy everything you are selling. I suppose my own experience at getting released from the United States Naval Reserve affects my feeling. I went through channels; I won my release. Perhaps you would call it "cooperation." I was willing to work with the military up to a certain point. They respected my position. Was that evil? You see, Romans 13 seems to be saying for us to go through channels and so I try to be obedient to the government as long as it does not conflict with my conscience. As I understand you, my son, you feel that God is calling you to a higher response, a bolder one, one that is more rugged, but for you is clearer, sharper, necessary. So be it. At twenty-one, you're a man. But you're still my son.

Doug, I have no reason to question your sincerity. When people ask me about you, I always throw in this plug for you, "Doug is sincere — for him it's no grandstand play; it's for him a thing of necessity." Again, Selah.

Perhaps, perhaps we older people dream too much of the past. Perhaps the dreamers that Joel speaks of, the young men with dreams and visions, they are the ones who look ahead. I say, "Perhaps."

I've quoted to you before the words that now come stinging back to me:

*To thine own self be true,
And it must follow,
as the night the day,
Thou canst not then be false
to any man.*

God has given you a conscience. Your parents, the church should have helped to shape that conscience. I know your own studies, your own thinking have sharpened it also. And I would certainly believe that the Holy Spirit works with you

too. The Establishment does not have an exclusive franchise on the Holy Spirit.

I have personally appreciated the fact that you didn't pull out of the church with your views, no matter how radical. We've had our quota of "puller outers" in the past. You came to General Conference seeking the church's understanding and care. The church is a fellowship of believers. We should help one another. I do not hear you condemning in any way the I-W, the VS, the Pax stance. You recognize that for most they will continue to be perfectly legitimate options. You do not negate their work in the past because of the insincerity of some who participated. I do not sense at all that you feel these valued positions should be abandoned. You would simply ask for our understanding of yet another view. That's still tough, what you are asking of us. We've spent a long time getting where we are. I hope I've interpreted you right. It's how I've seen you, a spectator's view, ringside seat.

Another thought comes to me, a personal one. In 1942 I joined the Hospital Corps of the United States Navy, seeking a noncombatant role. I did not find it. I have a little difficulty in offering too much criticism to one who draws a harder line concerning participation in war than what I drew. People like me who lived in glass houses should not condemn those who seek to be honest and transparent in the brotherhood. But I'm probably prejudiced. I'm pretty close to the problem.

I often pray for you, Doug. Your mother does too. And you pray for us. Pray for the church. You young people may not turn us on by all your actions, but you do cause us to examine ourselves. We are not always happy with what we see, either in you, or in us. A little second mile going wouldn't hurt you, nor us. And remember please, we too, we the Establishment, seek to become the kind of people that God wants us to become. That's another tough job, but I believe we will make it, you, your parents, *our* church. Perhaps all of us can be more open to what He would say to us. Youth is not all bad, not by any means. And neither is the Establishment wrong simply because it is the Establishment. Let's keep writing, keep talking, keep trying to understand one another. For years God has been doing that very thing for each of us. Surely we should be willing to do the same thing with each other. You are a part of the Great Commission which I have accepted from Mt. 28:19. And I am a part of that same "all nations" that Christ sends you to also. Let's stay a part of one another's world. Take care.

Dad Baker,
Member of the Establishment.

The Happening at Eastern Mennonite College

By Paul Erb

"I just can't believe it happened," said Grant M. Stoltzfus, associate professor of church history on EMC's Opinion Board, the morning after. Grant isn't usually so blind to evidence that is as plain as Massanutten Peak on the eastern skyline.

But this *was* hard to believe. A library had seemed so difficult and unattainable only four days before. The deadline had been set by terms of a \$388,500 government grant for the new building at Eastern Mennonite College. This grant would be lost if the College did not match this amount and award a building contract by Dec. 11. The Board of Trustees, dealing realistically with a college debt that dare not be allowed to get much larger, had decreed that \$400,000 in cash be in hand by Dec. 9. Then the Board would meet

to accept the lowest bid and sign the contract — or to say no and postpone indefinitely the erection of a sorely needed library.

On Dec. 4 only \$289,000 of the required \$400,000 was in the new library fund, \$111,000 short of the goal. President Myron S. Augsburger and the development staff had been doing their best, and all the potential givers, seemingly, had been seen. Everybody hoped that at the last moment some few big givers would come through to rescue the project. But nobody knew that they would.

And now, on Dec. 9, over \$400,000 was in the bank! The Board, unanimously and happily, voted to proceed with building. Before the entire school Chairman Dewitt Heatwole signed the building contract. On Dec. 17 eight students broke the ground in unison, and the new library is on the way. By the terms of the contract it should be ready for use by the spring of 1971.

The story of how the impossible happened has already been told through the church publications and across the country via the mass news media. It was the kind of story that broadcasters and editors readily accepted. EMC's public relations staff did a good job of making the information widely available, and for several days millions were hearing and reading of the little Mennonite college in Virginia whose students took constructive action to raise \$112,000 in three days.

This happening has particular importance for the Mennonite Church, from east to west and north to south. It is a demonstration of what God can do through His people when they let Him work through them. For this was more than an example of campus hysteria. It was born in prayer and fasting and daring faith commitment. Who can doubt that it was God who was speaking to those leaders of the Student Government Association who on Thursday evening faced the real possibility that the new library might not be built? They challenged each other to believe that over the weekend God would help the students to raise \$20,000, in the hope that this effort by students would inspire older donors to come through with the rest of the money.

But they did more than pray. By Friday morning chapel they had a plan ready which would give every person in the college community something to do. Here was faith at work: trips back home, phone calls to parents and pastors, washing and waxing cars, chopping wood, cleaning houses and chicken houses, baking and making candy, singing on the courthouse square, making posters and greeting cards, gathering and arranging the thousands of articles to be sold in the auction, and doing hundreds of other things that fit

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into the pattern of the happening.

But in all this there was a deep religious motivation. God was at work, and He was working through His people — students and faculty, young and old, in Rockingham County and in the communities back home. The big money-meter on the wall went up and up, past \$20,000 and \$50,000 and \$100,000 to the final \$112,000. There were awed expressions of thanksgiving to God. In chapel on Tuesday all sang from the heart, "To God Be the Glory."

The happening was a triumph of unity. There is a great variety of personalities in the thousand persons who make up this college community and quite a spectrum of opinion on many questions. But here was a common cause in which all could participate. It did not start that way. Students who went home for the Thanksgiving weekend were asked to solicit money then. Something over 100 of them did, and they brought in \$23,000. The majority either were unsuccessful, or they thought the library somehow would be built without their helping. But in the Big Weekend the participation was one hundred percent or better. It was this working together that brought the great accomplishment. Many must have learned here that you don't have to agree with a person in everything in order to work with him in what you both do believe in.

The happening was and will continue to be a powerful testimony to the world. Letters (some with money) and telephone calls have been pouring in. People in distant states are deeply impressed and encouraged. Mentioned more often than anything else is the contrast between what happened here and what is happening on some campuses where students are rioting and destroying. There, the observers say, students are taking over buildings and vandalizing them; here the students are putting up a building.

A Richmond editorial said this library "will stand as a memorial to the 950 young men and women who showed that student power, when properly channeled, can indeed perform miracles." Professional and business leaders have sent gifts of up to \$1,000 to back up that kind of responsible student action. A Charlottesville editor sees this kind of youth spirit as being of a piece with other things he has heard about Mennonites:

"It will be recalled that last summer after flood and landslides had ravished so much of nearby Nelson County, Mennonites from many parts of Virginia and from as far away as Canada moved into the stricken county and labored long and hard without pay to help the people of Nelson emerge from their ordeal. Right now, we begin to understand why."

People like that produce, and come from, people like that!

This elderly observer was deeply impressed at the EMC demonstration of the quality of our young people. Eyes of many of us became misted as we realized what we were seeing. Not everything we see in our young people is reassuring, and some people become very negative and pessimistic in trying to visualize the kind of church we will be when our young people take over.

I was impressed by two things especially. One was the spirit of these young people who come from our homes. They are unselfish and ready to sacrifice. These leaders who have been giving days and nights to this project are probably taking some college courses. I heard that one of them is afraid he will flunk. Many students fasted so that the College could put the money saved into the library fund.

One girl asked her grandmother to give for the library the \$500 she had promised her granddaughter as a graduation present. They bid liberally at the sale — often, it was evident, not for something they needed, but as a donation to the cause. They spent next term's tuition money, and even borrowed against future earning power. And they did this, one felt, not as a lark, or because everyone else was doing it, but because they had their priorities stacked that way.

The other thing that impressed me was the ability of these young people. Once they had decided what they wanted to do, they knew how to go about it. It was all very sudden, like an emergency suddenly thrown upon them. But within hours they had a plan — many plans — and an organization set up. Hundreds of people soon knew what they were to do, and they did it without getting in each other's way.

Oh, they had good faculty cooperation, but it was clear that the young people were in charge. Their skill in administering the rapid and unexpected development of their project was a joy to see. Even in the auctioneering the palaver of the students was practically as good as that of the professionals. Don't worry about what will happen when the reins are put into the hands of these young people.

I was impressed too with the good relations these young people have with their homes and churches. Of course, for most of the cash which was raised they went to Pop and Mom and Uncle Henry and Aunt Mattie and Pastor John. And they were listened to. It is clear that these folks haven't been written off.

And neither has the College and the cause of church-controlled higher education. On the Sunday of the Big Weekend many churches took special offerings, and \$300 came from here, \$1,000 from there, and \$3,000 from elsewhere.

Lastly, this happening at EMC was a demonstration that we can do anything that we believe needs doing. Important as a library for EMC is, there are certainly some more important things which we as a church should do. We can't say that the above-budget giving to the Compassion Fund for our sharing in ghetto and migrant needs is impossible. We can't say that our mission boards must stop pushing the budgets and the per-member askings higher and higher. We can't say that it's just too much to expect us to continue to pour out for the refugees in Vietnam and Jordan and Biafra, and the other trouble spots that keep breaking out in our troubled world. If we want to feed and clothe and teach and heal and evangelize, we can.

I hope that a part of the training experience in the EMC happening is the learning of what it means to go outside oneself to meet a need. That would be a worthy by-product.

By Omar Eby

Consultation on Conscience and Conscription

A Personal Impression

The Chicago Peace Assembly was a wistful landmark. A landmark because it was the first annual assembly called by the newly structured Peace Section of the MCC. And wistful because speakers and conferees repeatedly harked back to earlier peace meetings which in later years proved to be landmarks. The older participants and the young historians recalled a 1935 landmark conference of the "historic peace churches" at Newton, Kan. And throughout the 1940's there were occasional meetings to discuss the church's position with regard to the draft.

But not in 19 years had the Mennonites and Brethren in Christ met to review such matters. Thus, a "Consultation on Conscience and Conscription." Hopefully, some bright vision would be caught at this assembly which might thrust the church around another notable corner in its peace position. Wistfully, historians in a future decade will look upon the consultation kindly, acclaiming it a landmark.

To Resist or Not to Resist

The questions were conscription and militarism. To some folk these were two questions: the military and the draft. But the consensus of the meeting might be better reflected in the statement that there was only one question: the military — and conscription is an integral part of the military. The Selective Service System is a tentacle of the military monstrosity against which the peace churches first brush. Though only a tentacle it is no less a part of the body. And in that first brush with the military on the matter of conscription is the point at which the widest differences of opinions among the conferees were expressed.

To resist or not to resist was the question: whether to cooperate with the Selective Service System which allows for alternate kinds of service in lieu of the military — or to refuse to cooperate as conscientious objectors even in compulsory civilian work, because to do so is to help perpetuate an evil system which violates individual freedom.

"Noncooperation with Selective Service has our Mennonite people scared white," one gentleman confided during a dinner conversation.

While the rank and file Mennonite might indeed be uneasy or even frightened by the declarations and actions of the noncooperator, few of the church leaders at this consul-

tation showed any whiteness about the mouth or other signs of panic.

The advocates of noncooperation are mostly youthful. But there were a few similar spokesmen among the oldsters, theological butterflies who flutter about any new bud, and not infrequently crush out the youthful spontaneity in their sudden rush to be self-appointed prophets for the young. Were I one of these bright young men with new convictions I'd tell the old butterflies to go back to their cocoons; we can speak for ourselves, I'd say.

The more youthful proponents of noncooperation attacked what they felt to be a truce between the peace churches and the Selective Service System. They see that truce as a comfortable compromise for both parties. The church elders and cooperators see the tenuousness of that truce, and remember the confrontations with the government during World War I and early World War II days to arrive at the understanding. But the noncooperator longs for a head-on encounter with the draft designers and bureaucrats, and brightly acclaim their stance as "prophetic."

The consensus of the meeting on noncooperation, as portrayed in a message to the church, is generous. "We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking . . ." the message reads in part, after stating that "the young people of our churches should voluntarily offer service as an expression of discipleship."

While one has the greatest of sympathies for the position of the young noncooperator, one is, on the other hand, disappointed with a tyrannical disposition some of them reveal. Too many of the young are frighteningly like their elders: too ready with easy answers to all the questions of the draft issues, and even the most complex issues of noncooperation lying beyond conscription and taxation.

One is troubled to find among socio-political liberals today a growing intolerance for people and views other than their own. The true liberal is a man of magnanimity and tolerance. The new tyranny of the liberal reflects some of the theological and ideological ruthlessness of the older church fathers — and I do not mean the Anabaptists either.

The noncombatant and I-W positions came in for some brief but vigorous debate. While one disagreed thoroughly with the noncombatant views expressed at the consultation,

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one admired the chief advocate of them for accepting the invitation to attend a peace consultation. He was like a lion thrown to a den of Daniels, or a more apt figure might be, a timid hawk loosed in a cage of righteous doves. But there was little time to discuss the noncombatant position. It was generally dismissed by many as theologically naive, or outside the Anabaptist-Mennonite tradition.

As for the I-W position, the proposed message to the churches still admits the right for conscientious objectors to accept such a position, but states that "it has become so routine as no longer to call for a serious moral decision . . . and to have largely lost its symbolic value in witnessing against war."

Church agencies themselves might show the way and boldly affirm that any young fellow seeking to work at their headquarters in lieu of the Pentagon headquarters must do so on a voluntary service basis, instead of in earning positions as I-W's.

Plain and Peaceful

This fine honing of all the edges of the peace position, this constant turning over to examine all its supposed theological convolutions, this endless pursuit into minutia for the "full implications and ramifications of our positions" leave me uneasy. It recalls my earlier years in another Mennonite church which had worked out along with its nonresistance a comprehensive theology of nonconformity. We were a plain and peaceful people, whose church elders had refined the nonconformity position until they developed a theology of color, a theology of design, and a theology of fabric.

Having to work out my salvation from that snare, I find in me a resistance to this escalation of any other one aspect of our faith in much the same way. I keep hoping the church isn't simply making more and more statements and resolutions on its latest, more fashionable, preoccupation.

While on the one hand I resist the codifying of faith, on the other hand I welcome it. I welcome positional statements for those times when one's Jewish roommates at graduate school ask endlessly, "And what is the Mennonite position on . . .," whether it is militarism, Zionism, or birth control.

But how will the message of this consultation on conscription and conscience filter down to the congregation, the most important aspect of church life?

I find that many of my Mennonite brethren at the congregational level know less about their own church's position on matters than they do the disposition of general Protestantism. And in some areas, this is surely one of the curses of religious radio stations and newspapers, which are primarily militaristic and nationalistic. Too often some of my brethren believe that anyone who has this theology correct, surely must have his socio-political matters correct. If a man believes in the virgin birth, then we tend to trust him when he calls for us to endorse a Vietnam war, and all things American.

Against such an array of voices, one wants even more consultations and more resolutions, and hopes that the message of this consultation on conscription and conscience finds broad use and acceptance within the congregation. □

You Should Know

By Ivan Kauffmann

A Mission Board is not a secret society. It bears a message that is to be openly proclaimed. It serves in the task which the church assigns to it. As a member of the church *you should know* what is happening. But to many church members the work of the Mission Board is a secret. Unknown to many are the numberless efforts, spiritual victories, stories of new converts, etc., that occur within Mission Board program. We want you to know about these. You can find out in the following ways:

1. *Through reading the mission news in your church papers.*

— *Gospel Herald* has a section in which there are Mission Board articles and news notes each week.

— The Mission Board sends regular news releases to the *Mennonite Weekly Review* and the *Canadian Mennonite*.

— Your district conference paper also prints news and articles which are provided by the Mission Board.

2. *Through your pastor and Mission Board member.*

Each month they receive a special mailing from the Mission Board. Included in this mailing is a missions information bulletin called *Inside Line*, a number of suggested church bulletin announcements, a letter giving some direction for dispensing mission information, and other materials for congregational use. It is hoped that these materials will aid your pastor and mission board member in being channels through which mission information can get to you.

3. *Through personal contact with mission board-related persons:*

— By correspondence with overseas missionaries (their addresses are printed twice per year in *Gospel Herald*);

— By conversation with missions personnel — with overseas missionaries on furlough, with home missions workers, with VS-ers and ex-VS-ers, and with Elkhart staff persons (these are sent on deputation services as requested by congregations);

— By letters of inquiry — if you don't know, write a letter — we'll answer as soon as possible and to the best of our ability.

God is at work through the Mission Board program. *You should know* about it. □

Takio Tanase: Japanese Ambassador

Takio Tanase was the first person to be ordained to the Mennonite Church ministry in Japan. After working for a time with missionary Ralph Buckwalter, he became pastor of the Kushiro Mennonite Church. Tanase san includes literature, church history, art, classical guitar, and ping-pong among his interests. In explaining his concern for lay leadership training, he says, "In Japan every Christian has to be strong just to keep his own faith."

By John Bender



From Kushiro (population 200,000) in the prefecture of Hokkaido, Japan, to Goshen, Ind., came Takio Tanase and his family in August 1969. Tanase san, now enrolled as an English major at Goshen College, also takes courses in history, political science, and Protestant Christianity. In September 1970 he plans to enter Associated Mennonite Biblical Seminary in Elkhart to complete his studies for the Master of Religious Education degree.

From his experience as director and main teacher at Eastern Hokkaido Bible School, a leadership training facility begun in Kushiro in 1965, Tanase san felt he should become better equipped to carry out his responsibilities.

Church leaders, including missionaries, had felt a need for a Bible teaching facility in Hokkaido for many years. Partially this need became more urgent as a result of Howard Charles' Bible teaching ministry in Japan from July 1960 to January 1962. Lay people became involved in serious Bible study which fomented more direct involvement in the work of the church. Prayer cell groups also emerged.

Students attending EHBS either took the full 13-hour-a-week schedule or audited individual courses. Men and women of all ages attended classes held at night to allow students to work or study elsewhere during the day. Since the inception of the Bible School, extension classes have also been held at Obihiro, and for one year in Shibechea. Charles Shenk is present administrator and teacher at the school. The Hokkaido Mennonite constituency includes thirteen congregations with 282 members.

Not only has Tanase san come to North America for academic and biblical training — this he could have received at one of the Japanese universities or theological schools — but he wants to get acquainted with the way schools are administered here. He wants to visit as many North American churches as possible during his two-and-one-half-year stay, and he is interested in pursuing a deeper study of Anabaptism, especially with emphasis on peace and nonresis-

tance. These are major issues facing the church in Japan. Tanase san talked briefly about some of the political developments in Japan that pose questions for the church.

The United States government is pressing Japan for rearmament. This move would entail changing the constitution, drawn up during the post World War II American occupation, which prohibits Japan from having an army. The self-defense force, however, actually is a type of civilian army. Directly tied in with the U.S. desire to have Japan rearm is this matter of the "Mutual Security Pact," the Japanese-United States treaty which expires in 1970. Political parties, including the Socialists and the Soka-Gakkai (a militant anti-Christian movement), are opposed to a renewal of the pact. Increasingly, opposition to the renewal is coming from the average citizen, characterized by Tanase san as a peace-loving people concerned for love and justice. Many Japanese Christians favor neutrality too. What should a Christian do?

Tanase san explained that a strange paradox exists in the rhetoric of workers and students and past election results. The conservative Liberal Democrats have been defeated only once by the Socialists. A significant source of Liberal Democrat support is based on the material security enjoyed through maintaining good relations with the United States.

The Tanase children, Eliya in fourth grade and Marie in third, are enjoying their studies here. They like their teachers, and their classmates are very friendly. Both children enjoy arithmetic since this subject does not require much language work. The children had a head start on English, though. They were tutored by missionary teachers Ron and Ruth Guengerich for four months.

Fifteen years ago Tanase san completed three years of study in the U.S., spent variously at Hesston and Goshen colleges. When asked what changes he has noted in the Mennonite Church since his first visit here, he paused, then said, "The church building is becoming beautiful. I feel more at home in a more simple setting." He expressed apprecia-

tion for the deeper sharing possible in small numbers of people meeting in Sunday school. Sunday school in Japan is primarily set up for children.

The last question: "Why are you a pastor?"

"I am a pastor because I want to spend my time — I should say my life — in spreading the gospel to others, because I know the gospel has the answer," he replied. "If a

Christian has experienced the power of the gospel, he has to witness. A pastor's work is not to do it by himself but to prepare Christian members of the church to do the work of witness. . . . It is good to spend energy to beautify buildings, to have better chairs to sit on, to have better music compared to bad music, but perhaps in Goshen there are people who do not know Christ yet." □

Heifers on a College Farm

By Mrs. Betty Reiter

For more than 60 years, Prentiss Normal and Industrial Institute, Prentiss, Miss., has striven to educate Negro youth of Jefferson Davis County and surrounding areas. Established in 1907, by Professor and Mrs. J. E. Johnson, the Institute has grown from an elementary and high school to a junior college with a staff of 40 and a student body of 400.

Since 1955, Heifer Project, Inc., in cooperation with the Institute, has sponsored an effective self-help program in southeastern Mississippi through the distribution of dairy and beef cattle to needy families. The college farm has been used as a collection point for livestock and an effort has been made to use the farm as a demonstration center for improved farming practices.

Heifer Project, Inc., is a nonprofit organization, supported by over 20 different church denominations. They supply various kinds of livestock to poor people throughout the world. The first female offspring is returned to Heifer Project and given to another family. In this way a "living chain" is established.

In the last 15 years, Heifer Project has given over 400 dairy cows to Negro and white families in Mississippi, over 60 beef cattle as 4-H and FFA projects, and thousands of baby chicks to the poor of southeastern Mississippi.

In 1966 MCC sent the first white couple to help HPI at Prentiss Institute. They stayed one year and then in 1968 MCC loaned us to Heifer Project for two years of voluntary service.

When we arrived in April 1968, we weren't sure what to expect. We knew that PI had a 600-acre farm, and that HPI had the responsibility of operating the farm. Pete, my husband, was supposed to be the herdsman for the college dairy herd and work under Mr. Willis McAlpin, a retired Iowa dairy farmer who is the Mississippi Heifer Project representative. Mr. McAlpin and we arrived at the same time. The men found the farm almost unbelievable; it lacked management, proper farm implements, and good livestock. Since the livestock and its products are of major importance in supplying food for the college, the men knew their work was cut out for them. Immediately they bought a plow, planter, cultivator, and a two-section harrow to plant that year's crops.

Other improvements accomplished that year were bulldozing and clearing 12 to 15 acres of land, planting 60 acres of per-

manent pasture, and improving the Angus beef cattle herd by better breeding and heavy culling of undesirable animals. A work crew composed of 10 members of the Indiana Church of the Brethren spent three days at the college and helped construct a new hay barn, machinery shed, and chicken house. Also that year the hogs were moved from a mudhole which they called home to a new location with tight hog wire fences, a cement feeding floor with concrete troughs, and automatic waterers. The chickens also were poorly managed and were moved to a new chicken house with new equipment. The old building hadn't been cleaned for 11 years!

Pete also had his problems with the dairy herd. When he arrived, 17 cows were producing one can of milk a day with sporadic milkings. With careful culling and proper management the herd is now producing at a respectable average, and the students are now consuming between 35 and 40 gallons of milk a day. The majority of the students now drink milk, and can have all they want.

Since we have an apartment in a girls' dormitory, my main job was being housemother for the girls during our first year. This school year all the girls are living in a new dormitory that was constructed this past summer. Last year we had 34 young ladies, which made our building very lively and noisy. I enjoyed being with the girls. Talking and helping some with sewing projects helped pass the time. For many girls I was their first white friend. One girl even said she thought she never would talk to a white person, but like me, who had hardly ever spoken with Negroes, she soon began to look beyond one's color.

Clothing is something the folks here are always glad to receive, and need. Different church groups from the North send used clothing to be distributed. Another job of mine is to sort these things and distribute them among the students and families of this community. Many families have 10 or 11 children, and without receiving these things many children would not be able to attend school.

A challenge? Yes, but not without much frustration, and the feeling that things aren't changing fast enough. Then we remember that it took two centuries of degradation and exploitation to produce these conditions; so we must exhibit Christian love, patience, and understanding to solve these problems. □

Reversing the Order

By Lee J. Miller

There were vivid exposures of inner hostilities, guilt complexes, anxieties, obsessions, and compulsions which were disgorged like morsels of putrid and undigested food. The occasion was the routine of a very intense sensitivity training that had been structured into a social psychology course at a state college. No one in the class was immune to the deep probing in that person-to-person encounter. Disguises were vulnerable and useless. They were as obsolete as a walled city.

One could have wished that this kind of transparency and honesty could always exist in what is understood to be its natural habitat, the body of Christian believers. Is this technique a child of modern psychology? Did not the disciples use it in the upper room in preparation for the coming of the Holy Spirit? Did not Christ exemplify true transparency and declare that His burden was light? Did not James point out that double-mindedness and ambivalence are sources of many ills?

The final class period for the term was an eight-hour session off the campus at a summer retreat high in the mountains. It was intended to be a form of group psychotherapy session. It turned out to be a near orgy that bordered on free love. This was declared to be a passionate experience of reconciliation and mutual acceptance for which no claim was made for permanent or lasting value. The love and personal acceptance that a lone abstainer had expressed for each one in the group was then suspect as being more pretended than real. Why did something that seemed to come so close to a Christian ideal fall so far short of that ideal? Why do such vaunted intellectual trajectories appear to fall short of their mark? With what adaptation may we use proved techniques, or any knowledge that may be gained, so that it may afford us abiding spiritual values?

G. Campbell Morgan pointed out that the primal fall of man resulted from a defamation of God's character in the mind of man. Man's emotion and will had succumbed to Satan's device in rapid succession. Our restoration to God has happened in the reverse order. Our encounter with the authoritative and preached Word produced repentance; the will submitted to God first. That made the development of love to God possible. This kindled emotion then penetrated the bastion that was closed to a personal knowledge of God, that is, the mind.

Blaise Pascal (1623-62) stated it succinctly when he said, "God has so willed that divine truths should not enter the heart through the understanding, but that they should enter the understanding through the heart. For while one must know human things to love them, one must love divine things to know them." Our Lord set forth this order as the criterion

for spiritual understanding and enlightenment. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." This order of learning encounters some contradiction with the usual order of learning and it seems to account for some of the reason why mankind's moral development has not kept pace with its technical and intellectual development. ☐

Kindness is one thing you can't give away—it always comes back.

"Church: What's Good About It?"

By Richard Bartholomew

Recently I was involved in a group that was discussing the inaccuracy of the news given by the various media. It was suggested that quite often the news does not give us a true picture of existing conditions. Erroneous reporting, and careless selection of news to be printed were among reasons suggested for our blurred understanding of world events.

During the course of this brief discussion it suddenly came to me that the Christian can be just as guilty if he distorts the "news" of the kingdom of God. The image of the church has sometimes been distorted due to erroneous reporting and/or the improper selection of news to be released by her members.

Now I am not suggesting that corporately we ignore our sins, deaden our guilt, and surrender to the mediocre backslapping status quo. Never! We as Christians are changed persons in the process of change, and a very real part of that growth is admission of and confession of sin. The world thus sees the mercy and the grace of God active in our experience.

However, I am concerned with the church member who can see practically nothing right about the church. This type of character can be found murmuring and complaining about anything imaginable within the church. Somehow he equates the ability to criticize and maim with being holy and operates with the basic assumption that "good" Christians are quite naturally called to be "sanctified nit pickers." (By the way, "nit pickers" can be either conservative or liberal.) I believe it is high time that the people of God started talking more of the goodness of the church. We have criticized ourselves so fully that it is small wonder that some have turned away from church while others in our communities have rejected the church as insincere and impotent. Our witness must be positive. Unredeemed persons have problems enough without some misguided Christian burdening them with the sins of the church. "Church: What's Good About It?" That's a question I want my congregation to give some serious thought and answers to. ☐

Lee J. Miller is pastor of the East Holbrook Mennonite Church, Cheraw, Colo.

The Better Way

By B. Wright

(Telling some speakers how it looks and sounds from the audience.)

If you are going to use personal illustrations in your talks, please give testimonies, not of how you achieved, or got the last word or outwitted someone in a theological discussion while you were traveling on the train or airplane. Now, if you want to testify that you were in conversation with an unsaved person, he desperately needed the Lord, and you desperately needed the Lord's help in presenting Christ, and you felt the mighty inner strengthening of the Holy Spirit in your witness experience, that would be different. It would be different also if your stories would tell how God met some other dire need in your life when you were experiencing fears, bitterness, or discouragement. You see, it helps us so much to hear how God meets a need rather than to hear how gifted or successful you are as a person.

Please do not use a church worship service to give your ego a boost. A better place would be at home asking your wife if she still loves you or throwing a ball far into space for your hero-worshipping son.

You don't really want to inspire your audience with your own adequacy. They will be helped only to the extent that you convince them of the adequacy of Christ for their dilemma, and the best thing you could possibly do would be to testify how He helped you in yours.

Honestly, some members in your audience wonder if God is going to do anything about your present dilemma—speaking too much about yourself. We'd rather hear you speak about Christ and how He meets real human problems. He's the Man we need most.

Wit and Wisdom

The fanatic is a man who is sure he has the answers, usually to questions nobody is asking.

In the midst of the confessing community of faith, there only shall we find the courage to profess what we believe, and the faith to believe what we profess.

Authority without wisdom is like a heavy ax without an edge, fitter to bruise than polish.—Bradstreet.

Comfortable chairs are worn out with hard use; uncomfortable ones survive and become antiques.

A fine is a tax for doing wrong; a tax is a fine for doing all right.

Auctioneer: "What am I offered for this beautiful bust of Robert Burns?"

Man in the crowd: "That's not Burns. It's Shakespeare."

Auctioneer: "Well, folks, that's one on me. Shows how little I know about the Bible."

The best way to remember your wife's birthday is to forget it just once right after you get married.

The clerk in a stationer's shop was asked one day if she had a birthday card with a poodle on it.

She eventually found one, but pointed out to the customer that it was for a fifth birthday. "That won't do," the lady said. "The dog's only four."

The advantage in buying rock-and-roll records is when they wear out you don't know it.

Definition of taxpayers: Those who don't have to pass a Civil Service examination to work for the government.

One of the benefits of inflation is that children no longer get sick on a nickel's worth of candy.

Relevance or Reverence

If the Vietnam War were over today, the race problem settled tonight; if every man lived in a mansion and had a PhD—there would still be a lost world to save and a great gospel to proclaim.

Talk about relevance! No one is more relevant than Christ, for He is the same "yesterday, and to day, and for ever." Men write books and title them *Beyond Barth*, or *Beyond Freud*, or *Beyond Bonhoeffer*. But no one has ever written a book and titled it *Beyond Jesus*, for Jesus Christ is always up-to-date. In every age, He is the Eternal Contemporary.

Yes, by all means, let's be relevant. But may God forgive us if, in the name of relevance, we lose our *reverence* for everything we say we believe and stand for.—William C. Fisher.

Shadow over the World

I hold my small son's trusting hand,
I meet his clear-eyed gaze.
With mother-hearts in every land,
My own heart prays:

"God grant the bright day yet may come,
To make the whole world glad—
When war no more will claim our sons . . ."
(*Oh, my little lad!*)

—Beth Robertson.

Items and Comments

Ministers discouraged with their preaching should not turn away from it and confine themselves to counseling individuals, but should "preach louder," according to the noted psychiatrist Karl Menninger.

Comparing preaching to preventive medicine, he said it was not enough to heal those who are sick, but people must also be told to stop destroying themselves.

"It is time for clergymen to speak out," he asserted. "You should not be in the silent majority but the evocative minority. People are moved by what you say."

Dr. Menninger was a featured speaker at a three-day conference of ministers, psychiatrists, and others in the counseling field. Sponsored by the American Foundation of Religion and Psychiatry, the interdisciplinary convocation was on the theme, "The Revolution in Values."

Dr. Menninger urged the ministers to preach particularly about water and air pollution and other practices damaging to the physical environment. "If I were a clergyman, I don't think I could preach about anything else than 'When are you going to stop destroying this beautiful planet?'"

"The magazines have taken up this issue, and I wish the clergymen would," he said. "It is a matter of the soul, a matter of our survival."

. . .

Throughout the misty night they trudged silently from a place of the dead, Arlington National Cemetery, each carrying the name of a dead American serviceman, to the Capitol Building.

Between 45,000 and 46,000 mostly college-age marchers began their 40-hour, four-mile "March Against Death" about 6:00 p.m. on Nov. 13, the first day of the three-day anti-war protest in Washington, D.C. There were some older people.

They came from many parts of the country, but most of them from east of the Mississippi River, fellows with long hair and beards or moustaches and clean-shaven fellows with short hair, and girls mostly in slacks or jeans, each carrying a lighted white candle shielded by a paper cup.

They marched across a bridge spanning the Potomac River, around the Lincoln Memorial, past the Washington Monument, in front of the White House (where each shouted the name of the dead GI whose name appeared on the placard hung around his neck), down Pennsylvania Avenue to the steps at the west front of the Capitol.

The walk took about 2 1/2 hours.

At the Capitol, they crossed in front of the facade and then proceeded to Union Square, the little plot with statuary in

the middle of the traffic circle at the foot of Capitol Hill.

There the marchers placed their placards in 12 unpainted plywood coffins set up on crepe-covered tables at the base of the statue of Ulysses S. Grant, Civil War hero and postwar president.

There was an almost religious mood to the whole affair, starting with the official start of the march, led off by a 23-year-old war widow, Mrs. Judith Droz of Columbia, Mo., whose husband, Donald, a Navy lieutenant, was killed in Vietnam last spring.

Appearing at a press conference earlier in the day, Mrs. Droz declared with intense emotion that her husband, just before his death, had written her that "we should not get out of Vietnam tomorrow — we should get out of Vietnam today."

. . .

The relatively young Church of the Nazarene scored impressive gains during the decade of 1959-69, reports from denominational offices in Kansas City, Mo., showed this week.

During the 10-year period, Nazarene church membership and Sunday school enrollment increased 30 percent while giving for all purposes nearly doubled. Per capita giving was up 57 percent. Highlights:

*World membership reached 471,846 persons — an increase of 110,202, or 30 percent ahead of the 361,644 total in 1959.

*Sunday school enrollment climbed 228,601, or 29 percent, to a total of 1,013,724.

*Per capita giving hit a record \$213.26 in 1969 — or \$77.75, 57 percent more than the \$135.51 figure in 1959.

. . .

Cigarettes caused more deaths than war, violence, and riots during the past year, according to Dr. Ashbel C. Williams, former president of the American Cancer Society. "Evidence gathered in the last 15 years proves beyond doubt that the people who make and sell cigarettes are now, through no fault of their own, in the tragic position of being merchants of death," he said.

. . .

According to a recent Gallup Poll survey, 40 percent of the nation's adults favor legislation to legalize abortion during the first three months of pregnancy.

A national sample of 1,511 persons over 21 were asked, "Would you favor or oppose a law which would permit a woman to go to a doctor to end pregnancy at any time during the first three months?"

The responses based on religious affiliations showed 80 percent of Jews, 40 per-

cent of Protestants, and 31 percent of Catholics were in favor of such a law.

A breakdown of age classifications showed that 46 percent of respondents in their twenties, 39 percent of those between 30 and 49, and 38 percent of the over-50 group would favor such legislation.

. . .

The world's Christian population will be 31.2 percent of the total in the year 2000 as compared with 30.7 percent in 1965, according to estimates reported at a meeting of the National Council of Churches' General Board.

Focus of the Christian world will have shifted from the Western and Northern white races to the nonwhite regions of the Southern Hemisphere, the projections also indicated.

. . .

A survey of ministers in 20 Protestant denominations reveals that their incomes are far below the averages of most other professionals and many craftsmen and laborers and that most clergymen feel they are underpaid.

Nevertheless, only one in 20 is thinking of leaving the ministry to secure more income.

The median income for full-time American ministers in 1968 was \$8,037, including salary, housing value, utilities allowance, and fees.

Of the denominations studied, the current survey found that Unitarian Universalist ministers had the highest median income (\$10,412), and ministers of the Church of God had the lowest (\$6,639).

Median income in the other denominations follows: United Presbyterian, \$9,301; Reformed Church in America, \$9,136; Episcopal, \$9,104; Presbyterian, U.S., \$8,682; United Church of Christ, \$8,591; American Lutheran, \$8,443; Lutheran Church in America, \$8,425; Christian Church (Disciples of Christ), \$8,382; Evangelical Covenant Church, \$8,062; Lutheran Church-Missouri Synod, \$8,031; United Methodist Church, \$7,946; American Baptist Convention, \$7,490; Church of the Brethren, \$7,295; Cumberland Presbyterian Church, \$7,253; Open Bible Standard, \$7,214; Southern Baptist Convention, \$6,874; Friends United Meeting, \$6,838; and Evangelical Free Church, \$6,676.

Of the \$8,037 median income, 76.4 percent was in cash salary, 17 percent in housing, 4.9 percent in utilities, and 1.7 percent in fees. One in six clergymen received less than \$6,000 in 1968, and one in six more than \$10,000.

CHURCH NEWS

These Letters Are More Than Words

Kids fighting, baby crying, dishes to wash, shirts to iron — a dead end street for many American wives, and no one cares. No one gives her encouragement or even wants to listen to her; not even her husband whom she may suspect of having an affair with another woman.

This kind of story could be told of thousands of people in the United States with slight variations of age, sex, and situation of the individual. Problems continue to build up with no release until, in many cases, there is divorce, a mental breakdown, suicide, or some other tragic result.

One of the most desperate needs of people is some means of expressing themselves and knowing they are understood. Not just talking to a wall or a fence post, but to another person who can understand because he or she also has the same needs and feelings. In fact, every human being needs such an outlet to maintain a healthy state of mind.

But millions of people have no such outlet; and mechanization, automation, and other characteristics of modern society are accentuating the problem. People are becoming isolated and feel depersonalized and worthless.

Of course there are psychiatrists, pastors, social workers, trained counselors, etc., to listen to people with problems. But there are far too many people with deep needs. What about the countless numbers of individuals who, for various reasons, never see a qualified counselor? Who is going to be willing to help them even if it means only listening?

There are many factors which prevent people from seeking professional help. The high cost is probably the most obvious obstacle. However, a more important factor which discourages individuals from expressing their problems is fear. The public image of pastors and other trained persons is not always one to inspire confidence in the minds of distraught people. These people fear being pushed into a situation which seems more uncomfortable than just covering up a problem. They fear exposure to friends and community if they seek help nearby.

A pastor is thought of, by many people, as a disapprover and not a sympathizer. The church often seems to be a demanding and coercive force, and someone with a problem may fear anything connected with it.

People do not like to admit that they are in trouble and need professional help be-

cause a popular, if mistaken, view is that psychiatrists are for people who are really "messed up"; and sadly enough, people with such severe problems are looked upon as oddities.

So it seems only logical that there be some provision for people who need to talk it out but will only do it if they can retain a sense of privacy and can control the exposure of themselves. And this is precisely what the staff at Mennonite Broadcasts in Harrisonburg, Va., tries to do.

Because radio does not push its way into the lives of people, an offer of help in this way is more acceptable to many individuals. When corresponding with someone several hundred or several thousand miles away the fear of exposure to one's immediate community is not a problem. And it allows the person to prove the confidence of his counselor before committing himself too deeply.

At Mennonite Broadcasts, radio speakers David Augsburg and Ella May Miller, and counselors Paul Roth and Eva Stauffer are involved in correspondence with approximately 150 persons per month. Through counseling by letter individuals in trouble may gradually be persuaded to seek face-to-face help, whereas an abrupt approach might have sent them away permanently. For example, there are persons who have been or are contemplating suicide; and only the gentle, obvious concern of an understanding letter prevents them from destroying themselves. The constant reminder that someone is concerned, but is not trapping them may be the only way to bring them back toward self-acceptance.

There are many examples proving that this method is effective in reassuring people with problems. One lady wrote to Eva Stauffer, "How I do thank God to be able to write to you. . . . It has helped me so much to get advice and counsel. . . . Sometimes I get so despondent and wish I could pour out my bitterness and fear to someone."

Another lady wrote, "Again, I can't praise the Lord enough for all He has done and is doing through the prayers and programs. My whole life has been revolutionized."

Radio reaches these lonely, depressed, or desperate persons . . . a letter opens a tentative, cautious friendship . . . correspondence provides opportunity for expressing feelings and venting fears. And counsel by mail can lead to contact in person with counselors who lift a bit of the burden and make life bearable once more.

The counseling staff at Mennonite Broadcasts believes that to speak of the love of Christ is not enough. It must be demonstrated in genuine Christian concern and involvement in the needs of our brother.

Plans for Mission '70

Mission '70, the 64th annual meeting of the Mennonite Board of Missions and Charities, is scheduled to be held July 1 to 7, 1970. The meetings will be held at the Christopher Dock Mennonite School near Lansdale, Pa. The Franconia conference district located in Eastern Pennsylvania will host this year's meeting. The Theme is "The Spirit of the Lord upon Me" a phrase taken from Luke 4:18, 19.

The public sessions of the Board will be held July 2-4. The business sessions for Board members will be held both preceding and following the public sessions. You are urged to mark these dates in your calendar for this coming summer and then to watch the *Gospel Herald* every two weeks for further announcements.

Ministers' Course Is Outlined

"Exalting Christ in Our Time" is theme for the annual Ministers' Week program at Eastern Mennonite College Jan. 26-30. This will follow a special two-week Ministers' Course Jan. 12-23, according to George R. Brunk, dean of Eastern Mennonite Seminary.

"The two-week Ministers' Course is designed for pastors and church workers who desire an immersion in topical studies, pastoral procedures, and worship resources," said Brunk. "The Ministers' Week which follows deals more with current issues facing the pastor."

Discussion leaders for the Ministers' Course will be C. J. Ramer of Duchess, Alta., moderator of the Alberta-Saskatchewan Conference, and John R. Mumaw, professor of Christian education at EMC and former moderator of Mennonite General Conference.

The Ministers' Course will focus on book studies of Leviticus, Hebrews, and Acts. These will be supplemented by daily lectures entitled "The Minister's Library" and "Renewal in the Pulpit." The book studies will be led by Ramer, the latter by Mumaw.

Exploring the theme "Exalting Christ in Our Time" will be Norman Derstine, director of church relations at EMC; Paul Erb, visiting professor of biblical literature at EMC and former editor of the *Gospel Herald*; Lois G. Clemens, editor of the *WMSA Voice*; Tom Skinner, black evangelist; Frank Peters, president of Lutheran University and moderator of the Mennonite Brethren Conference; and Myron S. Augsburg, Jr.

president of EMC.

Ministers may register for these courses. A nominal fee will be assessed for room and board.

Church Music Is Theme for Spring Events

A three-week seminar in church music and a three-day churchwide music conference will be held at Goshen College in the spring of 1970. Both will use the new Mennonite Hymnal and the Walcker pipe organ, the latter a gift of Mrs. Fannie Rupp Severson.

The seminar, April 27 to May 19, will be taught by Mary K. Oyer, professor of music and will be one of the courses offered during the first 3 1/2-week term of the spring trimester. By special plans already completed, persons with little or no college are as welcome to full-time study as those with previous study.

Seminar highlights will be study of various liturgies, including Lutheran, Anglican-Episcopal, and Roman Catholic, and a recital by a well-known organist. The J. D. Hartzler hymnal collection will be used extensively. John Ruth, an authority on American hymnody, will be one of the guest lecturers.

The conference, May 1-3, also under Prof. Oyer, will introduce the new hymnal and organ preludes for its hymns. Myron Casner, long-time church organist, will perform preludes to hymns for which preludes exist. Organ works for other tunes in the hymnal have been commissioned and will be performed for the first time during the conference, which will be their world premiere.

Among those playing the new works will be Mrs. Lowell Byler, of Hesston College, and Philip K. Clemens, of Eastern Mennonite College, both GC graduates.

The conference, recitals, guest lecturers, and commissions are being made possible through the kindness of friends of the college.

More information on the seminar and conference is available from Prof. Oyer, Goshen College.

Headquarters Returns to Santa Cruz

The MCC-Bolivia headquarters moved from Cochabamba to Santa Cruz the first of January 1970 because of plans to expand the program in that area.

The call to commit itself to long-range programs in Bolivia, cooperating with missions and national churches, is reflected in the plans for MCC to construct a more permanent headquarters. Also, it was impossible to rent adequate facilities in Santa Cruz, because of the city's rapid development.

Two years ago the headquarters was moved from Santa Cruz, the site MCC occupied since 1963, to Cochabamba, nearly 200 miles away. When the lease of the property expired at Santa Cruz, Cochabamba was chosen then as the location where the total program of MCC-Bolivia could best be handled.

At that time there was considerable reluctance to leave Santa Cruz because of

What Is Happening at Bethel?

On Nov. 6, 1969, the Bethel Day Care Center, administered by the Bethel Community Church at 1434 South Laflin on the near west side of Chicago, was closed after a stalemate in negotiations and subsequent threats of physical take-over by a group calling itself Midwest Day Care Center, Inc. The action of the church council was taken as a safety precaution for nursery children and personnel.

Representatives from Mennonite Board of Missions and the Illinois conference district had met in consultation with the church council and with the Midwest group, but one of the major difficulties, still not fully resolved, was ascertaining who the group really was, where they came from and what they wanted to do. Simon Gingerich, Assistant Secretary for Home Missions and Evangelism, states that the Midwest group probably had some of the same problem "having to deal with the nursery staff, team ministry, Mission Boards and black congregation. We were all wearing dark glasses—at least the effect was the same."

John Powell, secretary of the Urban Racial Council at Mennonite Board of Missions, and Simon Gingerich have been working together in consultation with the Bethel Church.

John, how do you identify the Midwest group and their purpose?

John: Midwest is a legitimate community organization whose goals are Black self-determination and Black identification. They do have a substantial backing in the community. The one big question I have is probably a question of some of the motives of some of the individuals in the group.

Can the church cooperate with Midwest?

John: It is not possible to cooperate at present because of questionable motives. I think it will be possible to cooperate when all parties have been honest and open with each other. I think West Side Organization can even help the church in finding a new direction.

What caused the breakdown in communication?

John: The militant group's (Midwest) insistence on doing it their way and the church's legalistic stand.

its proximity to the majority of MCC volunteers at work with Bolivian nationals and with Indian resettlement schemes. Santa Cruz is a more convenient base from which to more effectively administer these programs.

Presently more than 40 MCC personnel are at work in Bolivia, predominantly in agriculture and community development, education and medicine.

What are the prospects for reopening the nursery?

John: The prospects are questionable if the church acts unilaterally. West Side Organization (backing Midwest) has a way of putting the squeeze on an organization which does not cooperate. The church must be in communication with Midwest and let them know what they are doing and how they plan to do it.

Must the staff be black?

John: I would prefer not an all-black staff, neither an all-white staff, but an interracial staff that is "Black-minded."

What has happened at Bethel since the nursery was closed?

Simon: Regular Sunday services have been conducted without interruption in the building which served both as the nursery and the worship center. The nursery is one of the church's most important community service projects. The members of the congregation are anxious to reopen. The crucial need at Bethel is for a full-time black pastor to coordinate and relate to the whole work.

What is being done in anticipation of reopening the nursery?

Simon: Ruth Kehr, director of the nursery, has been contacting leaders in various community agencies on the near west side in order to ascertain their understanding of the situation and to solicit counsel. She has also tried to find out how much support the Bethel Church has from the community for the program. A petition was circulated and there appears to be overwhelming support in the community for the Bethel nursery program.

What about financial support?

Simon: The nursery had been operating on a minimal budget provided by fees for the 40 children and by subsidy from the congregation. The subsidy was mainly in the use of the facilities on a rent-free basis. Operation on the minimal budget was made possible partly by VS personnel who were responsible for overall maintenance and for 3 persons on the teaching staff. To re-establish the program, the nursery will need an additional \$800 a month in order to hire

some additional black staff persons.

What are the sources?

Simon: Ruth Kehr is making application to the Department of Welfare and is also finding out if there are other possible sources of public funding. The Compassion Fund would be a source but inadequate contributions to it make this impossible.

What changes in operation of the nursery are proposed in the anticipated reopening?

Simon: The curriculum materials will be more carefully chosen to reflect the black community and culture. The nursery board must be reorganized to include community representation.

Ruth Kehr has been director of the Day Care Center since 1958.

Ruth, What course of action should be taken to reopen the nursery?

Ruth: I am reluctant to say what it should be. The initiative should come through the pastoral leadership and congregation. But I do not think we can cooperate with the Midwest group. The community feels these are not good for us; their sin-

cerity and purpose are not for the peaceful good of the people of the community.

What approach are you taking in meeting the Midwest group?

Ruth: I think we can only approach them in a spirit of honesty and openness. Let the chips fall where they may. That is the only way a solution can be found.

Where can the best resources be met?

Ruth: In the reconciling power of Christ, focusing in on what a group can do. This includes the church as well as the individual.

What change is proposed for the organization of the nursery?

Ruth: It has been suggested that a nursery board with representation from the community be set up to operate the nursery. The board would include representatives from the Bethel Church, parents of the children, and one or two people from the Bethel community.

Where would Bethel Nursery be today if Midwest had not appeared?

Ruth: Probably on vacation. — J. Bender

Services Unaffected by Colony Sale

Tres Palmas Mennonite Colony, northeast of Santa Cruz, Bolivia, sold its land to the Orrialsa Cotton Company, a national Bolivian enterprise. The sale of 1,000 acres included the 12 acres on which the Mennonite Central Committee housed its clinic facilities and agricultural extension services.

Begun in the early 1950's, the Tres Palmas Colony was the first such to be established in Bolivia by Mennonite colonists arriving from Paraguay. The colony of less than 15 families never experienced solidarity, and in the past years was beginning to disintegrate.

The large Bolivian corporation organized for modern production of cotton had purchased large tracts of land surrounding Tres Palmas, and finally in last October reached an agreement with the colony in securing its land.

The MCC unit of two nurses and an agriculturist couple serve both the colonists and the national Bolivians, with 80 percent of their efforts centering on the nationals.

During the past year the nurses expanded their public health work to villages and the wife of the agriculturist started sewing classes; the agriculturist, in addition to continuing the programs with poultry and Heifer Project dairy animals, surveyed five villages in the surrounding area to determine needs for new projects.

MCC is to vacate its facilities within two years. During this time, the agriculture and medical program will carry on much as it has.

Eight TAP teachers arrived in December

in the Santa Cruz area to begin a new venture for TAP into Latin America. While the TAP-ers are placed in national schools, their presence will help round out the total MCC ministry in that area, with education joining agricultural and medical services.

Youth Director Named Draft Aide

Donald B. Kraybill, Salunga, Pa., was recently appointed to a nine-member Youth Advisory Committee to Pennsylvania's Director of Selective Service.

Kraybill is employed at the Lancaster Conference Salunga (Pa.) headquarters as Youth Director, and as associate director of the Eastern Mennonite Board of Missions voluntary service program.

The advisory committee to Brig. Gen. Henry M. Gross, the state's Selective Service director, is an official group organized by President Nixon to provide youth a voice in the draft system. The idea originated with Gen. Lewis B. Hershey, national draft director, and was augmented by President Nixon, who authorized committees in the 50 states plus U.S. territories.

The purpose of the committee is "to give a definite voice to young people on the operation and regulations of the Selective Service System," said Gen. Gross, when the newly organized group met recently for the first time in Harrisburg, Pa.

Kraybill, who believes the current lottery draft system is inequitable, said: "My job

will be to represent the feelings, opinions, and views of other conscientious objectors across the state."

An ordained minister of the Lancaster Conference Mennonite Church, Kraybill is one of the pastors at the Willow Street Mennonite Church, south of Lancaster. He is a graduate of Eastern Mennonite College.

Kraybill finds such a youth advisory committee to be little more than a public relations move on the part of the Nixon administration "to make youth think they have a voice in the policy-making decisions of Selective Service.

"But I think it can do some good," he added. "The state draft officials will at least be coming in contact with the opinions of youth. They'll get a better understanding of how young people feel about the draft."

Rock Transfers to Saigon

Martin Rock, administrative assistant for Peace Section at the Mennonite Central Committee, Akron, Pa., has transferred to Vietnam Christian Service for a three-year term of service. He will serve as administrative assistant to Robert Miller in the Saigon office.

Rock served at MCC from August 1966 to December 1969 with the Peace Section. He was involved with selective service and I-W matters. Before coming to MCC, he served two and one-half years in voluntary service with the Church of the Brethren at Elgin, Ill., as Volunteer Administrative Assistant.

Rheinheimer Reports

Rollin Rheinheimer, director of marketing for Menno Travel Service, Ephrata, Pa., has returned to his office following an extensive familiarization tour to Germany.

Rheinheimer was a member of a group composed of travel agents, tour organizers, and travel writers. The tour was arranged to cover a number of major German cities and was hosted by the German National Tourist office, German Federal Railroads, and Lufthansa German Airlines.

He reported West Germans as affluent, the culture lively, and prosperity as a mark on the national scene wherever he visited.

Rheinheimer traveled also to East Berlin. Of this experience he said, "Here I received a completely different impression. People seem less happy and the streets much less crowded than in West Berlin. Crossing to East Berlin was simple and easy although the inspection by immigration and border officials was very thorough."

Part of his time in Germany was spent making final arrangements for the large number of 1970 Encounter Tours which Menno Travel Service is planning for this year — especially those featuring the Oberammergau Passion Play in Germany.

Classroom Is a Miniature United Nations

Gradually my friends are learning that I am no longer in Gaborone, but am now in Gaborone. However, it is not really the place that has changed, but rather, the spelling and the pronunciation. Our city was one of a large number of towns that underwent this change in the process of Africanization.

Thornhill School, where I teach, is in some ways typical and in other ways atypical of Botswana. We have been reminded by our headmistress that Thornhill's purpose is to provide education for the children of expatriates employed in Botswana by the government. A high standard of teaching is desired so that these children can successfully make the transfer to a school in their home country.

Because of this, it is hoped that enough qualified teachers are available—a situation which is seldom the case for a Botswana primary school. Our headmistress is delighted with our three-year TAP contracts, as we are the first promise of continuity of staff. Formerly, nearly all teachers have been wives of men employed here, so the duration of their stay was determined not by the school term, but by the period of their husbands' contracts. One pupil has

had seven teachers in two years. I am the third teacher my class has had this year.

One of the real challenges for the Christian teacher here is that we have in our student body the children of top-ranking government officials. It would seem that these children are most likely to be involved in future leadership positions. Thus, proper education is a necessity.

Bertha Tiessen, another TAP-er, has the honor of teaching the president's twin sons, and I have a daughter of the minister of state. The vice-president's children, as well as those of several cabinet ministers, also attend. I am sure we TAP-ers will never again have such distinguished pupils as we will have these next three years.

The school also has the appearance of a miniature United Nations, as it includes students from Sweden, Holland, Portugal, China, Zambia, South Africa, the United States and many from the United Kingdom.

President Khama's desire is that Botswana can be an example to the world of how several races can live together peacefully. He has great hopes for the future of his country, and Thornhill students are almost certain to have important roles in the country's developments. — Joan Berge, TAP.

These Are Our Friends

Deep in the hills of Eastern Kentucky flows a small stream of water known as Tuba Branch. Near the mouth of the holler, in a small, white frame house, live Hubert and Susan Whitaker and their 23-year-old daughter, Norma. Tuba Branch has always been home to the Whitakers.

Following their marriage, the Whitakers purchased a piece of wooded area. Hub and Susan grubbed the land and built their own log house. When Hub joined the army, Susan stayed home. These were hard years for her, feeding and clothing the children, working a garden and caring for the livestock. After Hub's release from the army, his working years were spent in logging and at a sawmill. In addition to this, he has always raised several acres of corn and a large garden. The corn is planted by hand in late spring, hoed, or worked with their mule, and left to grow until foddering time. Now, besides working on his small mountain farm, Hub seeks light work locally.

For the past several years Susan has been supplementing their small monthly veteran's check by making rag dolls. Her Hillbilly Dolls have found their way into Gift Shops throughout the United States. Each finished doll reflects the pride, character, and dedication of a mountain craftsman. The doll money has brought a renewed sense of dignity to the Whitaker home, after many years of work and struggle against a hard mountain life. With pride, Susan shows

her first electric stove, her red-and-white checked linoleum covering their three-room house, the freshly painted walls and the new curtains. Susan is quick to point out that these things have come because of her doll-making.

Susan has been helpful in the craft development program in Letcher County. In 1968 she was the only doll-maker, one year later there were six busy ladies making dolls, all who were taught by Susan.

It has been a year and a half since we first stepped up on the Whitaker porch. Often we come away from a beautiful mountain family feeling that we have gained more than we have given, and happy to know that they are our friends. — Glenn and Kathryn Yost, MCC VS Appalachia.

Accepts Assignment in Congo

Joyce Bratton, administrative assistant for overseas services at Mennonite Central Committee, Akron, Pa., has accepted a six-to nine-month assignment in the Congo. This is a special assignment to help bridge to a new administrative team required by the growth of the Congo program to some 60 people. Miss Bratton will return to the Akron staff at the end of this period.

Miss Bratton will serve as administrative assistant to Ray Brubaker, newly appointed

MCC Congo director, at the MCC headquarters in Kinshasa. She will aid Brubaker in the programming and administration of personnel and finances.

She has served with MCC for 12 years. For the past eight years she has been involved in the work of Africa and the Middle East in the overseas department.

She is the daughter of Mrs. Alice Bratton, McVeytown, Pa., and a member of the Akron Mennonite Church, Akron, Pa.



Members of the Latin-American Mennonite Youth Exchange Team visiting Mennonite churches in North America Dec. 30 — Feb. 23 include (seated left to right) Jaime Gardin, assistant manager of the Mennonite Bookstore, Campinas, Brazil, and a final year education student; Hugo Moreira, Canelones, Uruguay, premed student; (standing) Ana Marlie Gencer, Sao Paulo, Brazil, teacher; Hector Boyajian, Cordoba, Argentina, physical therapist and final year student at Brethren Bible College, Cordoba; Adriana Matteuci, Buenos Aires, Argentina, second year medical student.

The Congregation in the 70's

Congregations in the 70's will have an increasing need for resources in determining their purposes in relation to local mission opportunities. They will need to take more responsibility in decision-making. They must learn to take the gifts of people seriously in shaping their programs and activities. There will be new dimensions in worship, lay involvement, the use of media, and in person-to-person and corporate witness.

It will be exciting for congregations of the Mennonite Church to step into the 70's. Laurelville Mennonite Center, Mt. Pleasant, Pa. invites congregations to send persons to participate on Feb. 6-8 in a special retreat focusing on the issues which God is calling us all to face. Paul G. Landis and Chester L. Wenger are the resource leaders.

FIELD NOTES

Philip Miller was ordained to the office of bishop, Dec. 21, at the Mt. Pleasant Church, Chesapeake, Va. He will serve the congregations of the Norfolk District of Virginia Conference. The service was in charge of J. Ward Shank and Linden M. Wenger. Truman H. Brunk preached the sermon.

Martin Weber, chaplain at the Atmore prison farm in Alabama, has been asked to serve also as chaplain at the new maximum security prison in Atmore. The first group of prisoners recently arrived in the unit. Weber, an Eastern Mission Board appointee, is eager to establish a good library for these men. Sunday schools and individual persons are invited to contribute books. Such books may be forwarded to Weber at Star Route A, Atmore, Ala. 36502, or to Salunga headquarters, 17538.

New members by baptism: four by baptism and one by confession of faith at College Church, Goshen, Ind; thirteen at Mt. Joy, Pa.

Special meetings: **Fred Augsburg**, Youngstown, Ohio, at Kingview, Scottsdale, Pa., Jan. 30-Feb. 1. **B. Charles Hostetter**, Harrisonburg, Va., at Central, Elida, Ohio, Feb. 26 to Mar. 4 and at Kingview, Scottsdale, Pa., Mar. 8-11. **William Miller**, North Liberty, Ind., at Fairview, Albany, Ore., Feb. 23 to Mar. 1.

Telling children Bible stories for the first time and teaching adults what the Bible is about is part of Mr. and Mrs. **Floyd Siebers'** work in Choele-Choele, Argentina. "Do pray for the Spirit's guidance for each step so that His perfect will be done to the salvation of souls for His great kingdom."

The first comprehensive public health program associated with Dhamtari Christian Hospital has been set up by **Kay Yutzy** in Dhamtari, India. Health services include a dental clinic, a school health program, observation at a small rural hospital and the Leprosy Hospital at Shantipur. A leprosy survey, education and treatment

(SET) service is also conducted in remote villages. **Santoshini Masih**, a 1969 Post-Graduate School graduate, is to assume responsibility for the program. She will appreciate your prayers.

The Mennonite Church in Tottori, Kushiro, Japan, was formed on Nov. 26, 1969, with the baptism of three individuals and the transfer of seven other persons, including the **Charles Shenks**, from the Tsurugadai congregation. The charter group read a commitment they had written which included a pledge to mutual consultation in major decisions such as employment and marriage.

Lester Hershey, Director and Speaker of Luz y Verdad in Aibonito, Puerto Rico, recently spent 21 days in Mexico on radio business and served as evangelist for the three Mennonite congregations at Mexico City and Puebla. As the financial deficit of the radio work climbs Hershey is optimistic: "We are sure there are many ready to share this financial load if they knew of the specific needs. We will be most happy to send you such a list if you are interested in helping."

Atglen Bible School, Atglen, Pa., at Maple Grove Meetinghouse, Jan. 19-30. Instructors are Christian Charles, Charles Gogel, Noah Hershey, and Elam Stauffer. Herman Glick is principal.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Church Mirror or Window by Oliver R. Whitley. Bethany Press. 1969. 189 pp. \$4.95.

Almost everyone concerned with the future of our society and country is in one way or another evaluating the church and its role in society. The theologian defines and explains the church, its mission and essence. The sociologist does some empirical studies and defines the church from that point of view. The author of this book, a sociologist as well as a minister, discusses the competency of both the theologian and the sociologist to analyze and evaluate the church. The theologian defines the church as described in the Scripture and the sociologist observes and reports that the church is a group of people influenced more by the society in which it functions than by the God it worships. He contends that the church functions to confirm and justify the society in its life, and rarely if ever corrects or judges it.

In the pages of this well-outlined, profusely documented volume, the reader feels he is thinking with a writer who tries to be fair, neither wholly justifying nor completely condemning the church. The reader is led to appreciate and to learn from the sociologist as he examines the sociological as well as the spiritual forces at work in the church. The author says in the last chapter, "I do not know what the future of the church as it is presently constituted might be" p. 186. He feels its goal cannot be better stated than in the words of H. Richard Niebuhr, "The goal of the church [is] the increase among men of the love of God and neighbor." It will help us in our Mennonite brotherhood to realize that there are powerful sociological forces of status, economics, prestige, professional position, etc., that tend to be much more determinative in our congregations than the teaching of the Scriptures as far as our patterns of life are concerned. We need a book like this to help us see ourselves, and to understand the humanness of the church.

— Nelson E. Kauffman.

An Archeologist Looks at the Gospels by James L. Kelso. Word Books. 1969. 142 pp. \$3.95.

Some books are made attractive by their titles. This is one that commends itself by its contents. The author has succeeded in writing a book without the use of technological terms, although he is an accomplished archaeologist. He is concerned with more than the facts he has learned from his "diggings"; he has turned to the Gospels with devotional insights and interprets the meaning of facts he has discovered. After reading this book one lays it down with a feeling of assurance that he has met the "historical" Christ. It gives one an acquaintance with settings in which Jesus lived, taught, and worked. Don't let the title scare you away from this book. It holds for you both devotional stimulus and spiritual insights along with the interesting observations about the life and times of Jesus. Good for the church library.

— John R. Mumaw.

How in the World? by Carl E. Johnson. Fleming H. Revell Company. 1969. 125 pp. \$3.50.

How in the World? is intended to examine the possibilities of greater involvement by Christians in the dissemination of the gospel through literature and electronic media. It is estimated that in the next five years three hundred and fifty million persons between the ages of fifteen and fifty will learn to read. The challenge is, what will be available for them to read and what will they choose? What an opportunity this presents to the American Christian who is living in the midst of abundance.

This book is important for all those in-

Calendar

School for Ministers, Hesston, Kan., Feb. 9-12.
Mennonite General Council, Midland Hotel, Chicago, Ill., Feb. 24-25.
Association of Mennonite Hospitals and Homes, Park-Sheraton Hotel, Washington, D.C., Mar. 2-5.
Mennonite Publication Board Meeting, Scottsdale, Pa., Apr. 2-4.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 10-12.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

volved in printing, teaching, or who are in radio and TV programming. It will be of great assistance in creating germ ideas, methods, and action.—C. J. Ramer.

The Greatness of Christ, by John H. Paterson. Inter-Varsity Press. 1969. 121 pp. \$1.50.

These messages were first given as lectures at the university where the author teaches. While coming from a university setting, they are not so "intellectual" that they are beyond the average reader.

He develops the theme in a twofold way. First, showing the historical development that reveals Christ's greatness and tracing this through the biblical narrative. Then second, showing that the appreciation of that greatness is the key to Christian progress. This second part is very practical and useful.—Norman Derstine.

How to Stay Married, by Norman M. Lobsenz and Clark W. Blackburn. Cowles Book Co., Inc. 1969. 215 pp. \$4.95.

With more than usual readability and common sense *How to Stay Married* brings a realistic approach to marriage. The authors give advice from their long experience in the Family Service Association of America. The contents deal with the challenges and rewards of modern marriage, learning to live with a spouse, ways of expressing emotion, the roles one plays in marriage, and meeting emotional needs.

The authors say that the book is about the perils, pressures, and the pleasures of being human and living in families. They present them well.

The book could be read by those contemplating marriage as well as the married. Fine for church libraries.—Helen Alderfer.

Our Guilty Silence, by John R. W. Stott. Eerdmans Publishing Company. 1969. 119 pp. \$1.45 (paper).

Whatever comes from the pen of this author is worth reading and buying. Like his other works, this message on the primacy of evangelism is well organized and based on sound scholarship.

He analyses the four basic causes of "our guilty silence." He says, "Either we have no compelling incentive even to try to speak, or we do not know what to say, or we are not convinced that it is our job, or we do not believe we shall do any good, because we have forgotten the source of power. These four uncertainties and their remedies form the substance of this book. First we shall consider the greatest evangelistic incentive, which is concern for the 'glory of God.' Next, we shall seek to summarize the evangelistic message or the 'gospel of God.' Thirdly, we shall examine the evangelistic agency, which is the 'church of God'; and finally we shall remind ourselves of the only true evangelistic dynamic, namely, the

'Spirit of God.'"

The small paperback deals with a big subject, "The Church, the Gospel, and the World," and it is packed full of real content. Every Christian who is seriously concerned about the church and his own ministry should read this book.—Norman Derstine.

We Believe, by Paul Erb. Herald Press. 1969. 111 pp. \$1.50.

In 1963, an updated Confession of Faith was adopted by Mennonite General Conference. Each of the 20 articles in abbreviated form is here interpreted "for the younger generation." The material of this booklet first appeared as a series of articles in the *Youth's Christian Companion* in 1967.

The purpose of the booklet as stated by the author is to help young people to believe more intelligently and to be able to answer questions concerning their faith. By making the meaning of the 20 articles understandable to youth, Paul Erb has produced a booklet which many older readers will appreciate too. In orthodox, yet in very readable style, the tenets of Mennonite faith are explained.

Designed for study and discussion purposes each chapter has appropriate questions. An attractive and meaningful feature is the artistic symbol introducing each chapter. Excellent for Mennonite Church libraries, but each home should have a copy as well.—Harold D. Lehman.

Will the Real Phony Please Stand Up,

by Ethel Barrett. G. L. Regal Books. 1969. 214 pp. 95¢ (paper).

This is a book all of us should have read before the 1969 Mission Board meeting when we used the Book of James and the theme "Believing and Doing." This author makes the Book of James come alive; with humorous illustrations she causes the readers to want to read on. She discusses the kind of person this younger brother of Jesus must have been. She says his letter to those scattered sons of Abraham "was to buck them up, bawl them out, remind them of their privileges and responsibilities, and in general, jolt them out of their doldrums and into reality." "It's a great roaring letter by a great roaring man. If you want to get a good look at the phonies around you, you will enjoy reading it—with great roaring relish."

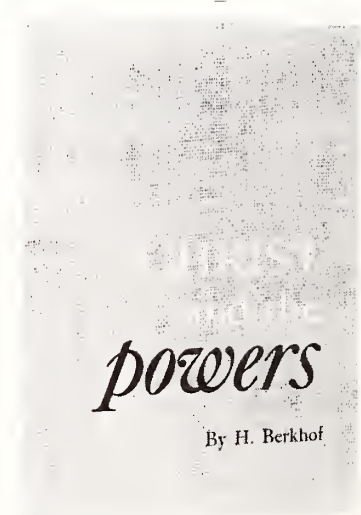
This is a very refreshing book, which will fascinate the young or older reader. Could well be used in small group Bible study. I highly recommend it.—Nelson E. Kauffman.


Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Richard and Twila (Bontrager), Archbold, Ohio, third daughter, Julia Renee, Dec. 8, 1969.

Beck, Vern and Mary Lou (Stuckey), Archbold, Ohio, second son, Brent J., Dec. 14, 1969.





CHRIST AND THE POWERS

by Dr. H. Berkhof

The powers are the undergirding of creation, according to the author, and become evil in their influence only as they seek dominion for themselves. Here are some serious challenges to empire builders, organization men, denominationalism, and those who are tempted to depend upon past experience and tradition.

8361-1330-6: \$1.25

PROVIDENT BOOKSTORE

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GOSHEN, IND. SCOTSDALE, PA. LONDON, ONT. LANCASTER, PA. EPHRATA, PA.

Buerge, James and Jean (Orton), Albany, Ore., fifth child, third son, John Mendel, Nov. 21, 1969.

Erb, Delton and LeEta (Yantzi), Wellesley, Ont., second son, Roland Lloyd, Dec. 1, 1969.

Steffen, Harlan and Evelyn (Miller), Syracuse, Ind., third child, first son, Frederick Harlan,

Kauffman, Dana and Emma (Miller), Lake Odessa, Mich., third child, second daughter, Teresa Lynn, Dec. 15, 1969.

Lowery, Lee and Leona (Griffin), Saginaw, Mich., first child, Michele Lee, Nov. 3, 1969.

Oswald, Rolland and Marilyn (Eichelberger), Beemer, Neb., sixth child, first son, stillborn, Aug. 19, 1969.

Short, Leon and Janice (Short), Pettisville, Ohio, second child, first son, Ryan Jay, Dec. 15, 1969.

Stoll, Darrell and Frances (Graber), Indianapolis, Ind., second child, first daughter, Lana Rae-jean, Dec. 9, 1969.

Yancey, Clyde, Jr., and Charlene (Birky), Myakka, Fla., second child, first daughter, Lorri Ann, Dec. 3, 1969.

Yoder, Harold L. and Sue A. (Collins), Newport News, Va., third daughter, Angela Shawn, Dec. 18, 1969.

Yoder, Nelson and Phyllis (Klopfenstein), Pettisville, Ohio, fourth child, first son, Ricky Lee, Dec. 5, 1969.

Yoder, Wayne J. and Linda (Ulm), Serowe, Botswana, South Africa, first child, Conrad Grebel Tebogo, Oct. 14, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Kolb — Nolt. — Wilmer E. Kolb, Spring City, Pa., Vincent cong., and LaVon H. Nolt, Mt. Joy (Pa.) cong., by H. Raymond Charles, Dec. 20, 1969.

Kuhns — Horst. — Clyde Elwood Kuhns, Chambersburg (Pa.) cong., and Jane Elaine Horst, Chambersburg, Pa., Pleasant View cong., by Mahlon D. Eshleman, Dec. 20, 1969.

Miller — Kinsinger. — Kenton W. Miller, Wellman, Iowa, Lower Deer Creek cong., and Barbara D. Kinsinger, West Union cong., by Herman E. Ropp, Nov. 29, 1969.

Ruth — Moyer. — Jeffrey Lin Ruth, Lansdale, Pa., and Dolores Faye Moyer, Souderton, Pa., by Richard C. Detweiler, assisted by Russell B. Musselman, Dec. 21, 1969.

Sauder — Watson. — Timothy Sauder, Preston, Ont., Faith Missionary Church, and Judith Watson, Kitchener, Ont., First Mennonite cong., by the Rev. Prosser and Robert Johnson, Aug. 16, 1969.

Yoder — Peachey. — Leon Yoder, McVeytown, Pa., Mattawana cong., and Sara Marie Peachey, Allensville, Pa., Locust Grove cong., by Erie Renno assisted by Newton Yoder, Nov. 22, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aeschliman, Mary E., daughter of John and Susan (Miller) Conrad, was born at Canton, Ohio, June 24, 1894; died at Archbold, Ohio, Dec. 9, 1969; aged 75 y. 5 m. 15 d. On June 3, 1917, she was married to Ben Aeschliman, who survives. Also surviving are 6 children (Ruth — Mrs. Amos Schmucker, Elton, Ora, Martha — Mrs. Ezra Schmucker, Maxine — Mrs. Sanford Thomas, and

Waldo), and 20 grandchildren. She was preceded in death by 2 children (Ellis and Lorene). She was a member of the West Clinton Church where funeral services were held Dec. 12; interment at the Pettisville cemetery.

Bawel, Emma G., daughter of John E. and Kate (Gascho) Bawel, was born at Milford, Neb., Feb. 26, 1903; died at Iowa City, Iowa, of cancer, Dec. 15, 1969; aged 66 y. 9 m. 19 d. Surviving are one brother (Henry), and 4 sisters (Nellie, Velma — Mrs. Perry Beckler, Viola — Mrs. Harold Burkholder, and Bessie — Mrs. Maynard Widmer). She was a member of the Wellman Church, where funeral services were held Dec. 18, with Ron Kennel officiating assisted by Max Yoder.

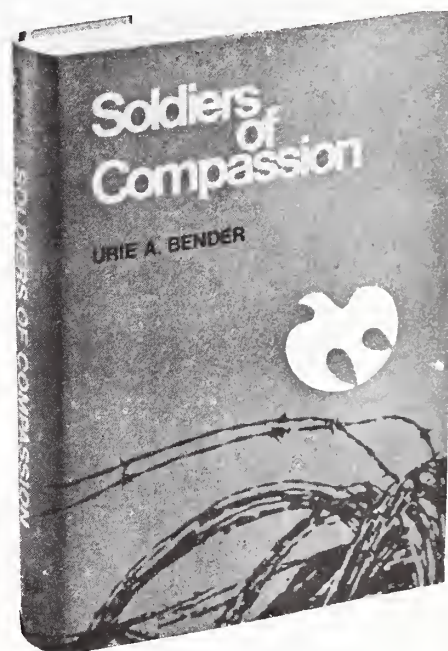
Byler, Cora, daughter of Gideon and Nannie (Yoder) Glick, was born at Belleville, Pa., Jan. 20, 1906; died at Allensville, Pa., Dec. 17, 1969; aged 63 y. 10 m. 27 d. On Feb. 21, 1926, she was married to Joseph D. Byler, who survives. Also surviving are 4 daughters (Miriam, Janet —

Mrs. Alvin Brenneman, Grace — Mrs. Chester Peachey, and Margret — Mrs. Mayard Beitzel), 4 grandsons, 2 brothers, and 2 sisters. She was preceded in death by one daughter (Marjorie). She was a member of the Locust Grove Church, where funeral services were held Dec. 20, with Sam Glick, John B. Zook, and Erie Renno officiating.

Fretz, William Detweiler, son of Noah and Mary (Detweiler) Fretz, was born in Hilltown Twp., Bucks Co., Pa., July 17, 1879; died at the Grand View Hospital, Sellersville, Pa., from a tumor of the brain, Dec. 17, 1969; aged 90 y. 5 m. On June 23, 1906, he was married to Hannah Moyer Yoder, who died April —, 1952. Surviving are 4 children (Jacob, Clarence, Grace, and Clyde), 5 grandchildren, and one sister. He was preceded in death by 4 children (Elizabeth, Ernest, Paul, and Wilbur) who all died in infancy or early age. He was a member of the Blooming Glen Church, where funeral services were held

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by Urie A. Bender



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Dec. 20, with David F. Derstine, Jr., officiating.

Kulp, Isaac S., son of Samuel and Annie (Stauffer) Kulp, was born at Creamery, Pa., Dec. 29, 1886; died at the Montgomery Hospital, Norristown, Pa., Dec. 6, 1969; aged 82 y. 11 m. 7 d. In April 1907, he was married to Matilda Bean, who survives. Also surviving are one daughter (Margaret — Mrs. Wilmer Reinford), 6 grandchildren, and 2 great-grandchildren. He was preceded in death by 2 sons (Wilson and Andrew). He was a member of the Upper Skippack Church, where funeral services were held Dec. 10, with Charles A. Ness and Osborne Rowland officiating.

Mast, Albert D., son of Mose and Sophia (Stutzman) Mast, was born in Walnut Creek Twp., Ohio, Sept. 25, 1877; died Dec. 6, 1969; aged 92 y. 2 m. 12 d. On Dec. 6, 1903, he was married to Elizabeth Mast, who died May —, 1931. Surviving are 3 sons (Paul, William, and Albert, Jr.), 2 daughters (Evelyn — Mrs. Roman Stutzman and Maxine — Mrs. Earl Crilow), 20 grandchildren, and 22 great-grandchildren. He was preceded in death by an infant son, one grandson, 3 brothers, and 4 sisters. He was a member of the Martins Creek Church, where funeral services were held Dec. 9, with Warren Miller officiating.

Meck, Dorthy Sue, daughter of Howard and Helen (Roth) Meck, was born at Wauseon, Ohio, Jan. 29, 1954; died at her parental home, Dec. 19, 1969; aged 15 y. 10 m. 20 d. Surviving in addition to her parents are 2 brothers (Donald and Marvin), 3 sisters (Mary Lou, Mabel, and Linda), and grandparents (Mr. and Mrs. John Roth and Mr. and Mrs. Clarence Meck). She was a member of the Central Church, where funeral services were held Dec. 22, with Charles Gautsche and Paul Sieber officiating; interment in the Pettisville Cemetery.

Nace, Alverda, daughter of Allen M. and Esther (Bean) Nace, was born in Lower Salford Twp., Montgomery Co., Pa., June 5, 1903; died in Souderton, Pa., following an illness of 2 years, Dec. 10, 1969; aged 66 y. 6 m. 5 d. Surviving are her mother, and one sister (Irene Nace). She was preceded in death by her father in 1938, and one sister (Ada Pearl) in 1932. She was a member of the Souderton Church. Funeral services were held at the Hunsicker Funeral Home, Souderton, Pa., Dec. 15, with Richard C. Detweiler, Roy Allebach, and Russell B. Musselman officiating; interment in the Souderton Mennonite Cemetery.

Schertz, Floyd, son of Henry K. and Martha (Imhoff) Schertz, was born at Metamora, Ill., June 2, 1910; died at Maple Lawn Homes, Eureka, Ill., Dec. 18, 1969; aged 59 y. 6 m. 16 d. Surviving are 3 brothers (Russell, Robert, and Donald). He was a member of the Metamora Church, where funeral services were held Dec. 20, with Roy Bucher officiating; interment in the Hickory Point Cemetery.

Stoltzfus, John, son of Jake H. and Nancy (Smoker) Stoltzfus, was born in Union Co., Pa., June 29, 1883; died at Barrville, Pa., Dec. 22, 1969; aged 86 y. 5 m. 23 d. On Jan. 7, 1909, he was married to Annie B. Zook, who died Jan. 28, 1951. Surviving are one daughter (Thelma — Mrs. Elam Glick), 3 grandchildren, 2 great-grandchildren, and one half brother. He was a member of the Locust Grove Church, where funeral services were held Dec. 24, with John B. Zook, Waldo Miller, and Erie Renno officiating.

Taylor, Barton Z., son of the late Samuel W. and Fannie (Zimmerman) Taylor, was born at East Earl, Pa., Nov. 29, 1874; died Dec. 10, 1969; aged 95 y. 10 d. On Nov. 19, 1898, he was married to Susan Wanner, who survives. Also surviving are 4 children (Samuel, Fannie, Mrs. Alice Good, and Sara — Mrs. Raymond E. Smith), 2 foster children (Mary — Mrs. Norman Witmer and Robert Cover), 6 grandchildren, 10 foster grandchildren, 11 great-grandchildren, and 2 foster great-grandchildren. He was a member of the Weaverland Church, where funeral services were held Dec. 13, with Alvin G. Martin, John E. Hollinger, and David Weaver officiating.

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Cover photo: Lanks by Monkmeyer. Ancient well at the Hotel Alcazar, Antigua, Guatemala.

JOHN M. DRESCHER, *Editor*
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GOSPEL HERALD

Tuesday, January 20, 1970

Volume LXIII, Number 3



Montevideo Seminary Graduates Nine

Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay, graduated nine students on Nov. 15, 1969, conferring two Bachelor of Theology degrees, one Licentiate in Theology and six Bible Study diplomas. The baccalaureate and graduation address was given by John Koppenhaver in Emmanuel Methodist Church. His message was entitled "Prophets of God or Slaves of the Ruling Structure?"

Founded in 1956 under the direction of Nelson Litwiller, the seminary continues to serve as the major Mennonite training center in South America for all Mennonite groups. The seminary provides three- to six-year programs in its various disciplines. In addition to theology it has strong music (with a touring chorus) and Christian education departments. Faculty and staff include Latins, Germans, and North Americans. The General Conference Commission on Overseas Missions, Newton, Kan., and Mennonite Board of Missions, Elkhart, together provide approximately one half of the faculty.

President Ernst Harder congratulates Gerd Dueck, Fernheim, Paraguay, after granting him the Bachelor of Theology degree. Dean John Driver presented the graduates for the granting of degrees.



Graduates from l. to r.: Lino Agraso, Montevideo; Horst Waldemar Driedger, La Paz, Uruguay; Margareta Bergen, Neuland, Paraguay; Juan Angel Gutierrez, Bragado, Argentina; Aracely Ezzatti, Montevideo, Uruguay; Paul Klassen, Fernheim, Paraguay; Josue Melouiades, Sao Paulo, Brazil; Martin Siemess, Menno, Paraguay; Gerd Dueck, Fernheim, Paraguay.



Newly completed five-unit student family housing provides two bedrooms, bath, kitchen, and living room in each unit. Each is equipped with refrigerator, stove, water heater, space heater, and furniture. Doors between the units facilitate using the various rooms in different combinations. The Commission on Overseas Missions, Newton and the Elkhart Board each contributed \$22,000 toward the total cost of \$48,000.



Cell groups meet for free encounter and sharing on Tuesday mornings during coffee break. Pictured l. to r.: President Ernst Harder; Carlos Engita, Belgium; Prof. Miguel Brun; David Friesen, Mexico; and Carlos Hadyian, Montevideo.



Exposition of German book coordinated by Seminary Bookstore manager Mrs. Anita Dueck at the Mennonite church center in Montevideo. From l. to r.: Mr. Gustav Reimer, Editor of the *La Plata Post*, German language paper for Uruguay; Mrs. Ruth Kunze, Miss Ute Goertz, and Dr. Richard Rupp.

Christian Education Is Risky

What's happened to our boy? We tried to provide him with a good home, proper Christian teaching, and a college education, and now he turns out to be a draft resister.

I don't understand our boy either. We, too, tried to rear him in a Christian church and now he wears long hair and blue jeans. Why can't he dress like others?

Our daughter came home from school with a problem. Us! She said we should reconsider our middle-class affluence in terms of serving Christ and ministering to the needy of the world.

These are only a few of the risks we encounter through Christian education. Teaching changes lives. Our youth are taking seriously our teachings on honesty, simplicity, non-resistance, peacemaking, and nonconformity. What did we expect? Did we not mean what we taught?

Perhaps we have taught the principles of the Christian faith to our children in our homes, Sunday schools, church services, and special occasions, but we have practiced selective obedience. That is, we obeyed only the teachings of God and the Bible wherein it suited us.

We were honest with our fellow business associates; we wouldn't cheat anyone knowingly, but how honest were we with God in giving our tithes and offerings? The Prophet Malachi talks about dishonesty with God.

Perhaps we taught the principles of simplicity, nonconformity in dress and habit, and now when our youth take us seriously, we reject them for the practice of our teaching. Oh! We didn't mean it that way! Well, so we want to practice only selective obedience.

Yes, we taught the principles of nonresistance and living at peace with our fellowmen, and that we should be peacemakers, but why should our youth reject the orderly arrangement for making soldiers known as the "Selective Service System"? I guess we only want to select our obedience to Christ in terms of suitable accommodations. If it means to violate the governmental arrangement we will adhere to that rather than to the serious teachings of Christ.

Yes, Christian education is risky. Our children and youth take these teachings seriously. Lives are changed and responses to the world likewise. Our growing children and youth seek to be authentic and honest with all the teaching we give them.

— J. J. Hostetler

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By Still Waters

Have fervent charity among yourselves. 1 Peter 4:8.

Without a doubt the most difficult place to be Christian is among ourselves. Here is where the gospel is blamed very often. The world sees the lack of charity among those who claim to be Christ's followers and cast the gospel aside as impossible.

This verse speaks much more than merely being nice and kind when everything and everyone is being nice. It is at points of pressure and difficulty that the Christian life is seen as unique. The world always produces illustrations of generosity, kindness, devotion, and even sacrifice. By many such acts the world admires and admits the regard and esteem such traits hold forth.

But there is something more distinctive here. It calls not for a charity when all goes well but a love which is loving even to the unlovable. In situations where persons stimulate rancor and rage, hate and animosity, that Christian love is to burn brightly.

This love Christ calls us to is more than gritting our teeth or grinning and bearing it. It is a love, instilled by the Holy Spirit which blesses when cursed, prays for when persecuted and seeks to help even when hurt. As one person wrote, "This is the love that won an empire for Christ. The absence of this fervent love among us will lose the world to Antichrist."

Listening Post or Leaning Post?

I have known Holly and her sister Nan for many years. But when I need the advice of a friend, I always turn to Holly. A new acquaintance asked me why.

"Watching you three together, I thought Nan seemed most —"

"Possessive?" I supplied, as she paused. "Maybe that's why. When you need help, do you want to be possessed or listened to?"

Nan is arrogant as well as possessive. If I happen to mention a problem, she tries to solve it then and there. She offers advice and insists that I follow it to the letter; if I don't, she is offended. Furthermore, she makes demands upon my time that I am reluctant to meet. Nan is too much of a tyrant to be a true friend.

I think of Holly with delight and gratitude because she accepts me as I am, does not try to reform me, and makes no demands. She offers advice only when asked, and never arrogantly.

A true friend is a listening post, like Holly, not the leaning post Nan tries to be. — Nina Walter.

Tongues—Sign of the Spirit?

As one who is much interested in the charismatic movement of today I am saddened when unscriptural statements are made which build a basis of reproach for a movement which has much to offer the church.

If there is one thing clearly obvious, it is that the Christian church needs an outpouring of the Holy Spirit. The dynamic which only the Holy Spirit can give is desperately needed. The gifts of the Spirit are needed by the church. We have seen enough of the frenzied, foolish striving in the strength of the flesh. The frozen wastelands of formalism can be thawed only by the melting work of the Holy Spirit. Ritualistic religion will not do for those who seek a personal God who lives today. And, thank God, there are many signs that God's Spirit is being poured out in these last days.

However, an idea which persists by word and inference many times is that the gift of tongues is a requirement, a test or mark of the Holy Spirit. This turns some off immediately because a remark or inference that speaking in tongues is the necessary evidence of the filling of the Holy Spirit is in direct opposition to Scripture.

While it is God's will that all be filled with the Spirit, the Scripture clearly states that not all are given the gift of tongues. 1 Cor. 12:11, 30. Tongues is no more a test of the Spirit than teaching or preaching. Paul says we are not to deny this gift or magnify it above others. In fact, he says, "I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." This he says, not to disparage the gift of tongues but to point out its comparative significance in the body. It might be significant that through the centuries of the Christian faith the great spiritual giants do not testify to the possession of the gift of tongues.

Genuine religion has always been harassed by imitators. So we need the attitude of candor and caution in order to be receptive to all God's blessings and to avoid false doctrine. Perhaps no other gift of the Spirit can so easily be imitated as tongues. On the other hand some have found not only a fresh but entirely new spiritual meaning and warmth in the exercise of this gift.

Scripture points out certain spiritual restrictions in regard to tongues. First only three people are permitted to speak in tongues. 1 Cor. 14:27. God does not desire confusion and disorder. Second, no more than one should speak at one time. 1 Cor. 14:27. A multiple display of tongues in public is contrary to Scripture. Third, where there is any public

speaking in tongues there is to be an interpretation. 1 Cor. 14:28. And fourth, it appears women are excluded from speaking in tongues in a public service. 1 Cor. 14:34. Note that Paul's statement "Let your women keep silence in the churches" is in the context of tongues. It is not in contradiction to woman's vocal participation in the church in 1 Corinthians 11.

A careful study of 1 Corinthians, and the Book of Acts, gives no support to the idea that speaking in an unknown tongue is either the evidence of the baptism of the Holy Spirit or is a gift of the Holy Spirit to be coveted or sought above any other.

What is the test of the possession of the Holy Spirit? The sign of the Spirit is not one or two spectacular gifts but the exercise of the fruit of the Spirit; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The gift of tongues is confined to approximately three chapters of the New Testament. The tongues of Pentecost is different from the ecstatic utterance in 1 Corinthians. It is mentioned in 1 Corinthians because of the misunderstanding of the gift, while the fruit of the Spirit is stressed throughout the Scripture.

So the power or baptism of the Holy Spirit is not attested primarily or necessarily by spectacular gifts but by the portrayal of inviolate character. Is one Christlike?

According to the Scripture the primary work of the Holy Spirit is to magnify Christ and make us Christlike. When we seek anything but Christ Himself we become confused by side issues and will finally fall. A big part of the trouble with the Corinthian church was that they had turned their eyes from Jesus Christ. So Paul came determined to know nothing except Jesus Christ and Him crucified. He tells them Christ, not tongues, must be the center of their striving and affection.

Thus, we do not forbid to speak in tongues. Wherever God's Spirit is at work there this gift will likely be given to some persons just as the other gifts will be given to other persons. We do say, however, that when speaking in tongues becomes a test of the baptism of the Spirit there is false doctrine expressed.

Therefore it is good to remember that the test of the Holy Spirit's control and baptism is not so much in the gifts of the Spirit but in the fruit of the Spirit. We are inclined to laud the former because they are spectacular. We need to long for the latter because they are spiritual. — D.

How Meaningful Is Baptism?

By Richard L. Bowman

Have we lost part of the significance of baptism by entombing it in the ritual of the church building? Or have we forgotten the true meaning of Christian baptism by combining it with the act of obtaining Mennonite Church membership?

It is time that together laymen and ordained leaders constructively examine our present practice of baptism, and then suggest changes to restore the maximum significance to this important ordinance.

Many hundreds of years have passed since Christ commissioned His disciples to baptize new believers. But in any reevaluation of the practice, the biblical purpose of baptism must be kept foremost in our discussion. Looking into the record of the early church in Acts, one finds that Peter on the day of Pentecost prescribed baptism to symbolize the remission of sins. Philip, when dealing with the Ethiopian, used it as a symbol of belief in Jesus as the Messiah, the Son of God. Throughout the remaining narrative of Acts the Christians administered water baptism upon repentance of sin and belief in Jesus as the Messiah, the Son of God.

Baptism is more clearly defined in Paul's epistles. It is described in Galatians 3:26, 27 as an illustration of our union with Christ and in 1 Corinthians as a symbol that all Christians are members of one body, the body of Christ. Romans 6 goes into some depth explaining baptism as a symbol for the radical change in the Christian from an old life of sin to a new life yielded alive to God and His service.

Even though baptism has been shown only to be a symbol, the New Testament describes it as a very significant symbol. God, through the New Testament writers, never says that water baptism is needed for salvation. And yet in the New Testament the act of baptism is coupled with one's renouncing sin and turning to Christ. As a church today, we have too often spoken of it only as a symbol and have neglected its important connection with conversion.

What about the where and how of baptism in the early church? For mass baptisms the people often went to a river such as in the case of John's baptizing. When smaller groups were involved we know the baptizing was often done in homes as the time when Paul baptized the Philippian jailor and his family at night. In any case, the new believers received baptism almost immediately after conversion and where it was most convenient.

As to how it was performed, we find little that would set a precedent. The Mennonite Church practices the pouring of water on the head which is a legitimate practice according to the biblical record. But we might profit from some flexibility

as to where the ordinance is performed. In some of our rural congregations, a stream-side setting might provide more significance to the believers receiving baptism than the inside of the church building. Baptism in the inner-city church could take place in the home of the believer such as in the Philippian jailor's situation.

There is one more serious question that should be asked. Is there anything in the New Testament that would indicate the baptism and acceptance into a particular denomination must be given in the same action? Since there were no denominations in the early church, the problem is not explicitly spoken to in the Bible. But is it fair, we might ask, in the case of younger children to make them choose their denomination when they do not understand any of the alternatives? A later decision to become part of the Mennonite Church might lead to more alive dedicated members, since the choice was made when the person could more maturely understand the meaning in this step of commitment.

Thank God that we are reaching out to new points especially through an increase in VS and CPS personnel due to the present draft situation. But we must scrutinize our baptismal practices in adapting to this call outward. A revised procedure might begin with these four points:

After a person decides to follow Christ, he should be given a brief instruction in the basics of the Christian life. Basics here refer to belief in God as a personal Being who is active in the world today, belief that Jesus is the Son of God, understanding the Holy Spirit's role in the believer's life and a deeper understanding of what salvation means. Along with these, such essentials as a personal devotional life, the meaning and use of prayer and a simple understanding of the church should be encouraged. If desired, additional basic Mennonite doctrines might be briefly explained.

Upon repentance of sin and confession of Jesus as the Son of God and as Lord, the believer should be baptized into the church of Christ. This must be a time of deep personal involvement as the believer receives the symbol of renouncing his old way of life and yielding his total being to God and His will. It is in this yielding that man finds his true self and meaning in life.

If the believer is young, the first stage might be prolonged somewhat until he has a sure understanding of what it means to be Christian. For a more mature person or one from Christian background, baptism may follow almost immediately after conversion. It is a good sign that as a church we are becoming more flexible as to the length of the time of instruction. Yet we connect together the symbol of baptism

Richard L. Bowman is a student at Eastern Mennonite College, Harrisonburg, Va.

and the act of becoming a church member. This introduces the last two points.

After baptism there should be continued instruction in the Christian life and if desired in Mennonite doctrine. The apostles never left the newly born Christian without supplying further instruction after baptism. During Paul's missionary journeyings, he remained in one region long enough to designate and train indigenous leaders for the new church. Letters still later followed up his visits. Peter stayed with Cornelius and his Gentile friends a few days after their baptism to instruct them further. Acts 10:48. Christ spent three years training His disciples.

Therefore, are three months to a year long enough to establish a foundation for the new believer today? Would there not be a stronger church today including new believers if our "brotherly concern" extended past their first six months in the business?

This extended period of dialogue-teaching could readily be used as a preparation for final membership in the Mennonite fellowship. Perhaps after baptism, if the new Christian wishes, he could be accepted as a junior member in the church. Again any program should be plastic enough to accommodate the person from previous Christian background and the believer without prior evangelical instruction.

Then after proper instruction, the believer should be accepted into full fellowship with the Mennonite Church if he desires. In this ceremony separate from baptism, the believer has finally chosen his particular church affiliation. He had not been forced to make this decision while he was yet very much a beginner in the Christian life and not aware of the doctrines of the church in general and the Mennonite Church in particular.

It might be profitable in the case of younger persons to wait a couple years to take this step. Would it not be more meaningful for a person of eight or ten to wait maybe four or even five years for full membership? The period of waiting should be used to teach the believer and not only as a quiet putting-off period. This ceremony would be a vivid reminder that the believer has chosen Christ as Lord of his life. The climax of four successive steps has now been reached. However, for the believer it should be only the beginning of the living romance of a victorious Christian life.

It is apparent that the time has approached for the church to reexamine its policy of directly coupling baptism with acceptance into the Mennonite fellowship. Separation of the two could lend added meaning for the believer to both ceremonies and hopefully remind the brotherhood more clearly of its responsibility in guiding new believers.

But there would still remain questions that need to be asked of any revisions. Is the believer's free will still upheld? Or is his choice just being determined in a new way? Does the change leave room for differences in maturity and understanding among the believers? Would the revision deny anyone the rights God has given every believer regardless of age or maturity? ☐

Dare to Reconcile

By Roy Kreider

Underneath all the controversies and violence in the Middle East there is a deep desire for peace. On both sides there is evidence of a new consciousness of the unshakable ties to this land. The El Aksa Mosque fire made clear to Israel the deep and sacred Muslim attachments to Jerusalem.

There is justification for the concerns and claims of both sides. The tragedy is a lack of communication, isolation, and deliberate insulation. Israel solved the problem of the Jew at the expense of the Arab. Now they can not talk together for redress of the wrongs. Initiative belongs to the victor, but thus far Arabs refuse to concede Israel's right to exist. If Israel were to take a practical step evidencing their sincerity, what would be the reciprocating Arab step?

The church's task in reconciliation summons us, for communication must first begin among brethren, after which others can be drawn in. On this level communication has begun. But the resultant pockets of reconciling activity are thus far operating oblivious to one another. There are very significant beginnings to be observed—some initiated by churchmen, others by Israeli Jews on a variety of constructive levels. A catalyst is needed, one who could integrate these various workers for peace.

Nowhere in the world do we have as urgent a need as here in the Middle East. Nowhere in the world do we have as open a door, as opportune an hour. We must move beyond the discussion stage to that of cooperative constructive action. Only by an agonizing and dangerous involvement can we hope to move beyond this impasse.

Men of peace are men of the frontier, but in the Middle East they are not in positions of power. There is no assurance that the full-time peacemaker will not experience failure. But we cannot allow the ideal to be the enemy of the possible. It is apparent that we shall be judged in the future on the basis of what we do or fail to do in this present Middle East stalemate, what we say or fail to say, and whether we have genuinely done our utmost in this primary mission as church—reconciliation. ☐

Roy Kreider is a Mennonite missionary stationed in Ramat Hasharon, Israel.

If people never get a shock out of your testimony, better get the battery checked!—Plato Church Bulletin.

• • •

There's no sense in advertising your troubles—there's no market for them.

Comparing Curriculum

By Paul M. Lederach

In some Mennonite congregations the question has come up, "Should we continue to use Herald Press curriculum materials?" This is a good question, and should be explored by congregations from time to time.

Sometimes this question comes up because a member attended a workshop or received a colorful circular in the mail that described the values of an independent religious publisher's product. Sometimes persons have attended meetings or have listened to individuals with "huge" catalogs of negative evaluations of Mennonite Publishing House materials. Sometimes teachers have had difficulty using Herald Press materials. Sometimes the editors and writers of Herald Press materials have erred in selecting content. Sometimes congregations have given careful study to their message and mission and wondered what curriculum to use in the light of their situation. Whatever the cause, the question arises.

The staff at Mennonite Publishing House is glad when this question is raised. It is better to use materials out of conviction than out of "habit." We are concerned, however, about the way in which congregations go about answering the question. The most common, but least fruitful, approach is to compare curriculum materials. So Herald Press materials are placed beside the products of other denominations, of independent religious publishers, and of other publishers within the Mennonite Church.

This exercise is about as helpful as comparing apples and pears and bananas. The point is not — How do the curriculums compare? The point is, What are the basic objectives, assumptions, and theological commitments which undergird each curriculum, and how faithful is the curriculum to these commitments? Given the theological orientation of each curriculum one could safely say that each one is as good an expression of that commitment as can be found.

The fact of the matter is that what a Mennonite congre-

gation selects to use as its curriculum, may say more about the congregation than about the curriculum. Thus a congregation electing to use a product from an independent, religious publisher is in effect saying, "We are more at home in a nondenominational tradition than in the Mennonite-Anabaptist tradition." Or by electing another curriculum it may be saying, "Our congregation is more comfortable with the pleadings of special interest groups within the church than with the more generally accepted views of discipleship and witness found in the church."

When at the task of "comparing curriculum," it is important to realize that the teaching ministry of the Mennonite congregation should reflect the theology and commitments of the Mennonite Church. The old idea of "Sunday school and church," as though somehow the Sunday school were something separate and distinct from the congregation, must be discarded. One can hardly imagine a congregation in which the minister proclaims from the pulpit a message reflecting the simple, nonresistant faith while the Sunday school teaches from materials confusing nation and church, and glorifying militarism. Yet such congregations exist, and few seem to sense the fatal discrepancy.

Many things are done to assure congregations that Mennonite Publishing House materials both undergird the life and work of the church and teach Mennonite theology.

1. The Publishing House is under the control of a church-wide Publication Board. This Board meets annually, and has an executive committee that meets frequently in between. This Board has representatives from every conference district. These representatives review the work of the House, authorize new projects, appoint or review the appointment of House staff, share with staff reaction from the church, and set policy. The Publishing House is not under the auspices of any one conference district nor do its products cater to the views of any self-appointed, special interest group.

2. The Mennonite Commission for Christian Education of Mennonite General Conference serves as a Counsel and Reference group for the Curriculum Development Department of the Mennonite Publishing House. The Commission is constantly involved in discerning what the teaching ministry in the congregation should be like. It is close to revisions of curriculum — it reviewed and approved the plan for revising the graded series. It approves plans for new curriculum materials. Each major curriculum project has a counsel and Reference Committee that establishes philosophy and policy and guides in outlining materials. If a publication is joint — that is if the Mennonite Church and the General Conference Mennonite Church cooperate, the Counsel and Reference Committee has representatives from both groups. In any case, Counsel and Reference Committee members are ap-

pointed in the light of their commitment to Christ and the church, their experience in the area of the curriculum, and their professional competence. When a curriculum is outlined, many resource persons are also involved from congregations, from churchwide boards and agencies, and from related theological or academic disciplines. This wide counsel assures the development of curriculum in the best interests of the church.

3. The Mennonite Publishing House attempts to maintain a professional staff known in the church for its commitment to Christ and to the church, for its balanced perspective, and for its professional competence.

The staff at the Mennonite Publishing House has done its best to provide biblically sound, evangelical, and educationally adequate materials. Our products are always on trial, and this is the way it should be. But it must also be observed that a congregation's acceptance or rejection of Herald Press material reveals a great deal about the congregation and its commitments. The Mennonite Publishing House appreciates the loyalty of those congregations that have used its materials through the years. It welcomes all suggestions for improving its products, and it invites all Mennonite congregations that have been led to use curriculum from other sources to enjoy again the many benefits that accrue from using Herald Press materials. □

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

Each man has his own religion. There may be five hundred people in a congregation—all supposedly of the same faith—but everyone's interpretation is different, and everyone thinks the others are in error. Much of this is born of the individual's interpretation of what is right and wrong, purposeful or unimportant. The differing views can be both amazing and amusing.

For example, one man of my recent acquaintance (though he doesn't recognize me for what I am, of course) feels that as long as he gives generously to the church, his heavenly status in the hereafter is assured, regardless of the questionable manner in which he makes his money. Another feels that if he abstains from wine, women, and worldly pleasures, his future is secure—though he seldom drops more than a quarter in the collection. Still another seeks his eternal bliss by handing out tracts and inviting people to church, while at home he is a tyrant and behind the wheel he is a terror.

Women have their own ways of paving the path to paradise. A portly matron has been "laying up treasures" for years now by sponsoring projects to raise money for overseas missions. This usually takes the form of a bake sale, from which she derives not only funds but a great amount of gastronomic pleasure (I haven't decided which is the real motivation for the sales). At the opposite end of the religious register is a thin, plain sister who denies herself all delicacies and feminine delights so that she can give more to save the savages. Her self-righteousness shines like a

neon sign. And then there are the Dorcas-doers—ever ready to help out when there is sickness or death or other disaster in a family, and also ever ready to dispense information about that family to anyone who cares to listen.

Whichever sex, there is usually a vice to counterbalance every virtue. The greatest asset, as I mentioned at the beginning of this report, is that the virtue tends to become the essence of the individual's religion, and he can get so carried away with it that nothing else really seems important. This is exactly as I would have it. Such diversified devotion should go far in weakening the Establishment. □

Conditions for Success

By Christian Charles

Success always rests on a foundation of usefulness. It is the accomplishment of some definite objective in life, by which we benefit the world, community, church, family, etc., and hold the true affections of our family and friends and command the respect of all. By doing God's will, and obeying His Word, true success is living a useful life.

He who would feast on success must first learn how to swallow disappointment. When fate hands you a lemon, squeeze it and start a lemonade stand. Meet success like a gentleman, and failure like a man. You may fall into misfortune, but you have to climb to success. No life worthwhile can be lived without conflict. Success consists in getting up once oftener than you fall down.

The most successful man is the one who holds on to the old just as long as it is good. He grabs the new just as soon as it is better. All progress means change, but all change is not progress. Success in life largely depends on your ability to recognize a good plan, and your ambition to adopt it. Work is the practical side of ambition. The secret of successful doing is revealed in system; of doing the thing immediately, while interest is aflame.

The current price of success is hard work and overtime. Success is not made by lying awake at night, but by keeping awake in the daytime. Success is a ladder which cannot be climbed with your hands in your pockets. The best fruit is still at the top of the tree. He who sits beneath and spreads his canvas will catch only windfalls. The dictionary is the only place where you can find success without much effort. The successful person is the one who did the things you intended to do. It is the hope of getting what you haven't received that gives zest to life. No one ever picked success from trees, except fruit growers; and they had first to plant trees. The hen is the only one that can lay around and make money. All those who pass through the door of success find it labeled "Push." There is nothing mysterious about the ability to succeed. It is merely a matter of common sense and common honesty.

There are many other important factors that are keys to success, such as getting along well with others; reading the best literature; having a goal and purpose; extending your horizons; character—natural talent; aptitude; good training; proper resources; thrift; tact; and self-control. □

What Are Old People Like?

By Moses Slabaugh

Old is such a harsh term. Perhaps it is harsh because so many things are junked when old. While culture is constantly changing models and inventing new gadgets people are getting old, and with our material junk we are inclined to include these people. But the analogy of people and junk breaks down. People can improve with age while the world of gadgets does not. When will man learn the meaning and value of persons and emphasize purpose and being?

Older people are just the same as other people, except they have been around a little longer and have run up some mileage. They eat, sleep, work, compete, and dream of what

is around the corner just as the average person does. Mileage is no disgrace, it's an honor. Look where they have been, and the scenery they have enjoyed, not to mention the experiences they have had and the seed they have planted along the way.

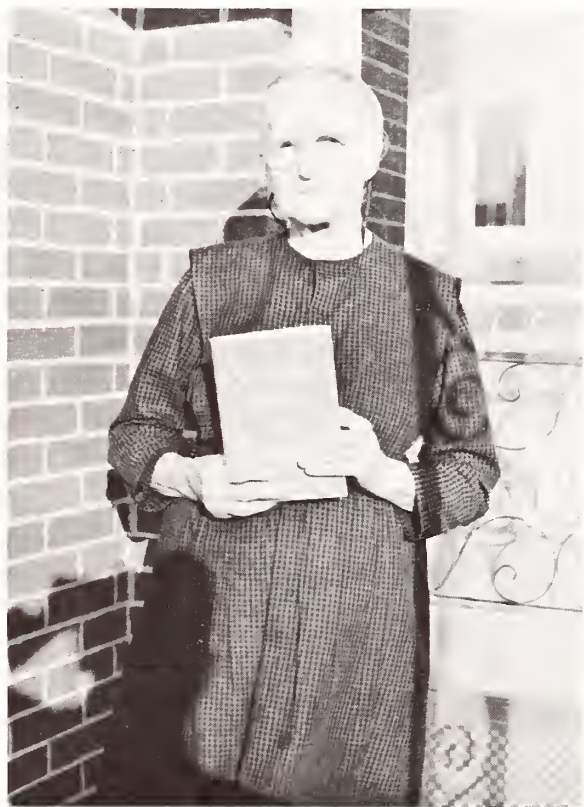
A child once asked the question, "Why does God allow people to die? Couldn't He just keep the nice old people He has instead of always having to make new ones?" Good question, and the answer is that God does keep people. He is not through with them when they die. People are so wonderful God wants more. There is more to life than getting old and the silent six feet. Then too, God wouldn't be God if He didn't have a few mysteries.

To know what old people are like you find out when you live with a group of them for a week. Older people have been getting together in retreats of late, just as the young set has been doing. They have had senior retreats at most of the church camps and seniors have demonstrated they are very much alive and on the go.

About seventy seniors got together at Laurelville, Pennsylvania, the first week of September. They came from Canada, Ohio, Delaware, Virginia, Maryland, and Pennsylvania and there was plenty of activity. These seniors followed the camp's regular schedule. No late breakfasts. Nevin Bender led the group each morning in Bible study on the theme of the Christian Hope. Now there is a dynamic our world needs. If we could just get a note of optimism into people's minds today. The seniors' stay on earth is tapering off and it is only natural to anticipate the final event. If only our college campuses could latch on to this element of hope and purpose there would be less boredom, suicide, and revolt. Man has a destiny and a purpose for being and life is best lived as sort of a cavalry brigade moving on toward a goal.

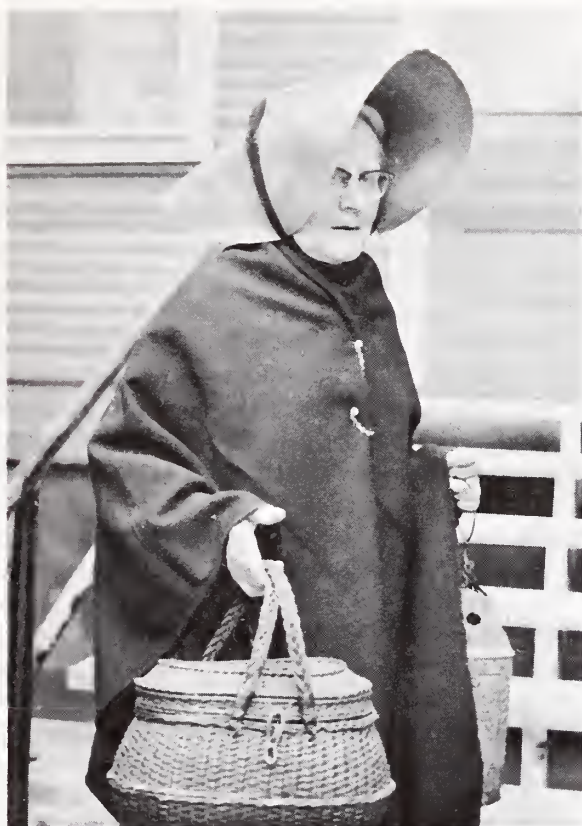
Another speaker (the new term is resource person) was Fred Brennehan, a retired psychiatrist. (A friend of mine pronounces it psychi-a-trick.) Now a psychiatrist should give a slant on life that is real. A man who has had the problems of mankind in his lap has something to say about the meaning of persons and interpersonal relationship. He led the group through some deep and intriguing thinking about life and being a person and relating to people. The seniors had some hard and gritty questions for Brennehan too.

Most seniors are calm about their future and the end of



Mrs. Martin Eshleman who took the prize for being the oldest person. At 81 she wants to go again next year.

Moses Slabaugh, Harrisonburg, Va., is director of Senior Citizens Retreat at Laurelville Church Center, Mt. Pleasant, Pa.



There was a time when bonnets were worldly. This hat and attire was worn a hundred years ago. Mrs. Evan Miller demonstrated the old time dress.

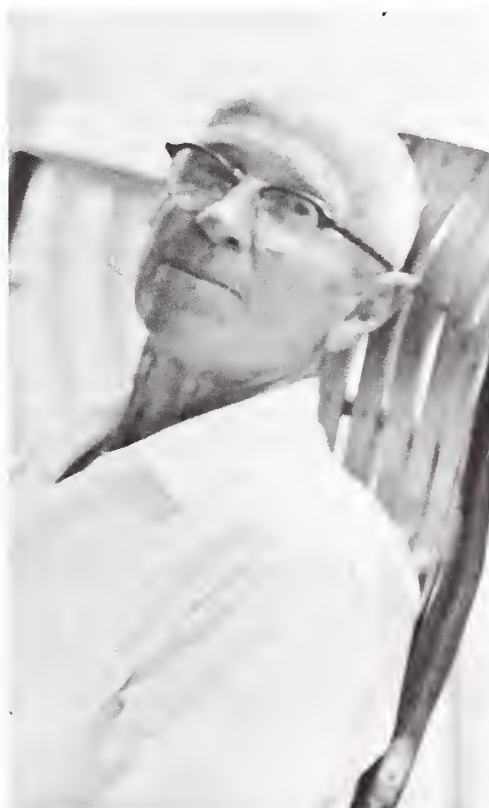
the race. John Rudy from the Mennonite Foundation discussed wills. People have the idea that only a lawyer can draw up a will. True, we need an attorney to put our will into legal terms, but he only writes our will. A will is just about the most important document a person can sign. Why should a man work a lifetime and leave no will or a poor will? A will is a privilege and a responsibility. It is one of those one-time events, just like a first parachute jump, you don't practice for it. You do it right the first time.

A will is a sobering document. Perhaps this is why we don't talk more freely about wills. It becomes a traumatic experience for seniors to dispose of all they have worked for so hard and so long. Many cannot bear the thought that someone may squander and waste that for which they labored so hard. Of course, there is the other side. One rich uncle had a very short will. It said, "I being of sound mind have spent it all on myself." Well, John Rudy led the group in a very meaningful and enlightening discussion on the Christian will.

In all, it was an exciting and eventful week. They had

quilting, ceramics, woodworking, and fancy cooking going. A few played golf in the afternoon and of course shuffleboard and miniature golf was popular. Even a romance got started. Some people die for lack of enthusiasm, but the coroner will never put that on the death certificate of those seniors who were at the retreat. They laughed, visited, joked, and told believable and unbelievable yarns. A rough addition of the total age of those present came to about 8000 years. That is a lot of experience to bring together.

Older people are very much like normal people, alive, growing, believing, anticipating, and on their way. While the world about us is expressing itself in explosive terms, such as population explosion, and knowledge explosion, older people are more in a holding position. They have had their turn at explosives and are now watching the team in the field, but they are like other people and their hearts are in the game of life. □



Emmanuel Shank relaxes in one of those comfortable chairs.

Peace—The Vin

By Warren

A quick study of most Mennonite communities would reveal a deep and natural tendency of noninvolvement in the fabric of the surrounding society. The usual approach to "home missions," for an example, is often a quick Sunday morning dash to the city and a "return for lunch" departure. Few indeed were those whose commitment was strong enough that they would "risk" raising their families "in" the city. But even those who drove in are to be honored because they at least were willing to do something that most of their fellow Mennonites were perhaps not ready to do. I suppose that I should also add that this problem is not entirely in the past.

A new facet to our old noninvolvement is now presenting itself in the present peace movement; we are confused as to how much we should identify ourselves with the popular "Peace Now" chant or even to raise our own voices in a call for Nonresistance (biblical pacifism).

Historically, at times when the United States was involved in a war, our position on peace was so unpopular that we were content with whatever concessions the government would grant us, to allow us the freedom of conscience we needed. At various times we accepted jail, substitutes, Civilian Public Service, and currently Civilian Peace Service.

Today there appears to be some confusion, on our part, as to how to relate to the popular peace movement, when to some degree they "have stolen our thunder." Shall we now change our practice, of payment of taxes and registering for the draft and applying for I-O classification, a position which previously had us branded as "radicals" and now is only "moderate"? The true "radical" position now involves nonpayment of "war" taxes, nonregistration, migration, and other developing resistance.

The traditional Mennonite solution, which included payment of taxes and registration, made us quite unpopular in "normal" war years. Vietnam, however, is not a "normal" war and the likely occurrence of other similar wars is always present. We cannot afford to close our eyes and hope the problem will go away. We need to carefully think through the present dilemma, and in the light of God's Word, guided by the ever-present Holy Spirit, find the way through our problems. We are all aware that *no* solution for a problem is ever a permanent one. Change is always present. Each generation must do as we are doing, search the Scriptures, seek and accept the leading of God's Spirit, search our own hearts and minds for the way to construct a useful life, which brings glory to His name, life to His church, and light to the world.

Warren M. Wenger is pastor of Hillside Mennonite Church, Dover, N.J. He is sponsor, under Franconia Conference, of the I-W units at Greystone Park State Hospital and at the Morristown Memorial Hospital.

Fallacies Which Trap Us

To cope with this problem we need to look at some of the facts of which the problem is made. I personally feel that one of the fallacies that trap us is the acceptance of too many nice-sounding generalities. I.e., "*This* immoral and illegal war" — the fact remains that *no* war is moral and that all wars accept as legal things that normally are illegal. Am I to assume that we would support and take part in a war which was moral and legal, and if so, by whose standards? "The atrocious and dehumanized treatment of civilians" — has always been a characteristic of war. Read the history of what we did to the American Indian. Have we forgotten the names and events of Dresden, Hiroshima, Sherman's "March to the Sea" etc.?

Just allow yourself to remember the treatment of slaves in this country, a condition and circumstance that does not even have the "justification" (?) of the pressure, danger, and hysteria of wartime to cloud good judgment. I am not trying to defend the involvement of the United States in Vietnam, I am trying to remind each one that all war is terrible, and as technology advances (?) wars will continue to get worse. Our testimony must continue to be against all war, past wars, present wars, and all future wars.

To listen to some orators anyone would decide that the war is our number 1 international and domestic problem, and I agree that we need a total revamping of our national priorities. But on the loss of American lives alone we need to face a few hard facts. There are about 160 murders in the United States each week. Why are these deaths necessary? We also kill over 1000 persons a week in automobile accidents. Alcohol is a contributing factor in a huge percentage of these deaths, yet who is leading any protest in their behalf? Is death kinder in the blinding, screaming crash of an automobile, or at the point of a murderer's knife or gun, than it is on the battlefield? Or why is it that only a few hardy souls protest this killing and thousands will march and read the names of soldiers who died, some at least, for a cause that they believed in? Is it better to die a totally useless and unnecessary death on the highway? We are sobered by a Vietnam death total of over 40,000 but hardly an eyebrow is raised by the 53,000 deaths on our highways last year alone. Perhaps we also need to rethink our priorities!

Internal Problems

It is comparatively easy for people of a "Historic Peace Church" to get carried along by a "Peace Now" chant, and forget that Christ said that there will be wars, and that He warns us about those that cry, "Peace, peace." We also

or the Grape?

P4. Wenger

forget that the attitudes that the Sermon on the Mount calls for are possible in the hearts and lives of men, *only* as *He* becomes *King* in that life. The founding fathers of our church were quite clear that it is only the presence of Christ as *Savior* that can change men's lives and take them to glory.

It may be that someone reading this will conclude that I do not believe in nonresistance, or even in peace. Far from it! I am deeply convinced that when a man becomes a born-again disciple of Jesus Christ, he immediately becomes a recruit in Christ's strategy of winning disciples, ready to bear injustice and suffering with meekness, and able to do so in the power of the Holy Spirit. His function is not to dispense justice in a society of evildoers, but to be a Christlike witness to the Savior, to His salvation, and to His way of life (love and holiness).

The big problem facing our church, however, is not these external factors in which we do get caught up, but the very important internal decisions, such as, What advice are we giving our own young people who are on the front lines, on such matters as the draft and resulting years' service? A careful look at the "program" of the church in "Voluntary Service" produces a sense of satisfaction on the part of most observers. By and large this program has produced a real testimony of the love of Christ and has been a fitting protest to the violence of war. Some failures and less than ideal contributions do not overbalance the far greater positive aspect of this program.

Most of our young men are not in VS, nor is the VS program set up in such a way as to meet the needs of all our young people. For example, not all married couples are leadership material. The fact remains that the largest group of religious objectors are in the structureless I-W or Civilian Peace Service program. An evaluation of this program is a little more complex.

The problems with the I-W program are not all our doing. They begin with the fact that to some degree the government and more specifically the draft boards are not concerned or really responsible for the service that the men give after they do their job of classification and assignment. The draft board is not responsible for the conduct of the soldier or the conscientious objector — their job is simply to turn the one over to the Army and see that the other gets a job at an approved location. The Army then controls the soldier and the conscientious objector is on his own, with very little if any guidelines or structure to which he must relate.

If there is a Mennonite church near his place of assignment a conscientious objector can relate to it, *if* he wishes, but he can also ignore it if he desires. The Army controls the life of the soldier; they tell him when he can go home,

when he must get up, what his appearance shall be, etc. The conscientious objector is again on his own, he goes home when he pleases, he spends his spare time as he pleases, he leaves a testimony for Christ or creates an impression of the Mennonites in that community which can negate any mission work that the church may try to do.

Hospital authorities are generally well pleased with the work produced by the I-W fellows "on the job," but are not as enthusiastic if questioned about the basic matter of "service in the name of Christ." All of us have heard enough "tales" of misconduct on the part of conscientious objectors at various locations, that I need not relate any more to establish my point. I also doubt if it is necessary to remind my readers that these failures do not reflect on the draft program, or on the government nearly as much as they reflect, in a negative way, on our church and our homes. The problems in the I-W program are not a valid basis on which to build an objection to the draft system. The failure of a I-W assignee is a failure of *his* own spiritual life, not of the system which gave him the opportunity to avoid military service by claiming a loyalty to the teachings of Christ, which in some cases does not appear to be the truth.

Some Guides

I would like to propose to my brotherhood a few suggestions that may help us decide what policy we should adopt or encourage our young men to follow. First, we need to recognize that even a "worldly" peace is better national policy than war. We can and should encourage and support national leaders to pursue this goal; letters of encouragement and counsel are not to be discouraged.

Our responsibility of prayer for our national and world leaders is far greater than our right to engage in public criticism. The almost violent personal attacks on some of our leaders creates an atmosphere which almost makes prayers for those leaders absurd. How can the same fountain pour forth both bitter and sweet?

Second, from a theological standpoint we need to recognize that the popular "Peace Now" chant comes from a basis which is far different from the love your enemies, and do good to those that persecute you background of the way of love. The call of Christ is first of all a call to come to Him, as Lord and Savior. The way of peace He then grants us as a fruit of the Spirit. The reverse order is not possible. That is, we cannot achieve peace and present our peaceable nature as grounds for justification. If this were possible then Christ's death on the cross was unnecessary! The peace of the New Testament is a fruit, and not the vine itself.

Third, I have a growing conviction that the growing unrest in this nation, especially as it relates to war and human suf-

fering, presents to us as a church a great opportunity of presenting Christ as the answer to the rather vague motives for peace that fill the hearts of thousands of Americans. Perhaps we can, by the Spirit of Christ, use this atmosphere and desire for peace and relief for human suffering as an opportunity to share the life in the Prince of Peace. Consider the Apostle Paul's use of widespread idol worship as an occasion to proclaim the God whom "ye ignorantly worship."

Fourth, we need to devise a program which does not leave our young men in CPS in the structural vacuum they are now experiencing. Somehow they need to feel, in a much

more realistic way, that they are the working edge of the peace witness of our church. I recognize that we have a responsibility to help others find the way out of military service, persons who have a different set of motives from ours, but in helping these we dare not neglect the teaching and support of our own principles and persons.

Fifth, we need to rededicate our lives to the propagation of the gospel of Jesus Christ, beginning within the structure of our congregation, and homes. Let us pray and labor for renewal and revival in all our congregations that all of us may become more winsome witnesses of Christ our Lord. □

No Vision-Perish!

By Earl B. Eberly

I picked up a stranded 300-pound motorist at 12:30 a.m. on Interstate 70 fifty miles east of Kansas City, Mo., standing in a drenching rain beside his VW with a five-gallon gas can and an umbrella. He was traveling to his home in Kansas City and had sought in vain for a filling station that was open. I took him fifteen miles to a station, back again, and saw him off.

While we were traveling these 30 miles in this cloudburst, I inquired into his spiritual life. Because his father was a Catholic, his mother a Lutheran, he attended one church for a while and then the other. He also attended a local evangelical Sunday school, estimating that he attended here about half time. He related to me how he was searching for a meaning to life, how he had a craving inside to possess what was being discussed in Sunday school.

He entered college after high school. After obtaining a number of college catalogs and studying their purpose and aim, he selected a certain college affiliated with an evangelical denomination. The aim of this college was "to acquaint the student with the person of the Lord Jesus while he prepares himself for the vocation of his choosing." The college handbook mentioned that personal interviews and counselings were mediums through which they seek to accomplish their goal. Then he paused and said slowly and nearly in a whisper, "Their purpose and aim is on paper only. I attended there four years and left with the same feelings of uncertainty and confusion." Today he has his master's degree as a librarian and is employed by the state as head librarian at _____ University.

Here was an evangelical church searching for lost men and women in their community, but right inside in their own pews was a youth diligently searching for an answer to his problems and cravings — but no help was given.

Here was an evangelical college which spent hundreds of thousands of dollars to prepare youth to serve this needy world in the name of Christ, but right in their classrooms sat a young man who went there for the sole purpose of getting help. After four years of classroom instruction, he left

as an honor graduate student, but without Christ and disappointed.

Jesus one day gave the parable of the lost coin. A diligent search was made for this treasure and it was found right where it was lost — inside her own house.

Can it be that while the church is diligently searching for lost men in its community, it is blinded to the needs of those inside its walls? Can it be that the Word which can change the lives and destiny of men is just handled mechanically by some Sunday school teachers and pastors? Can it be that the Sunday school teachers and pastors are blind to the needs of persons in their classes while uttering some great truths which aren't relevant to the needs of the hour? Can it be that some who teach others don't know themselves what it means to have the longings of their soul met in the Lord Jesus Christ?

Can it be that while the church pours hundreds of thousands of dollars in educating the youth in a Christian atmosphere to serve the world in the name of Christ — that there are those who sit in the classroom and yet aren't confronted with Christ? Can it be that students who choose a Christian college over a state school for the sole purpose of receiving spiritual help leave as graduates who are uncertain, confused, disappointed, and without Christ?

Can it be that the local congregation and its affiliated schools are so wrapped up in the glamour of the future that they don't see the present? Can it be that we see all types of opportunities and potential — but they all lie in the distant future?

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." The time of doing effective work isn't when the evangelist arrives, or the Life Team, nor is it when that new dorm or library is completed. Jesus said there is work that needs to be done now and there are persons ready to be harvested. If that grain is left unharvested and to fall to the ground itself, it will die and bring forth fruit. *But volunteer grain is of very little value.* The grain which has value is that which is harvested when it is ripe

and then replanted so that it can grow properly.

As I talked to this stranded motorist, I became aware that he was telling me how he felt at one time, but that the present was quite different. He wasn't sure that Jesus was the answer to his search for "truth." I gathered that he was introduced to a number of systems of thought and ethical standards of conduct. I learned that he knew quite a bit about communism and he told me, "They are the most zealous and devoted people I have ever met." If this man had been seen as a person in that Sunday school ready to commit his life to Christ, if that college would have seen this young intellectual as a prospective recruit for Christ, today Christ could have a son of His serving as head librarian in

University — a place where there are many others searching for meaning to life. But the grain wasn't harvested when it was ready and it fell to the ground. Today his life is also reproducing — but in the thorns and brambles of modern thought and philosophy and never coming to ripened grain. Today this man works at a place where he meets many students. If he were a Christian, Christ could use him as a light in the midst of darkened lives. But he is not a Christian and when the blind endeavor to lead the blind, they will both end up in despair and disappointment.

As painful as it may be to accept, this incident again underscores the truthfulness of the Word — "Where there is no vision, the people perish." □

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

The Bible Speaks Again, a guide from Holland commissioned by the Netherlands Reformed Church. Annabeth Mackie, illustrator. Augsburg Publishing House. 1969. 224 pp. \$3.95.

The book represents the result of one church body grappling seriously with the question of the authority of the Bible for today. It is written by a group of people who are convinced that the Bible can assert itself and that there is much to be grateful for on the contemporary scene. They are also concerned that readers of the Bible approach it in such a way as to interpret it correctly. They begin therefore with a section on the way in which the Bible has been interpreted in the church.

Much more valuable are the last three sections. In the second section, a strong case is made of the necessity for the Bible to stand on its own, without the external buttressing of church creeds. The Bible is seen as a free book, as one which is both Word of God and word of man. In the third section the key secrets of the Bible.

In the last section concrete examples are given on how the church uses the Bible to arrive at decisions on such matters as nuclear war, capital punishment, etc. This section is especially recommended to Mennonite readers who have had their own difficulties in this area. The authors see the Bible as a document in which the church as a body of believers engages in an earnest dialogue with God. I know of no single book which I can as highly recommend for Mennonite readers, both preachers and laymen, in this important area of biblical authority. In many ways it is similar to Markus Barth's *Conversation with the Bible*, but most readers will find this easier to read. Fine for church libraries.—William Klassen.

The Children's Doctor, by Lendon H. Smith, MD. Prentice-Hall, Inc. 1969. 226 pp. \$5.95.

Television's Doctor Smith has put his advice on the normal health problems of childhood into a book, from infancy to teen years. All the old problems, thumb-sucking, temper tantrums, lying, are treated, but special emphasis is put on the problems and age-groups that are usually missed in such books.

There are 61 yellow pages, a directory of diseases and conditions that will help parents to know what to look for and do *before* calling the sometimes hard-to-reach doctor.

With more than usual humor the doctor discusses matters which are common but poorly understood. Most parents will profit from and enjoy reading this book. Excellent for church libraries which serve young parents.—Helen Alderfer.

The Church and the Single Person, by Frances M. Bontrager. Herald Press. 1969. 31 pp. 50¢ (paper).

What is the role of the single girl? What is the church's responsibility to her? These are the two questions that Frances Bontrager has focused for the reader in this pamphlet. What does the single girl (there are 13 million) elect to do with her life and how does the church help her? The author feels that the church has failed the single girl in many ways but she also lists some suggestions to help the church with its responsibility.—Helen Alderfer.

Evangelicalism and Social Responsibility, by Vernon C. Grounds. Herald Press. 1969. 38 pp. 50¢.

It is a shame if not a hopeless calamity that this treatise to the churches is needed at all. But it is needed and it may help! Dr. Grounds delivered this lecture at a Peace Witness Seminar at Eastern Mennonite College. Its appearance in print should make it possible for all churches to have in their files a clear statement of the Chris-

tian's responsibility to the poor and the oppressed. But unless its message is digested and implemented we will still be hypocritical in our verbal commitment to others.

Dr. Grounds makes it very clear that the concern for the socially deprived found in the Old Testament was emphatically reinforced by the life and teaching of Christ. Evangelism and positive help for the poor are two sides of the same coin. Every responsible Christian has the dual responsibility to his fellowman. I personally hope that this "good word" from a Southern Baptist scholar will be carefully studied by all our congregations.—Vern Miller.

Growing Up Straight, by Peter and Barbara Wyden. Stein and Day Publishers. 1968. 256 pp. \$6.95.

The by-line of this book reads, "What every thoughtful parent should know about homosexuality." The authors' thesis is that homosexuality is preventable. Therefore, the respective roles of both father and mother are crucial in the development of proper sexuality in the child. The ideal home environment is described as relaxed, tolerant, and sensible, especially about sex knowledge and behavior. Acceptance and love of each child as he develops in his or her respective gender role is important.

Homosexuality has been a controversial and often closed topic. In this book the subject is discussed openly and in nontechnical terms for the lay reader. Varied views concerning the deviation are considered, although there is an absence of discussion about any theological dimensions. The inclusion of extensive case studies is helpful. Most of all, this book assists parents and others who work with children and youth to understand homosexuality in terms of prevention and early detection of symptoms. Recommended reading for every responsible parent.—Harold D. Lehman.

Items and Comments

Mankind has reached a turning point in history where it must curb deteriorating environmental trends or leave the planet earth "quite uninhabitable" for the next generation.

This warning was sounded by President Nixon's science adviser, Dr. Lee A. DuBridge, at the 13th national conference of the U.N. national commission for UNESCO.

The conference of some 450 leading experts on human environment heard Dr. DuBridge describe the problem as "nothing else than changing the habits of billions of people and the adoption of wholly new attitudes and very expensive new technologies by the whole worldwide industrial system."

This crisis was characterized as the story of modern civilization: more people, more production, and more waste products.

"Our spacecraft called the earth is reaching its capacity," Dr. DuBridge said, adding that to arrest the population explosion to a growth rate of zero "is the first great challenge of our time."

How many people is enough for planet earth to survive?

Conservationists said that the allowable limit was approaching fast. Some argued that the reasonable limit had already been overtaken by the population explosion.

Paul R. Ehrlich, professor of biology at Stanford University, said that sooner or later the growth of the human population "must stop." He argued that in the battle to feed humanity, "our side has already been routed." He noted that only ten countries, including the United States, grow more food than they consume. Mr. Ehrlich said he expected "full-scale famines" by 1975.

Right-wing extremists are financing attacks on sex education in schools in an effort to obtain power, according to Dr. Franklin Littell, chairman of the Institute for American Democracy and a professor at Temple University.

"In 1961 the radical right was being financed by slightly less than \$1 million," the Methodist clergyman claimed. "In 1968, some \$46 or \$50 million has poured into their coffers."

Right-wing attacks on sex education, he contended, can be explained only in the context of parallel attacks by the same groups on the U.S. Supreme Court and the World and National Councils of Churches, and the attempt to infiltrate police departments and legislatures with "front men."

Author of *Wild Tongues*, a handbook on social pathology, Dr. Littell charged that the John Birch Society is the "hub of the conspiracy," which received heavy finan-

cial support from some major corporations.

Organized right-wingers work in a conspiratorial manner, he held, using anonymous calls and other techniques such as those employed by the Nazi party in Germany. "Their attack represents a well-organized thrust for power, not a grass-roots opinion change."

Charging that totalitarianism is also receiving support from Maoists on the left, he said, "Conservatives must be careful not to be fellow travelers with extremists of the right, just as liberals must not be misled by communists."

More than 3,000 delegates from all over the world are expected to attend the first International Congress of Learned Societies in the Field of Religion at Los Angeles, Sept. 2-6, 1972.

Announcement of the massive undertaking that will involve charter flights of scholars from Britain and Europe came at the annual meeting of the Society of Biblical Literature (SBL). The society, which has a membership of 2,800 in Canada and the U.S., drew more than 600 delegates.

Members heard papers by more than 100 colleagues on such subjects as "Some Notes on the Concept of the Autograph of the Gospels," "Excavations at Ai, 1969," and "Use of the Computer at the Institute for Antiquity and Christianity."

The age of ecumenism as institutional unity of Christians is dead, a Dutch Roman Catholic priest told Protestant and Orthodox leaders in Detroit.

Dr. Leo Altling von Geusau, secretary of IDOC International (Center for International Documentation of the Contemporary Church), addressed the eighth General Assembly of the National Council of Churches. His independent, Rome-based center will begin a North American operation in February, 1970.

Research of IDOC International in many places indicates that traditional ecumenical structures, as well as church structures, are breaking down as "living" Christian communities unconcerned about institutionalized religion emerge, the speaker said.

Ecumenism as the unifying of institutions is the interest of "a smaller and smaller group, meeting and meeting again in huge congresses, or in endless commissions running behind the facts," he stated.

Seven different nations recently invited the Baptist World Alliance to hold its 1975 Congress within their borders. The July

1970 Congress will be held in Tokyo.

Mini-skirt causing maxi-damage. In the eyes of some, mini-dresses may be cute, youthful, and in keeping with our present attitudes of sexual liberality, but according to a report prepared by the National Committee for Furtherance of Jewish Education, current trends in dress and undress are "seriously eroding the moral fiber of the nation."

According to the NCFJE, many of society's ills such as the rising rates of divorce, adultery, and promiscuity, the nudity in theatrical productions, and the recent upsurge in mass distribution of pornography can be traced to today's immodest dress.

"The bikini, mini-skirt, bare midriff, and see-through dress are causing far more damage than most people realize," commented Rabbi Jacob J. Hecht, NCFJE executive vice-president.

According to the NCFJE report, the most serious effect of today's immodest dress is that "it creates false standards of social behavior by distorting out of all reasonable proportions the role of sex in our lives."

According to Rabbi Hecht, clothes are the mirror of one's personality and morals, and when a young girl is dressed modestly she is displaying self-respect. "A girl who attires herself in good taste is honoring herself," Rabbi Hecht said, pointing out that one of the sages of the Talmud understood this when he said centuries ago that clothes were a person's "badge of honor."

The NCFJE report emphasized that what many young girls do not realize is that dressing modestly is dressing fashionably. "Good taste in clothes has always been fashionable, and bad taste unfashionable," Rabbi Hecht said. He added that, once young girls realized how important the proper choice of clothes was, they "would think twice about wearing a bikini or see-through blouse."

Linkletter blames music for drugs. An AP report from San Francisco says that "The Beatles, rock music, and drug culturalist Timothy Leary are strong contributors to the drug crisis facing Americans today," according to Art Linkletter who testified before a congressional committee.

"Leading 'missionaries' of drug culture," Linkletter said, "are the Beatles." He said he considered "the people who say LSD is harmless — Dr. Timothy Leary and the others — among the murderers of my daughter."

"The television star's 20-year-old daughter died in what Linkletter called a suicide leap last month (September) while on an LSD-induced 'flashback.'"

CHURCH NEWS

Quaker-Mennonite Team Evacuates

Linford Gehman and nurse Martha Bender, MCC workers with QMS team in Biafra, are safe and en route to the States. Tuesday, Jan. 6, Gehman and Bender cabled MCC headquarters in Akron of their safe arrival in Sao-Tome. Sao-Tome is the island off the coast of Nigeria-Biafra from which the emergency relief flights originated the past two years.

Monday, Jan. 12, Biafra announced its surrender to Federal Nigeria.

Prior to Christmas the Federal Nigerian troops pressed from several sides upon Biafran-held territory. On Christmas Eve the QMS team crossed the Imo River to Obizi. Christmas morning the bridge was blown up and Ihie, the village from which

the QMS team last operated their clinics, fell to the Federal troops.

During the past weeks, Federal Nigerian troops continued their attacks against Biafran defenses. Gehman and Bender evacuated only when it was obvious that the collapse of Biafra was imminent.

On Sao-Tome island there still remains a month's supply of food which was to have been airlifted to Biafra. MCC has both foodstuffs and money for any expanded relief program which might develop. MCC is in contact with the U.S. State Department, the American Friends Service Committee, and the Christian Council of Nigeria to learn how it can best respond to the situation.

Vietnamese People Enter New Decade Restless

To the question, "What are the villagers in your area thinking and feeling?" a Vietnam Christian Service volunteer said, "The Vietnamese are restless." This "restless feeling" was the overriding impression of my week (Nov. 15-22, 1969) in Vietnam — my third visit since leaving in mid-summer, 1967. The feeling was more apparent among the Vietnamese than among the foreigners, but felt among the latter as well.

The predominant cause for restlessness and constant subject of conversation was the tremendous jump in prices due to new taxes — gasoline doubled, luxury items almost doubled, and food prices increased about 20 percent. The taxes were imposed by the Thieu government to try to bring in balance government income with expenses. The taxes were intended to raise revenue among the more wealthy classes, but in fact, most of the cost was passed on to the consumers. Again, the poorer classes of people were forced to bear the brunt of the price raise.

With the inflationary economy, providing enough rice for one's table is no easy task for the majority of Vietnamese. VNCS workers report that more and more Vietnamese girls are forced into prostitution because of increasing economic pressures. The growing number of bars in Saigon and other towns throughout Vietnam give ample evidence of this.

Discontent with the price increase is causing some political repercussions. The

Thieu government is receiving the most vocal and intense criticism of its more than two-year life. Former government leader, Duong Van Minh, called "Big Minh," and several political blocs within the Vietnam Senate and House are stirring the political waters. A group of Khmer monks, Cambodian Buddhists, sat in front of the palace for a week, demanding special minority recognition, before they were evicted.

That there is a lull in the fighting — except along the Cambodian border — is not questioned, but its cause and meaning are. Various interpretations of the present scale of military activity are given: improved pacification of the U.S. and GVN, a decisive defeat of the NLF, a deliberate scaling down of the fighting by both sides, greater concentration on political activity by the NLF and North Vietnamese, a lull before the storm. The inability to interpret this lull and its unknown duration contribute to the restlessness. The feeling, "What will be next?" is very evident.

The news of the My Lai massacre broke shortly before my visit. News articles about the massacre and world reaction to it appeared in the local Vietnamese newspapers. I did not sense as great a shock among the Vietnamese people at the news of the incident as was expressed in the U.S. and the rest of the world. I think the Vietnamese people have been "shocked" too much and too often to react strongly to this one incident.

Definitions of murder may be important

for lawyers and judges, but for many Vietnamese who have experienced war with the rain of bombs, B-52 raids, and rockets bringing death to friends and relatives, the precise manner of death for a few villagers is unimportant in the destruction.

Two hundred or five hundred civilians killed at My Lai is a small number when compared to the larger unknown numbers of civilian casualties that have been the war's toll. The Saigon government has reported that 9,500 civilians are wounded or killed every month.

One heard criticism by many Vietnamese of both the U.S. government and the U.S. peace movement for their somewhat sinister attitude toward Vietnamese suffering. The peace movement's focus has been on the cost of American lives and American dollars with almost no concern about the much higher cost to the Vietnamese. The U.S. government's reason for Vietnamization of the war is also understood to be because of the cost to America. This apparent lack of concern for the Vietnamese rings hollow to many caught in the conflict.

Nowhere was the feeling expressed that the war will end soon. To many, the Nixon administration's plan of Vietnamization is not an end to the war for the Vietnamese, but a continuation of it under a different form. Some U.S. military personnel are being withdrawn, but the war with its destruction, social, and economic dislocation will likely continue or possibly intensify.

The cry for peace and justice by the Vietnamese dare not go unheard.

— Paul Longacre,
MCC Director for Asia.

Kraybill Appointed Secretary of Commission

Paul N. Kraybill, Salunga, Pa., was appointed executive secretary of the Study Commission on Church Reorganization, beginning service Jan. 1, 1970, on a 3/4-time basis.

In view of concerns raised by Mennonite General Conference and the three church boards, the Study Commission, in consultation with the respective executive committees, changed the date of meeting for consideration of the Study Commission's proposals from Aug. to Oct. 20-22, 1970. This is to allow needed time to further revise and refine the proposed model.

Persons having concerns are urged to share such with Bro. Kraybill. He is available to meet with conferences, organizations, and other groups to discuss organizational concerns. He may be contacted at Box 128, Salunga, Pa. 17538. Tel.: 717 898-2251.

Haiti Revisited: Decade of Progress

For ten years now MCC in cooperation with the Haitian government has operated Hospital Grande Riviere du Nord, Haiti. Only acutely ill patients are admitted to the 15-bed hospital. Major emphasis is on daily clinics, with approximately 40,000 clinic consultations conducted in 1969.



Richard Stoltzfus

In January 1969 an expanded public health program was inaugurated. It included Grande Riviere and the surrounding rural communities. The program flourished. By the end of the first nine months of 1969, public health personnel had given 14,000 immunizations, and had seen 2,342 pregnant women and 1,566 women with babies in well-baby clinics. The complete medical project is headed by Richard Stoltzfus.

Stoltzfus, a recent visitor to MCC Akron headquarters, spoke of Haiti and MCC's involvement there. "There are several outstanding things about Haiti," he said. "First, of course, is the extreme poverty of the country. The level of underdevelopment is a second thing that strikes you immediately.

"You become aware of this particularly through the medical program. The type of diseases that are seen and the type of practices that one sees is pretty much the result of poverty, underdevelopment, and lack of education. For example, nutritional diseases are major there, many as a result of lack of education and the low level of the economy. Parasitic disease is another example where lack of education plays a role," Stoltzfus noted.

"I don't think the general level of the economy is improving much, as far as it affects the individual. In fact, I think this may have even deteriorated during the past few years. The per capita income, for example, has fallen rather than risen. There is still a high level of disease and infant mortality and a low level of employment. But there are a few examples of where the government is trying to improve the plight of the people, and hopefully these projects will grow."

MCC work at Grande Riviere was begun as a medical program—staffing the hospital and operating a clinic. But this has expanded to the point now where, although the medical program is still central, there is a large community development program also.

In community development, MCC has helped in the construction of three public schools in the rural communities around Grande Riviere, and supervises a literacy program. Local talents and abilities are

channeled into a self-help project where wood carving and embroidery are produced for sale in other countries. Several co-operatives and individual growers are buying chicks from the MCC poultry project, raising them for a period of time, and then selling them in Port-au-Prince markets. MCC supervises the feed-mixing, processing, and marketing procedures.

The educational assistance program was greatly expanded recently. Sponsors send money to Haiti and children are selected and sent to school. The cannery project which cans local food has been attempting to find local markets, but so far the larger market has been the U.S.

MCC also assumes administration and direct sponsorship of a school for training in domestic arts, carpentry, and mechanics. Other projects include swine-breeding, veterinarian clinic, gardening, rabbits, a nutrition center, teachers, and an initiated credit union.

"This year we have begun offering Home Bible Studies courses to some people," Stoltzfus said, "and several unit members have begun correcting these courses. The possibilities of expanding to include mission-type work in our area is being investigated by the Eastern Mennonite Board, Salunga."

As Stoltzfus looked into the future, he projected two great needs he would like to see satisfied. "There is a great need in Haiti for some kind of agricultural work. We must teach the people things such as soil conservation, terracing, use of fertilizers, and better farming methods. There has been some interest expressed in this area. Second, there is also a great need for expanding into the area of education, perhaps even starting a school."

Bro. Stoltzfus probably won't inaugurate these projects himself. He specializes in keeping people alive. He is an only doctor in an area which includes a town of 6,000, plus the population of the surrounding rural countryside.

Spared for a Reason

Members from various community churches in Carlsbad, N.M., had assembled for the Pecos Valley hymn-sing being held at the Carlsbad Mennonite Church. During the service a 76-year-old man got up to give his testimony. He introduced himself as a retired sailor and a member of the Baptist Church. Then he said that he had just been released from the hospital after a three-month stay.

After thanking everyone for their interest and prayers, he said, "The Lord spared me for some reason, and I want to give my testimony now in a song." He began singing "Jesus, Use Me." He sang two stanzas of the song and was going through

the chorus the second time when he suddenly sat down on the front bench.

VS-er Gerry Swartzentruber, a registered nurse, knew that something must be wrong and ran to the front of the auditorium to give assistance. The man, having experienced another heart attack, was stretched out on the front bench while an ambulance was summoned. However, by the time he could be taken to the hospital for treatment, he had passed on to his eternal home.

Wayne and Gerry Swartzentruber, program directors for the Carlsbad, N.M., VS unit who reported the recent incident to Mennonite Board of Missions, concluded: "The Lord was able to use this elderly gentleman's testimony one more time. Perhaps this very meeting was the reason that he had been spared."

Martens Becomes Estate Consultant

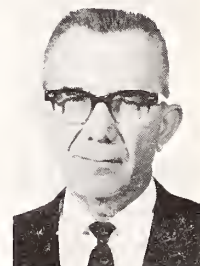
The Mennonite Foundation, Inc., Goshen, Ind., announced the appointment of Harry E. Martens to the newly created position of Estate Planning Consultant. Mr. Martens began his new assignment on Jan. 1, 1970.

Mr. Martens will devote full time to assisting Mennonites with their Christian estate planning, and he will serve Mennonite institutions as a technical resource person and coordinator on matters relating to special and deferred giving programs.

For the past ten years Mr. Martens has been Assistant to the President at Mennonite Biblical Seminary, Elkhart, Ind. Prior to 1959, he served at Bethel College, North Newton, Kan., as Director of Student Office, Dean of Men, Business Manager, and Assistant to the President. Mr. Martens and his wife, Olga, have given over six years in voluntary service during special periods of leave from church institutions. Mr. Martens has had various administrative responsibilities in MCC relief programs in Europe and the Middle East. He is a graduate of Bethel College and Columbia University.

Mr. Martens will be working closely with other Foundation staff persons, particularly Harold P. Dyck, Financial Services Field Manager, and John H. Rudy, Director of Financial Services.

The Mennonite Foundation, Inc., is an inter-Mennonite service agency dedicated to helping concerned Christian stewards to faithfully manage and employ their accumulated possessions. It furnishes a convenient channel for distribution of gift funds to any part of the Lord's work. The Founda-



Harry E. Martens

tion is developing a rapidly growing program of financial services to Mennonite individuals and institutions. Assets held for eventual distribution to many Mennonite and other charitable organizations increased more than 50 percent during 1969. The Foundation offers a wide variety of helpful services concerning wills, special gift plans, estate planning, special stewardship conferences, and professional investment management.

Church Purchases Mission Truck

A check for \$3,283 was received at Mennonite Board of Missions on Dec. 12, 1969, from the Stoner Heights Mennonite Church near Louisville, Ohio. The amount is intended to replace what the Mission Board spent to purchase a truck for use at the Blue Gap Mission in Chinle, Ariz.

Spring Missionary Day, Mar. 9, 1969, marked the beginning of concerted fundraising efforts. Stoner Heights had selected the truck endeavor from a folder listing various children's mission projects released each year by the General Mission Board.

"Our plan was to involve every person in the church regardless of the size of his or her gift," reported Elvin J. Sommers, pastor of the Stoner Heights congregation. "On Spring Missionary Sunday, persons were asked to write on a piece of paper what they felt the Lord wanted them to give. \$3,100 was pledged on that day."

According to Sommers, members began tackling various projects throughout the spring and summer months. Children planted vegetables, raised rabbits, or worked odd jobs and gave what they earned. The church softball team won the league tournament and donated \$55. Families worked together, many foregoing personal items they had planned to purchase.

Three persons from the congregation spent a month at Black Mountain Mission near Blue Gap in a special summer VS project helping to construct a parsonage for the Naswood Burbank family who serve there. Upon their return they shared a firsthand report of the need for a pickup truck to haul supplies, transport Indian children, and assist with other work in the Black Mountain-Blue Gap area.

By Fall Missionary Day on November 9, the congregation had raised the sum of \$3,283 which in turn was forwarded to Mennonite Board of Missions. A letter accompanying the check was signed by more than 100 members who participated in the project. The vehicle, a 1/2-ton Chevrolet pickup, has already been purchased and is in use at Blue Gap.

"This project has helped us see beyond ourselves," wrote Pastor Sommers. "I trust our vision will be further broadened as we let Christ give us a greater view of our world mission."

Black Community Is a Field to Translate the Gospel

More than 600 people jammed the Paradise Mennonite Church, Paradise, Pa., Jan. 4, to hear Tom Skinner speak and answer questions. The New York evangelist, former leader of a gang called Harlem Lords, shattered many of the myths which surround the black people. Skinner urged that the gospel be preached to the black community. He pointed out that for this to be effective blacks will need to go to their own people with the gospel because blacks are suspicious of whites — many have been deceived too often.

Evangelical schools have in the past been closed to blacks who wanted to train for preaching.

Said Skinner, "Many people are all so ready to go to Africa, but yet would not cross a street in the United States to help a black." The Christian church must recognize the social injustices it has inflicted on blacks and must see in the black community a viable field for the gospel to be translated."



Tom Skinner answers questions at Paradise.

Health and Welfare Personnel to Meet

H. Ernest Bennett, executive secretary for the Association of Mennonite Hospitals and Homes, has announced plans for the 19th annual meeting of the Association. The program will take place at the Sheraton-Park Hotel in Washington, D.C., Mar. 2-5, 1970.

Bennett noted that the Mennonite Association is a part of the annual meeting of the American Protestant Health Assembly. The two groups will meet jointly during the week. The Mennonite Association is also a member organization of the American Protestant Hospital Association which meets as part of the Health Assembly.

The registry of the Association of Mennonite Hospitals and Homes encompasses Mennonite institutions of all Mennonite groups in the United States and Canada and includes 25 hospitals; 63 children's, retirement, and homes for the aging; and 22 Mennonite chaplains. The meeting is open to all interested persons related to Mennonite health and welfare programs.

This year's program features Senator Mark O. Hatfield of Oregon who will address the group at its annual fellowship luncheon. Other areas of program include special discussions on current health and welfare issues, personnel relations, and sectional meetings.

The complete program with registration information will soon be mailed to all Health and Welfare institutions. Individuals not included on this mailing list are invited to write for more information to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514.

A meeting of the Health and Welfare

Committee of Mennonite Board of Missions, which administers the 21 hospital, retirement, and children's programs affiliated with the General Mission Board, will be held on Mar. 6 in conjunction with the Association meeting. Plans call for a complete program to be released in the near future in several church periodicals.

Students Involved in Mennonite Fellowships

What does a Mennonite student do in a community where his denomination is not represented? The more than 2,000 full-time Mennonite students in non-Mennonite schools beyond high school seldom find themselves the sole Mennonite — although some do — in a community or especially a given campus. What place and shape does the church assume for these Mennonites involved in academic studies?

Mennonite and Church of the Brethren students attending Madison Business College in Madison, Wis., have met in homes and in a meeting room in the United Campus Christian Fellowship Building. The group is concerned that they do not merely organize as a church but rather that they meet for the purpose of furthering relationships. Such an idea implies more than merely planning a series of programs of interest to the immediate group.

The group is considering the questions: What are the implications of being a church? What type of meetings would best pursue this idea? Is the initial concern to discuss the idea in an academic manner or

to attempt some actual experimentation?

Interested persons at Indiana University Mennonite Fellowship, Bloomington, Ind., have been meeting regularly for discussion at the University Presbyterian Chapel followed by worship with the chapel congregation. Two graduate couples have been assisting in a study of *Concern*, No. 5, dealing with the small congregation.

The discussion group, composed primarily of graduate couples, is examining its relationship to each other and to the campus community. The group proposes to involve more undergraduates in the discussions. Periodic social events have included a picnic and a joint carry-in supper with Church of the Brethren students. The fellowship is represented on the Campus Interreligious Council.

"Someone Must Have Been Praying"

"Our most unforgettable experience during the past year was an armed robbery in July," wrote Luke and Mary Martin to family and friends. "During those awful 45 minutes, someone must have been praying for us somewhere. With a pistol and one of Uncle Sam's grenades, the robber kept us pretty well where he wanted us. We were so aware of God's protection. We thank Him many times."

The Martins shared one of their prayer burdens with their friends: "Join us in prayer for this broken bleeding land and for its people. Our true peace is always in Christ, yet how His heart bleeds for those who suffer. Pray that we may know how to weep with those who weep, and to rejoice with those who rejoice.

"Pray too," they concluded, "that in our busyness we will not neglect our worship and adoration of Christ. Only in Him can we find justice, love, forgiveness, and peace."

Luke and Mary Martin, Eastern Board missionaries, are currently serving their second term in Vietnam. They have two children, Steven, age four, and Becky Joanne, three years.

Off-Campus Interterm Courses Planned

Eighty-seven students at Hesston College, Hesston, Kan., will continue their studies off campus during the month of January. These field studies are designed to provide greater freedom and flexibility in college education, as well as to emphasize experience as an essential ingredient in the educational process.

Ten students with their instructor will come to Wichita to study urban sociology. Here they will have the opportunity to make on-the-spot contacts with social agencies such as CAP, RAP, the County

Health Department, the County Welfare Department, Police and Fire departments.

Field-trip experiences will also include schools for the underprivileged, school board meetings, and senior citizens' groups. Required readings and lectures by competent sociologists in Wichita will supplement the field experiences.

A group of 17 students and an instructor will do a similar field study in St. Louis.

Thirty students, including an instructor, will travel to Mexico to study Mexican history and culture. In addition to scheduled classes and field trips, the course includes basic readings in Mexican history and culture, living in a Mexican home, and visiting places of historical interest. A highlight of this field study is a weekend trip to Mexico City.

Sixteen students with their instructor will

participate in a work-study program in schools on an Indian reservation in Arizona. Students will study the history of the American Indian, his treatment by the white man, and his present circumstances. As observers and assistants, they will gain experience in the techniques of bilingual teaching.

Still another group of 20 students will travel to a camp in the Rocky Mountains at Divide, Colo., to study camp counseling, camp crafts, nature study, and conservation, and winter sports such as hiking, skiing, tobogganing, and rock climbing and rappelling.

The one-month interterm is an integral part of the year's educational program. Courses apply toward social science and physical education requirements. Four hours of credit are granted by the college.

FIELD NOTES

J. Clyde Shenk arrived in the States on Dec. 15. En route home from Kenya he had visited his son David in Somalia. His address is c/o Omar Eby, 76 Greenfield Road, Lancaster, Pa. 17602.

Miriam Leaman arrived home from Somali Republic Dec. 20. Her address is 3302 Columbia Avenue, Lancaster, Pa. 17603.

Wanted: Creative girl seriously interested in Mennonite radio and TV. Must be good typist, proficient in English, some German, responsible organizer. About \$300 per month. Apply to: Bernie Wiebe, 1483 Pembina Hwy., Winnipeg 19, Canada, or phone 204 452-3432.

Elvin Martin, Atlanta, Ga., will be guest speaker at Oak Terrace Mennonite Church, Blountstown, Fla., on Jan. 25.

Mr. and Mrs. Elam Stoltzfus, **Mabel Jean Boll**, and **Mary Leaman** completed a term of language study in Costa Rica on Dec. 12. The Stoltzfuses are now serving in Orange Walk, British Honduras. **Mabel Jean Boll** is in Belize City, British Honduras. **Mary Leaman** returned to Gualaco, Olancha, Honduras.

Harold and Joyce Lefever left the States on Dec. 28 for their first term of service as store manager couple for Belize Trading Center in British Honduras.

Marian E. Landis arrived in British Honduras on Jan. 2 for her first term of service as an LPN at Orange Walk.

Mervin Horst, **York, Pa.**, **Gerald Leaman**, **Leola, Pa.**, **David Stauffer**, **East**

Petersburg, Pa., **Nelson Newcomer**, **Washington Boro, Pa.**, and **C. Robert Noll**, **Lancaster, Pa.**, left for 26-month overseas assignments on Dec. 31. They are attending language school in Costa Rica for two months before going to their respective places of service. **Horst** will serve in Guatemala, **Leaman** and **Stauffer** in British Honduras, and **Newcomer** and **Noll** in Honduras.

James Stauffer and **James Metzler**, Eastern Board missionaries in Vietnam, visited the Philippines Dec. 19-31. They were the guests of several congregations of believers who are seeking fraternal relationships with the Mennonite brotherhood. Looking for ways to be of future help to this group, the missionaries checked out opportunities for a Bible conference teaching ministry; they investigated the possibilities for gospel broadcasts and Bible correspondence courses.

Rafael Ramos, **Vincente Almendares**, and **Dionisio Reyes**, lay pastors in the Honduran Mennonite Church, have been appointed to serve at Sante Fe, Zamora, and Salama-Corocito respectively. There are now 9 national and 4 missionary pastors serving the 13 congregations; total membership is 292.

The twentieth anniversary of Mennonite witness in Honduras will be observed during the annual Easter Week conference. The 1970 conference will be held in Trujillo where the Mennonite work began. It is hoped that delegates can be present from the Mennonite churches in other Central

American countries.

Special meetings: B. Charles Hostetter, Harrisonburg, Va., at Oak Terrace, Blountstown, Fla., Feb. 8-12.

New members by baptism: three at Steelton, Pa.

Change of address: Allen H. Erb from Hesston, Kan., to 704 Seventh St., Milford, Neb. 68405. Ivan D. Leaman from Fourth and Mill St., to R. 1, Box 370AA, Columbia, Pa. 17512. Phone: 717 285-4337. Lloyd Hartzler from Linville, Va., to R. 1, Box 411, Dayton, Va. 22821. Phone: 703 879-5834. David Hostetters (Brazil): 207 Hillsboro Parkway, Syracuse, N.Y. 13224; James Millers (Nepal): 13707 Kaufman Ave., Hartville, Ohio 44632; and Mario Snyders, Ortiz de Rosas 1132, Moron, FNDFS, Argentina.

The Glenn Musselman family arrived safely in Brasilia on Jan. 7.

Miriam Krantz, Katmandu, Nepal, says: "Some of you I know are praying daily for me and for the Lord's work here. Prayers are being answered—for two young men young in the faith who are experiencing 'growing pains' in the Christian life; for another of the staff who recently found her Savior but whose husband will not give permission for her baptism; for softness in the hearts of some officials in government toward the UMN ministry; for the privilege of spending another new day here in the kingdom of Nepal."

James and Marva (Stutzman) Blough, Hesston, Kan., write: "We finally have definite plans made for our departure for Brazil (Araguacema). Because of the holidays we had some difficulties getting reservations. We will leave Wichita Jan. 8 and arrive in Belem Friday morning." The Bloughs went to Brazil as self-supporting Overseas Mission Associates.

Erma Grove reports from Accra, Ghana: "I have moved from the village of Pokoase to a new housing area on the edge of Accra. I continue to teach my four Bible classes in the Pokoase government middle school. This work is very challenging. Several weeks ago the Presbyterian minister came to the school and baptized 17 of the pupils. I pray that the teaching they

have received in the past few years will bear fruit in their lives."

Mr. and Mrs. Michael Mast write from the Chaco in Argentina: "We thank God as we consider the blessings of the past year. Having sold almost 500 copies of the Bible lesson booklet we prepared has encouraged us. A good response in the two Bible study conferences we held we must credit to God's leading and blessing, too. Pray in 1970 for the Bible study conference we hope to hold in perhaps 14 churches during our winter months, for the preparation of another Bible study booklet, for us as we travel and visit in the Indian churches."

John Driver, Montevideo, Uruguay, reports: "In addition to the assignment in the seminary our family assumed responsibilities this year in the mission of a local congregation. La Paz is a small town located about 30 minutes by city bus from the seminary."

The Overseas Missions Committee will meet in Elkhart at 1:00 p.m., on Tuesday, Jan. 27, concluding Thursday afternoon, Jan. 29.

Wesley and Sue Richard, Sapporo, Japan, say: "With the planned termination of language study coming up next March, we keep one eye on the calendar as we concentrate on study as much as possible. Although we've been through a lot of material we still need to cope with discouraging days. We discover daily how closely bound up are words and a people's way of life. We have also discovered how capable God is of supplying experiences to balance out faith—at just the right time."

Don Brenneman writes from Pehuajo, Argentina: We organized a vacation Bible school this year—it hadn't been held here for more than 10 years. We had an average of 26 and have made some valuable contacts. We will baptize 3 members of the Haupt family soon—they have been won for Christ through the radio ministry."

John Powell will be featured as guest speaker on *The Mennonite Hour* on Jan. 25. Formerly of Wichita, Kan., Powell serves as executive secretary of the Urban-Racial Council of Mennonite Board of Missions. His talk, entitled "How Few His Followers," centers around the problem of carelessness and misunderstanding in society today. Powell graduated from Tuskegee Institute in 1964, and since then has served as a junior high teacher, vocational counselor, and as associate pastor at the Detroit Mennonite Church. His work now is to help Mennonite Board of Missions and other church agencies evaluate priorities in urban outreach programs.

A Church Council Retreat is scheduled for Feb. 13-15 at Laurelville Mennonite Church Center. Councils will be helped to see their increasingly important role in congregational life. They will be led in

shaping their own congregational statements of purpose. This event centers on renewal and action. Congregations without councils can participate by sending a cluster of lay leaders.

Leaders are Calvin Redekop, a sociology professor at Goshen College, and Arnold Roth, pastor of Kern Road Chapel, South Bend, Ind. For more information write Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666 or call 412 423-2056.

A Youth Retreat with Lyman Coleman will be held on Feb. 20-22 at Laurelville. If you would like to spend a weekend of unstructured and unpredictable worship and fun write to: Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I have enjoyed the series of testimonies "I Met God." I appreciate the willingness of these men to share with us some of the intimate realities of their faith. As I read the biographies or testimonies of men I am generally moved to a greater appreciation for them and their cause; this is especially true in the church.

These articles testify to the fact that life is great when devotion to Jesus Christ is unadulterated. These testimonies remind me and encourage me to live my life with greater devotion to my Lord and Savior, Jesus Christ. These testimonies remind me that the Holy Spirit plays a very significant role in living a purposeful and successful life. It is the Holy Spirit who gives me the understanding and power to activate faith.

I would encourage the readers to turn back to these articles if they have not read them, and I recommend to the editor that he continue to include such testimonies from time to time. — Donald C. Miller, Harrisonburg, Va.

We are requesting that you print the following letter in "Readers Say": It is a shame that a Mennonite should write an article such as "Conversation with Erna" appearing in the Dec. 9 issue of *Gospel Herald* and it is an equal shame that our church paper should print it unless under the heading "For Discussion."

I have not been able to figure out whether Mr. Shelly has simply not been around very much, or has read very little left-wing literature, or has simply chosen to close his eyes to what the Marxist-Leninists and their pupils are saying and doing all over the world, or whether someone has simply been able to sell him a pair of rose colored (pink) glasses.

Presumably this article was written to shame and ridicule folk who respect Welch, Hargis, McIntire etc., and who believe that these men are honestly engaged in warning the people of this nation because of real and not imagined dangers. By some queer coincidence, ridicule happens to be the latest method which Moscow is using to "liberate" its religious people from the things they believe to be the truth. Judging from conversations with a few people who have read this article I would guess that it has succeeded quite well in producing more right-wing defenders.

I never cease to wonder why almost invariably when an article is written on extremism, or an organization such as that headed by Dr. Franklin Littell is founded to deal with extremism, they wind up furiously fighting those on the right, but have merely "love pats" for those on the left.

Calendar

School for Ministers, Hesston, Kan., Feb. 9-12.

Goshen Biblical Seminary's School for Ministers, Feb. 11-18, 1970.

Mennonite General Council, Midland Hotel, Chicago, Ill., Feb. 24, 25.

Association of Mennonite Hospitals and Homes, Park-Sheraton Hotel, Washington, D.C., Mar. 2-5.

Mennonite Publication Board Meeting, Scottsdale, Pa., Apr. 2-4.

South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 10-12.

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

I am deeply puzzled why a number of my Menonite brethren seem to feel they have a "holy calling" to defend the left and even the communists with their Anti-Christ and Anti-All religion. We readily admit that the fact that the Lord "reserveth wrath for his enemies" (Nahum 1:2) is a very unpleasant thought, but it is highly improbable that our coming to their defense will cause God to ameliorate His righteous judgments. . . .

I wonder if author Shelly is assured that wisdom and knowledge resides with him. Could it just be possible that these men on the right which he berates might know a few things too even though their methods of informing us may at times offend our sophisticated nature? — Maurice W. Landis, 109 W. Roseville Rd., Lancaster, Pa. 17601, Jacob R. Groff, Ruth Groff, Alvie D. Beachy, Kaye H. Beachy, Dorothy W. Landis, Daniel B. Stoltzfus, Velma S. Landis, Lena M. Clark. . . .

Thank you for the good articles appearing in the *Gospel Herald* dealing with current issues facing us. There are no simple answers to the problems pressing us today. We cannot run away from them, as some try to do, nor dare we be the proverbial ostrich putting our heads in the sand. We need the best counsel and information that men with experience and spiritual discernment can give us in order to be the salt in this world and to witness for our Lord as we ought.

In the Dec. 9 and 16 issues I was helped by Leighton Ford's articles on "The Church and Evangelism in a Day of Revolution." *We are in a revolution and must meet the challenge.* Some fear the word and speak of it as something we must try to prevent. Ford's biggest question should be every Christian's, i.e., How does the church fit into God's revolution? These articles should help us find the way to effective evangelism in today's revolution.

I must mention also Maynard Shelly's very good article, "Conversation with Erna." Bro. Shelly is well qualified to write on the subject of extremism and has done a good job of it. The analysis of both the extreme right and the extreme left puts the issue in proper focus. It is not difficult to see that "fear and frustration mark the person drawn to the doctrine of the extremists." Many of our people have accepted the philosophy of extremism because it gives them an explanation of what is happening around them. Thus we have polarization in the church. This is divisive. We must try not to offend the extremists in our midst, otherwise we will lose the opportunity of a positive testimony and give way for extremism to flourish in the church. May we have faith in God, as Bro. Shelly so aptly puts it or as Hudson Taylor put it, "Hold on, God is Faithful." I have not lost my faith in God nor in the power of Jesus Christ to change men's lives though I must confess the influence of extremism sometimes temporarily disturbs my peace and simple trust in God. Jesus still has all things under His feet, and I with Bro. Shelly, intend to hold my ground and be Christ's man in today's world.

God bless you in your publication ministry. We need articles that will help us properly size up the issues before us and yet keep our eyes on Jesus the author and finisher of faith. — Elma W. Stauffer, Lancaster, Pa. . . .

I just finished reading the latest issue of *Gospel Herald* and felt compelled to write again and express our sincere thanks for such a fine paper.

The three articles or continued series by Leighton Ford were such an encouragement and a source of strength to me personally.

There are many times I'd like to write and say "thank you" for some editorial or article. Sometimes we are encouraged, sometimes disturbed, sometimes disappointed, and sometimes hit right where we need it most.

We certainly need a paper like this in our homes that centers its content around the person

of Jesus Christ and also what it *really* means to be a believer in Him in 1970 as well as in eternity.

And so at the close of this year and the dawn of a new one, we write to wish God's blessing for you and your staff. May you continue to construct a paper that will guide us and be a source of help in our spiritual pilgrimage. — Mrs. Wendell Kreider, Palmyra, Mo. . . .

This year we may know whether militants like Hubert K. Brown will manipulate the *Gospel Herald*. If we had been slaveholders he would have reason to lambast Mennonites as "guilty" in the Nov. 4 issue. "The Americanization of Sambo" (Nov. 11) is a kindred article. When these extremists insist on "black" since they want to be identified separately from the other browns, they are in trouble with what the Bible has to say about black. One more step and they would have to accuse the Bible as a white man's book. The Zeitgeist [spirit of the times] may switch from a "white mind" to a "black mind" seeking a solution. Only the mind of Christ has the answer.

We can have a *Herald*, or a *Gospel Herald*. — Willis Kanagy, Manitou Springs, Colo.

The reprint of Leighton Ford's address, in recent issues of the *Gospel Herald* is interesting reading. However, it may be problematical whether the repeated use of the term "revolution" when referring to God, Jesus Christ and/or the gospel in action, is the most suitable phraseology.

In today's world, revolution suggests too much: citizens against government, labor against capital, students against faculty, hippies against the establishment, etc. In short it implies an attitude against.

The method of achieving is by taking things into one's own hands, and force the issue by strikes, boycotting and what have you.

This attitude is hardly compatible with the character of the author of the gospel, nor His method of procedure. The revolutionist aims to overthrow by force, whereas God's offer must be accepted voluntarily. Thus we become new creatures in Christ entirely apart from revolution.

The legal status of slaves has been changed by resorting to revolution, but this has not taken care of race prejudice. The latter requires transformation.

It seems unfortunate that Ford tried to adapt the spirit and language of the American street to drive home an otherwise good point. The early church . . . continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This was not a revolutionary attitude, but a voluntary response, following a total transformation. — S. C. Brubacher, Ayr, Ontario.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Boettger, Orvin and Elsie (Stauffer), Kingman, Alta., fifth child, third son, Douglas Dean, Dec. 8, 1969.

Bontrager, Harold and Mary (Troyer), Ligonier, Ind., second child, first daughter, Gloria Jean, Dec. 12, 1969.

Burkholder, David L. and Elizabeth (Brubaker), Harrisonburg, Va., first child, Wesley David, Dec. 7, 1969.

Clemmer, Wesley A. and Verna (Mast), Telford, Pa., second child, first daughter, Valerie Lynn, Dec. 8, 1969.

Cross, Charles and Agnes (Brubacher), Middlebury, Ind., first child, Charles Duane, Jr., Dec. 14, 1969.

Geiser, Winferd and Shirley (Freed), Souderton, Pa., first child, Michael Shawn, Dec. 3, 1969.

Kanagy, Norman and Wilda (Young), Belleville, Pa., third son, Kelly Norman, Dec. 17, 1969.

Lehman, Larry and Helen (Horst), Alta Vera-

paz, Guatemala, second child, first daughter, Cristina, Dec. 24, 1969.

Lehman, Lewis and Irene (Shank), Hagerstown, Md., sixth child, second daughter, Lorene Feliza, Dec. 5, 1969.

Marner, Gary and Sharon (Hjelmstad), Taegu, South Korea, first child, Christopher Eric, Dec. 15, 1969.

Miller, Marlin D. and Marie (Headings), Hutchinson, Kan., third child, second son, Douglas Lynn, Dec. 14, 1969.

Miller, Willard and Winona (Troyer), Middlebury, Ind., second son, Brian Lee, Dec. 14, 1969.

Petersheim, John R. and Ruby (Kratz), Harrisonburg, Va., third child, first son, Nelson Floyd, Dec. 18, 1969.

Roth, Larry D. and Mary Lou (Nussbaum), Mt. Pleasant, Iowa, third child, first daughter, Denise Kaye, Dec. 8, 1969.

Roth, Lowell R. and Ruth Ann (Spancake), Elverson, Pa., first child, Lisa Renee, June 16, 1969; received for adoption, Dec. 22, 1969.

Springer, Dick and Nancy (Litwiller), Delavan, Ill., fourth child, second daughter, Amy Kathleen, Nov. 26, 1969.

Wenger, Kermit and Linda (Swavey), Westminster, Colo., second son, Robert Jeffery, Dec. 8, 1969.

Yoder, Mylin and Marlene (Yoder), Middlebury, Ind., third child, second daughter, Tanelle Annette, Dec. 12, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Allgyer — Horning. — Emanuel S. Allgyer, Elverson, Pa., Cambridge cong., and Anna Mary Horning, Ephrata, Pa., Metzler cong., by Amos H. Sauder, Dec. 28, 1969.

Barclay — Shank. — H. E. Barclay, Mount Pleasant, Pa., United Church of Christ, and Mary Emma Shank, Scottsdale, Pa., Scottsdale cong., by Gerald C. Studer, Nov. 29, 1969.

Bridges — Schmucker. — James Bridges, Galion, Ohio, and Velma Schmucker, Louisville, Ohio, Beech cong., by Wayne North, Dec. 21, 1969.

Bucher — Hoover. — John Paul Bucher, Dover, Pa., Stony Brook cong., and Esther Hoover, Harrisonburg, Va., by B. L. Bucher, grandfather of the groom, Dec. 28, 1969.

Derstine — Slabaugh. — Gerald Derstine, Harrisonburg, Va., Roanoke cong., and Anna Mary Slabaugh, Goshen, Ind., College cong., by J. Robert Detweiler and Norman Derstine, Dec. 20, 1969.

Hartzler — Schertz. — David Hartzler, West Liberty, Ohio, Oak Grove cong., and Vieta Schertz, Low Point, Ill., Metamora cong., by Roy Bucher, Dec. 6, 1969.

Helmuth — Stauffer. — Maynard Helmuth, Sarasota, Fla., and Sandy Stauffer, Sarasota, Fla., South Colon cong., Mich., by John H. Shenk, Sept. 26, 1969.

McGowan — Wogomon. — Michael McGowan, Bremen, Ind., Baptist Church, and Connie Wogomon, Goshen, Ind., College cong., by J. Robert Detweiler, Nov. 15, 1969.

Malone — Heileman. — James D. Malone and Judith L. Heileman, both of Ann Street cong., Peoria, Ill., by Heileman, father of the bride, Nov. 22, 1969.

Martin — King. — Carl Martin, Harrisonburg, Va., Lindale cong., and Joan King, Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Aug. 30, 1969.

Martin — Showalter. — Darwin Ray Martin, Chambersburg, Pa., and Carolyn Jean Showalter, Hagerstown, Md., both of the Salem Ridge cong., by Mahlon D. Eshleman, Dec. 28, 1969.

Martin — Kennedy. — Warren Eugene Martin, Greencastle, Pa., Cedar Grove cong., and Dorothy-ann Elizabeth Kennedy, Waynesboro, Pa., Brethren in Christ Church, by Nelson L. Martin, Dec. 27, 1969.

Noe — Graber. — Dennis Eugene Noe, Eureka, Ill., Metamora cong., and Rachel Ann Graber, Eureka, Ill., Roanoke cong., by J. Robert Detweiler, Oct. 18, 1969.

Roth — White. — Dwight Roth, Harrisonburg, Va., Ridgeway cong., and Ruth White, Harrisonburg, Va., Calling Lake (Alta.) cong., by Dan Smucker, assisted by Paul Roth, father of the groom, Dec. 27, 1969.

Stockstill — Unzicker. — James K. Stockstill and Kaye A. Unzicker, both of Ann Street cong., Peoria, Ill., by John R. Lehman, Nov. 1, 1969.

Swartzendruber — Winkler. — Lynn Swartzendruber, Minier, Ill., Hopedale cong., and Sharon Winkler, Armington, Ill., by Norman Kauffmann, Dec. 27, 1969.

Yoder — Leidtke. — Donovan Yoder, Goshen, Ind., Waterford cong., and Laura Leidtke, Venice, Fla., by John H. Shenk, Dec. 6, 1969.

Mary Anne (Yoder) Hartzler, was born in Wayne Co., Ohio, April 5, 1883; died in Bellefontaine, Ohio, from a stroke, Dec. 10, 1969; aged 86 y. 8 d. Surviving are one sister (Iva Hartzler), one nephew (Paul R. King), and one niece (Delta Swartz). She was a member of the South Union Church, where funeral services were held Dec. 13, with Roy S. Koch officiating, assisted by Eldon King.

Hershberger, Lloyd, was born at Middlebury, Ind., Sept. 12, 1881; died at the Elkhart (Ind.) General Hospital, Dec. 26, 1969; aged 88 y. 3 m. 14 d. On Sept. 12, 1907, he was married to Matilda Bixler, who survives. Also surviving are one brother (Freed), and one sister (Mrs. Grace Kurtz). He was a member of the Holdeman Church. Funeral services were held at the Olive Church, Dec. 28, with David Cressman officiating, and Sam Hostetler assisting.

Hostetler, Aaron J., son of Jacob and Anna (Miller) Hostetler, was born in Tuscarawas Co., Ohio, May 15, 1888; died at Canton, Ohio, Dec. 9,

1969; aged 81 y. 6 m. 24 d. On June 3, 1920, he was married to Katie Schmucker, who died in 1950. On Jan. 26, 1952, he married Elizabeth Lutes, who survives. Also surviving are 4 children (Bernice — Mrs. Vernon Stutzman, Vincent, Mervin, and Cletus), 4 brothers (Earl, Lester, Mahlon, and Willis), and one sister (Cora). He was a member of the Beech Church, where funeral services were held Dec. 12, with Wayne North and O. N. Johns officiating.

Lichty, Catherine, daughter of Mr. and Mrs. Michael Wagler, was born in Wellesley Twp., Jan. 18, 1891; died at the Listowel Hospital, from a stroke, Dec. 21, 1969; aged 78 y. 11 m. 3 d. On Jan. 7, 1913, she was married to Joseph Lichty, who died Jan. 18, 1963. Surviving are 4 children (Nancy — Mrs. Daniel Leis, Emma — Mrs. Aaron Jantzi, David, and Samuel), and 3 sisters (Elizabeth — Mrs. Ezra Leis, Nancy — Mrs. Jacob Lichty, and Madeline — Mrs. David Gascho). She was a member of the Riverdale Church, where

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

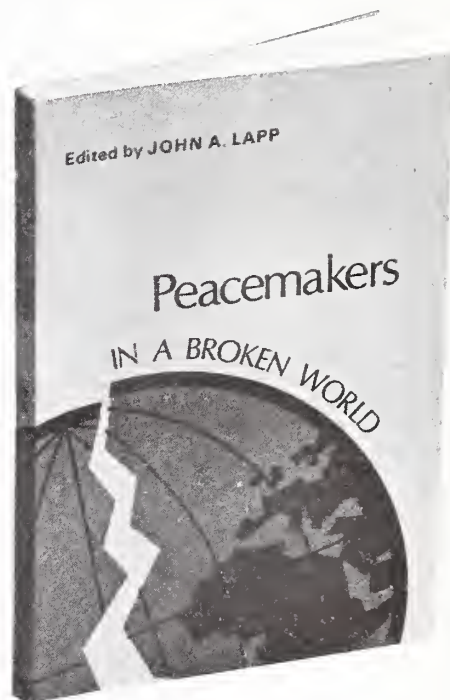
Bauman, Ella Frances, daughter of Joseph and Barbara (Ziegler) Shoup, was born in Holmes Co., Ohio, Aug. 11, 1892; died at Leetonia, Ohio, of pneumonia, Dec. 24, 1969; aged 77 y. 4 m. 13 d. On June 12, 1919, she was married to Norman Bauman, who survives. Also surviving are one daughter (Ruth), 2 sons (Norman and Harold), 8 grandchildren, and 3 sisters (Mrs. Russell Royer, Mrs. Vesta Lehman, and Mrs. Levi Hurst). Funeral services were held at the Seederly-Beilhart Funeral Home, Columbiana, Ohio, Dec. 27, with Allen Ebersole officiating, assisted by Fred Augsburger; interment in the Midway Cemetery.

Birky, Elizabeth, was born at Hopedale, Ill., Dec. 17, 1897; died at the Washington Nursing Center, Dec. 18, 1969; aged 72 y. 1 d. Surviving are 8 brothers and one sister. She was preceded in death by 3 brothers and 3 sisters. Funeral services were held at the Ann Street Church with John R. Lehman officiating; interment in the Hopedale Mennonite Cemetery.

Charles, Jacob L., son of Christian F. and Annie (Landis) Charles, was born in Rapho Twp., Lancaster Co., Pa., June 18, 1889; died very suddenly of a heart attack while working with his son, Nov. 22, 1969; aged 80 y. 5 m. 4 d. On March 8, 1917, he was married to Cora E. Risser, who survives. Also surviving are 2 children (H. Raymond and Anna Ruth — Mrs. Donald R. Jacobs), 7 grandchildren, and one brother (John L. Charles). In 1935 he was ordained minister for the Chestnut Hill congregation, where he served until his death. Funeral services were held at the Chestnut Hill Church, Nov. 26, with David N. Thomas, Landis Sangrey, and Glen Sell officiating; interment in the Landisville Cemetery.

Good, Clayton R., son of Christian E. and Elizabeth (Risser) Good, was born in Conoy Twp., May 18, 1886; died at the Alpine Nursing Home, Dec. 29, 1969; aged 83 y. 7 m. 11 d. On Dec. 12, 1907, he was married to Dora Stoner, who survives. Also surviving are 7 children (Verna S. — Mrs. Titus Gish, Mary E. — Mrs. Phares C. Miller, Norma S. — Mrs. William Briskey, Ada G. — Mrs. Merle Miller, Paul S., and Florence G. — Mrs. Glenn Zeager), 22 grandchildren, 13 great-grandchildren, one brother (Martin Good), and one sister (Mrs. Elizabeth Naylor). He was preceded in death by one daughter (Elsie — Mrs. Elmer Shank). He was a member of Good's Church, where funeral services were held Jan. 1, with Jay Bechtold and Russell J. Baer officiating.

Hartzler, Venora, daughter of Christian K. and



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funeral services were held Dec. 24, with Menno Zehr and David K. Jantzi officiating.

Metzler, Elmer N., son of David B. and Amanda H. (Nolt) Metzler, was born Aug. 3, 1897; died in the Ephrata (Pa.) Hospital, Dec. 1, 1969; aged 72 y. 3 m. 28 d. On Dec. 25, 1918, he was married to Clara Martin, who died Sept., 1967. On Oct. 14, 1969, he married Anna M. Landis, who survives. Also surviving are 2 sons (John M. and Luke M.), 6 daughters (Ruth—Mrs. Raymond S. Bowman, Anna—Mrs. G. Sylvan Horning, Mary—Mrs. Marvin E. Hershey, Emma—Mrs. Edwin G. Martin, Nora—Mrs. Ira L. Herr, Jr., and Jane—Mrs. Charles M. Zimmerman), and one brother (John N. Metzler). He was preceded in death by one son at the age of 6 y. He was a member of the Metzlers Church, where funeral services were held with Eli Sauder, Amos Sauder, Roy S. Martin, and Richard E. Buch officiating.

Moshier, Christian R., son of Christian and Mary (Roggie) Moshier, was born at Kirschnerville, N.Y., Feb. 16, 1892; died at Ogdensburg, N.Y., Dec. 18, 1969; aged 77 y. 10 m. 2 d. Surviving are one brother (Amos), and 4 sisters (Mrs. Katie Schwartzenruber, Esther—Mrs. Simon Boshart, Laura—Mrs. Romeyn Noftsier, and Rosella—Mrs. Aaron Erb). He was preceded in death by 4 brothers (John, Jacob, Andrew, and Benjamin), and 3 sisters (Lena, Anna, and Mollie). He was a member of the Lowville Conservative Church, where funeral services were held Dec. 21, with Richard Zehr officiating; interment in the Croghan Conservative Cemetery.

Nafziger, Ernest Samuel, son of Daniel and Barbara (Rich) Nafziger, was born at Holden, Mo., Sept. 3, 1895; died at the Parkview Memorial Hospital, Ft. Wayne, Ind., Dec. 2, 1969; aged 74 y. 2 m. 30 d. On March 4, 1922, he was married to Della Sommers, who survives. Also surviving are 3 children (Marian—Mrs. Vincent Beck, Joanna—Mrs. Wayne Wyse, and Marvin), 10 grandchildren, one great-grandchild, 3 sisters (Mrs. Rose Berg, Mrs. Christine Crenshaw, and Mrs. Anna Yoder), and 2 brothers (William and Frank). He was a member of the Lockport Church where funeral services were held Dec. 6, with Walter Stuckey and D. Wyse Graber officiating; interment in the Pettisville Cemetery.

Schmucker, Daniel C., son of Daniel and Catherine (Conrad) Schmucker, was born at Louisville, Ohio, April 19, 1897; died at Louisville, Ohio, from a heart attack, Dec. 14, 1969; aged 72 y. 7 m. 25 d. On March 4, 1920, he was married to Ella Schloneger, who died June 18, 1969. Surviving are 4 children (Dwight H., Elwood U., Herbert F., and Letha—Mrs. Donald Shisler), 2 brothers (Harmon and Howard), and one sister (Catherine—Mrs. Orrin Miller). He was a member of the Beech Church, where funeral services were held Dec. 17, with Wayne North officiating.

Steiner, Vernon N., son of David and Ella (Nice) Steiner, was born in Morrison, Ill., July 2, 1891; died at the Hamilton Arms Convalescent Home, Lancaster, Pa., Dec. 27, 1969; aged 78 y. 5 m. 25 d. On Oct. 22, 1936, he was married to Elsie Brenneman, who survives. Also surviving are one brother (Cleo), and 2 sisters (Elmira and Mae Steiner). He was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home in Mt. Joy, Pa., Dec. 30, with Henry W. Frank and Brinser Heistand officiating; interment in the Pleasant View Cemetery.

Yoder, Amanda Moyer, daughter of Christian and Susanna (Moyer) Yoder, was born in Hilltown Twp., Bucks Co., Pa., Jan. 29, 1884; died at the Eastern Mennonite Home, Souderton, Pa., Dec. 22, 1969; aged 85 y. 11 m. 23 d. Surviving are one sister and one brother. She was a member of the Blooming Glen Church. Funeral services were held at the Eastern Mennonite Home Chapel, Dec. 27, with David F. Derstine, Jr., and Marvin Anders officiating.

In the obituary of **Martha Malinda Sailors** in the Dec. 23 issue, a daughter's name (Marcelline—Mrs. William Baerenwald) was omitted.

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Coming Next Week

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Cover photo by Millard Osborne. P. 67 through the courtesy of *Intelligencer Journal*, Lancaster, Pa.

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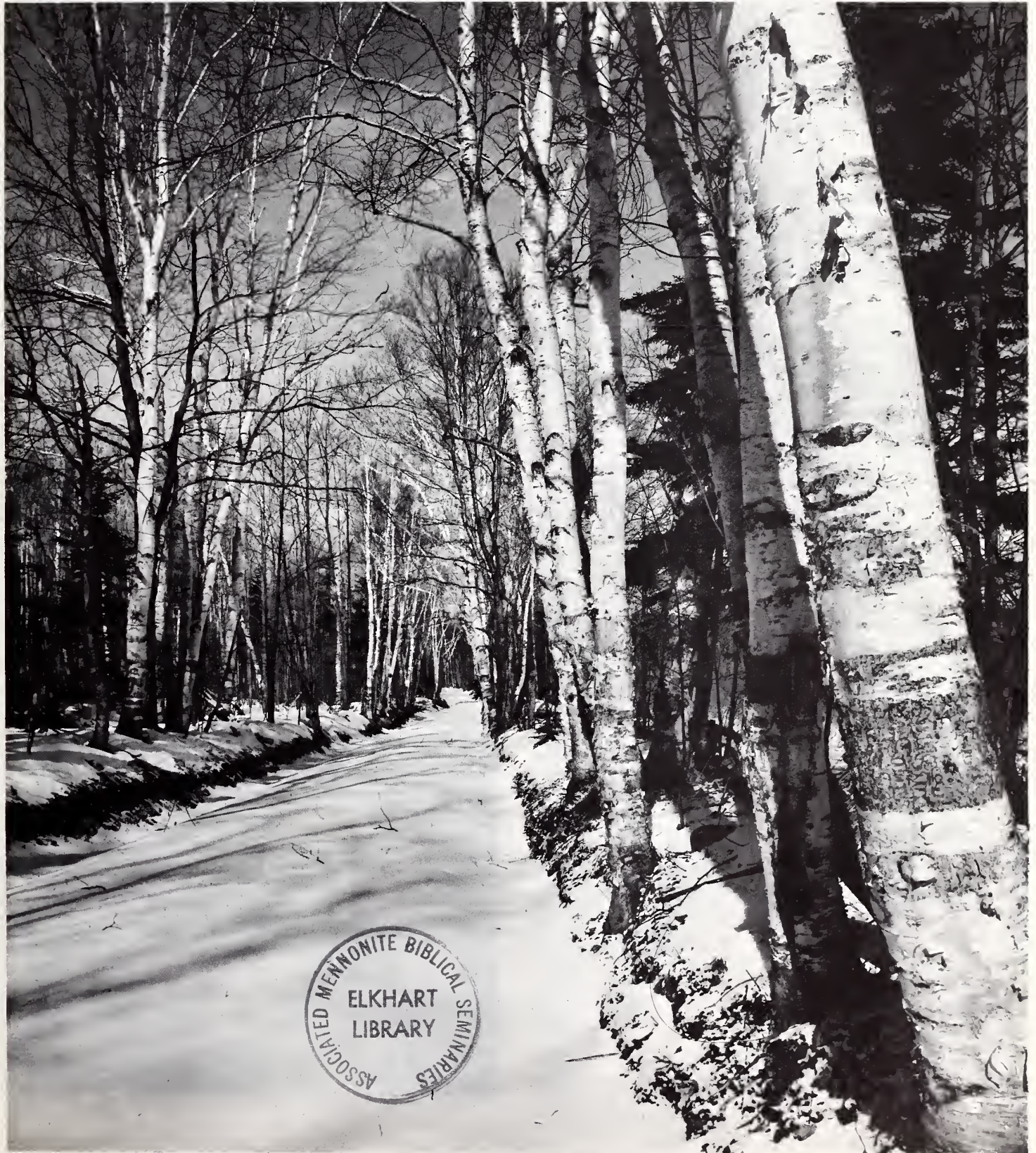
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Special Delivery from God

By Robert J. Baker

You are a barber. You live in a wee Michigan town out in the boondocks of the Upper Peninsula. Your wife is diabetic. She has a baby, your first. The doctor warns that such children are not healthy and strongly suggests that you have no more children. You name your son, Timothy: he's your son in the faith. He gains, grows, is alert, is healthy. You decide the doctor is wrong. Another child is born. You are overjoyed. You and your wife are Christians and God has blessed you with a second child. The doctor is wrong indeed. No, the doctor is right. The newborn one weakens, in a few weeks is dead. You will have no more children by natural birth.

Now what? It's a good time to tell God off. It's a good time to withdraw from Him, from the church, to feel hurt. It's a good time to take that first son who survived and lavish your affection upon him. Let the rest of the world go by. You still have your Tim. You wanted more, but God said "No." O.K., if that's the way God wants it, so be it. You were willing to distribute your love among many children, now you will concentrate it on this one you have, Tim, bone of your bone, flesh of your flesh.

I wonder what you would have done under similar circumstances, I wonder what I would have done? Would we have done what Simon and Patsy Schwartz of Pickford, Michigan, did? I doubt it. Their faith is not the common-run-of-the-mill type. No, not many people have their brand of faith. And in addition, their love comes in the king size container, not the small two-ounce jar.

When they pray, they come boldly to the throne of grace, walking in the front door to find the Lord Himself. They know God on a first-name basis. God is a personal friend of theirs. If they need \$500, they ask Him for it. And they get it. If there is something they want, and they believe that God wants them to have it, they go after it hammer and tongs, even to arranging for their congressman to introduce a special bill into the Michigan legislature so that they might have that desire of their heart. Selfish? I think I would rather define this Schwartzonian trait as "Determination," and you best spell it with a capital "D." Their determination springs out of a simple, childlike faith in God, sort of a scarce commodity these days.

I received a letter this past summer from Simon that said he wanted to tell me about how "God gave his children to him." Now people used to tell their little ones that God sent tiny babies to this earth, but we decided to be more

honest and canceled out the arrival of babies via angels, storks, or doctor's little black bags. But Simon in his letter bluntly stated that God gave them their children. The strange thing is that Simon Schwartz has some remarkable evidence to support his case, proof that God "gave" him and his wife at least five of their six children. I say this after talking to him. If you think that Brother and Sister Schwartz are a little naive, put me down that way also. I too believe that God gave them five children.

It was in 1951 that Timothy Schwartz arrived. As stated above, his birth and childhood was normal. I met him this past summer (1969) in the U.P. of Michigan. Today he is a strapping boy of 18. He has no natural siblings, but he has five sisters, four of them Korean. When I asked him what he thought of this unusual family, his eyes sparkled. He confessed, "They're the greatest!"

The unusual thing, however, is not that the Schwartzes adopted five daughters, although that's no mean task for one to do on a barber's income. The unusual thing is how God entered the scene when each child was sought. God seemed to provide the "angle," God seemed to provide the money whenever necessary. When that happens five times in a row one begins to expect that the Schwartzes have something going for them. They do. That "Something" is God.

In 1958 Patsy Schwartz, wanting a family, but not being able to have that family, was reading in the little weekly paper, "The Grit," about a Harry Holt, an Oregon farmer, who went to Korea and adopted eight orphans. He was seeking to interest other Americans in this worthy project.



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The Schwartz family of three asked him to make their family a foursome, to "get them a child." After much paper work a Korean orphan, Jennifer, was assigned to them. Her picture arrived and happiness reigned in the barber's home. Then sadness. A letter arrived saying that an epidemic of virus pneumonia had struck the orphanage. Jennifer was very ill. They did not expect her to live. And what did Simon, Patsy, and Timothy do? They had a prayer meeting. Simon said to me simply, "The Lord healed Jennifer." In a few weeks they had God's gift to them, a three-month-old Korean baby. When I saw her this past summer, she was a petite beauty of eleven, lovely in looks, lovely in action.

Two years later, Simon and Patsy, now well satisfied with Jenny, sought to adopt another Korean child. Immigration laws were changing, it was more difficult, but Patricia, another Korean orphan, was assigned to them. The immigration Service upon investigation, however, decided that the Schwartz barber income was not sufficient to support another child. Sorry, no Patricia. So what do the Schwartzes do? Why, they do as they always do, they pray. They obtained recommendations from friends and authorities fired them off to the Immigration Service. In less than two weeks the immigration authorities reversed themselves. Soon Patty arrived from Korea, eight months old, full of spunk and spirit. By now a law is passed stating that only two immigrant orphans could come to one home. So again, Brother and Sister Schwartz thought their family was complete.

"In 1962," Simon told me, "the Lord spoke to Patsy and we applied for a child through a local adoption agency." At first, the adoption agency said, "Yes, a child would be available in January 1963." Then for unexplained reasons the adoption agency changed their minds. There would be no child available to the Schwartz family. Was it because of their integrated family? Or, again, was it because there are a limited number of heads of hair to cut in Pickford, Michigan, a factor that decides the income from the little barber shop operated by Simon Schwartz? It doesn't matter, the "No" was definite. But God got busy again for these Upper Peninsula Mennonites. A sister from the church they attend was in the hospital. In her ward was a woman who just had a baby but could not keep it. She wanted to put it in a Christian home. Bells started ringing in the mind of the

Mennonite sister. She immediately thought of the Schwartz family. Would they want another child? She would ask. Did Simon and Patsy want a new addition to their family? Of course, they did! They had been praying for one. Quickly Simon made arrangements with the local courts and he and Patsy became the proud parents of a six-day-old baby girl, Julie. God moves in a mysterious way, His wonders to perform.

The year is now 1966. The Lord was speaking to Patsy about getting another child from Korea. Her heart went out to these tragically orphaned little ones. But Simon thought it useless to try. It would take nearly \$500 now to bring a child here from Korea and that was about 250 haircuts in those days. Besides, the law said only two to a family and the Schwartz family had Jennie and Patty. But God began to get into the act again. Company came to the Schwartz home one weekend and out of a clear blue sky gave them \$500. That's right, "gave" them \$500. I would love to invite such company to my house. Simon told me, "We took that as a sign from the Lord and sent in another application to the Holt agency." Mr. Holt thought there was a chance to sneak another Korean orphan into the Schwartz family since Jennie had been obtained before the law was passed restricting two to a family. They went to the immigration authorities with a request for another Korean child. Request denied. They called the Detroit office where their request had been rejected and were promptly rebuffed. The Schwartzes got out their prayer guns and pointed them at Detroit. Pow! They fired off another petition, explaining, clarifying, requesting, seeking. Like the widow of Luke 18 they pounded away at the "unjust judge." Their petition was finally approved. Another trip to the airport in Chicago and the third Korean girl, Linnea, was theirs. The Schwartz family now swarms with five children. One is their own, one another Caucasian, three Korean. Time to quit? You must be jesting.

Simon and Patsy have been supporting a boy in Korea for four years. In 1969 they decided to try to adopt him. He is seven years old. How can they pull this one off? This may take a little politician pressure. So they contact their congressman. He agrees to sponsor a special bill in the Michigan legislature to get their child to America. Thus backed up by this power offer, they apply, apply for the seven-year-old Korean boy they have been supporting for four years. For seven years no one has wanted this orphan child. Now, suddenly he is assigned to an American family living in Japan. They adopt him. Tough. But that's the way the ball bounces. There is no Korean boy available to Simon and Patsy Schwartz regardless of how many bills you can get rammed through the Lansing, Michigan, legal machine. The Schwartzes decide to sit tight for the moment. Let the Lord pick out the child He wanted them to have.

And God does exactly that. The Holt agency sends a picture of a six-month-old Korean girl that could enter the United States under a special "non-preference quota number" that would be limited to only nine people coming from Korea. If the Schwartzes wanted her they should write immediately to the American Consulate at Seoul, Korea. The

law concerning two Korean orphans only per family would not apply, nor would they need a special congressional bill. In two months Brother and Sister Schwartz went to the O'Hare International Airport in Chicago to pick up Anne, age, eight months. When I saw Anne at Camp Manikiki in the Upper Peninsula of Michigan, she was a little Korean butter ball contently siphoning American milk from an American Evenflo baby bottle. These Korean children are good-looking children.

But wait a minute! There is the matter of \$500 for transportation costs. They round it up, but how can they repay it? The profit on a haircut is not exactly earth shaking. For one and a half years they have been praying for the additional money they would need if this sixth child was to be theirs. Will the Lord come through with another \$500? Well, He came through with 90 percent of it! They had gotten another car some time ago. How long ago? One year and a half ago. They wanted to sell their old car. But no one would buy it. The week that Anne came, that old car was sold. For eighteen months no one wanted it, but in the fullness of time, God came. The car was sold for \$450. For the other \$50 Simon performed tonsorial operations. The borrowed money is repaid.

I asked Patsy Schwartz if she would do it again. Her expression was one of amazement as she said, "Why, of course." To me it seemed like a terrific undertaking to add five children to your family by adoption, four of them Oriental. To her it was the normal thing to do.

Simon said to me, "People often tell us what a wonderful thing we have done for these children by making a home for them. They forget what these children have done for us, the thousand blessings that are ours because of them."

The standards for measuring success are funny things. Simon and Patsy Schwartz would not appear to be wealthy, influential, leaders, important personages. Few people in the Mennonite Church have heard about them. They have served on no important churchwide committees, preached no conference sermons, written no books. The little Mennonite Church they attend in the Upper Peninsula has only 18 members according to Zook's 1969 *Yearbook*. It is the Wayside Church near Brimley, Michigan. It is not the Blooming Glen behemoth near Philadelphia or the Goshen College gargantuan congregation of Mennonite Alley fame in northern Indiana. No, it is a wee church near Whitefish Bay which is a part of Lake Superior. It is fitting. They are a humble people, the barber, his wife, their six children.

And yet one suspects that these humble people are living far above many of us spiritually. While we fearfully hesitate, they brazenly do. How can they? It's simple. They have mustard seed faith put up in ten-pound packages. They take God at His Word. And as a result God has done for them the fantastic, the unbelievable, the impossible. Simon and Patsy Schwartzes' simple, sweet faith in God plus their special brand of love for the lonely child of this world appear to be the catalysts that moves God into action on their behalf. For them He opens the closed door, cuts through the binding red tape, twists the unwilling arm.

Pretty neat, Lord, how You work. ☐

Loose Livers Needed

A preacher was surprised when a lady asked him one Sunday morning to pray for her gall bladder. He told her apologetically that he wasn't in the habit of being quite that specific in his prayers. "Oh but you are," she replied. "Last week you prayed for all the loose livers."

It is easy to be misunderstood. And I would certainly not encourage that persons live loosely as loose living is commonly understood. I would, however, encourage congregations to do more to free people to be more fully what God intends for them. They are God's gifts to the congregation. Each person in your congregation is an unrepeatable event.

To take God's good gifts seriously requires a certain "looseness" in congregational life. In the decade just beginning, persons not only should but must be taken more seriously than they have been. Young people see this need more clearly than most adults. They talk about depersonalization. They refer to the limits the church, home, and school place upon them. Some such comments are calling for a kind of worldly freedom, but not all. What is really needed is the assurance that the church will not crush a new generation into the mold of the old.

The last half of the decade just past saw the denomination, the conference, and many congregations concentrating on rebuilding their organizational structures. I have no reason to question the good work that was done. But let us begin the new decade with a determination not to let people become the slaves of structures. Rather, let us make structures serve to enhance the gifts of people.

Your congregation can begin with some very simple things like these. Appoint a Sunday school teacher not for a year but for a quarter. Ask him which quarter he would be most comfortable with in terms of his interests and skills. Many persons say no to a year of teaching because they feel incompetent to teach this or that quarter.

Watch for emerging talent. Some congregations find a song leader or a Sunday school superintendent then stop looking for ten years. Don't!

Encourage the use of the best materials (Herald Press, of course) and the best methods. Give teachers the freedom to try new things especially with youth classes.

Make a concerted effort to find out where people would like to be involved and what they would like to see done in the congregation. Then take them seriously. Even if it creates a certain congregational "looseness."

— Arnold W. Cressman

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The Church and the Mini-religions

It appears that the Protestant churches' long-standing and embarrassing habit of spinning off new splinter denominations with almost assembly-line efficiency is on the wane. The new situation, however, may not be reason for applause.

Splinter groups often were the result of strongly held opinions and convictions. Now, with increasing frequency, people who are at odds with the church tend to opt for a non-church relationship altogether. The idea of setting up a new congregation or denomination more to their liking isn't even considered an option.

The vacuum left by this diminished interest in denominational Christianity is being filled to some degree by the "mini-religions." This word was coined by Melvin L. Arnold, president of Harper and Row, Publishers, Ltd., who commented recently that "mini-religions" may be exerting more influence today than traditional religions." By mini-religions he meant astrology, spiritual mediums, drugs, the cult of violence, and the magnification of sex.

Martin Marty has made a similar observation in a recent essay entitled, "The Spirit's Holy Errand: The Search for a Spiritual Style in Secular America."

According to Bruce Shelley, writing in the *NAE Action*, Marty predicts that the search for a spiritual style appropriate to our secular setting will result in many wild experiments. As examples he lists ESP (extrasensory perception), LSD, speaking in tongues, entering Trappist monasteries, becoming involved in East Harlem, joining the Peace Corps, and seeking liberation through the new morality. Although some of the above "experiments" would be viewed as quite in keeping with traditional church activities by most church people, other items on the list would be quickly identified as totally unacceptable for Christians.

This turning to the so-called "mini-religions" should cause the church to ask very seriously again, as it has at several critical points in its history, where it is failing and why, and how it can correct these deficiencies.

Two things seem to be coming through. First, many people are yearning to experience life more deeply, to be ecstatic, to be carried away by joy and beauty and hope. This is revealed, I believe, by the growing preoccupation with speaking in tongues, the use of drugs to go "tripping," and the revived interest in ESP and spiritual mediums.

Second, there is still a surging desire to combat the world's ills through service, pure and simple. The "marches for millions," the establishment of a growing number of community volunteer organizations, and church-related voluntary service are just a few of the ventures which attest to the high priority which many people are giving to the extension

of a helping hand to the downtrodden.

The Mennonite churches have extensive service programs, but so often this service is rendered with little joy because we want our service to carry so much other freight. We still find it difficult to see service—the variety which doesn't have strings attached—as part of our central mission.

Churches need not go paddling after every transient little wave of public opinion, but there are currents running today which they need to take more fully into account. Churches need to do more than sit and listen and talk; it is imperative, we believe, that they give people opportunities and encouragement for service and room and reason for ecstasy.

—Larry Kehler

Knowing and Doing the Word

I'm not sure what it says about the religious life of America when polls point out that over half of American Christians cannot as much as name the first five books of the New Testament. One's salvation is certainly not based on how many books of the Bible can be named. Yet one wonders if this lack of knowledge might say a good bit about the level of present-day faith.

In a Sunday school class some time ago the teacher pointed out that young people today often find study of the Scripture dull and uninteresting. He questioned whether the Bible has become too familiar. You know, we've heard it from the time of our birth.

A college Bible teacher in the class answered this question by saying, "Let me assure you, young people today do not find the Bible dull because they know it so well. Many of our young people are biblically illiterate."

Why is the Bible dull? First of all it is not dull to the person who has taken time to really read and study it. Second, perhaps the primary reason why the Bible lacks intrigue is that we come to it without a sense of commitment. We seem to have created a climate of hearing without any expectation to do. That is, we preach and teach but really do not expect people to make a definite, to the death, commitment to what God says. Only as we commit ourselves to the truth of Scripture will it have power, persuasion, and profound interest. In a real sense it is only after doing what the Scripture says that we really know and appreciate what it says. —D.

The Thousand-Year Period

By T. E. Schrock

This is an attempt to ascertain what the Bible says will take place during the thousand-year period in Revelation 20:1-16. The writer believes that God does not intend that such an important part of our Christian faith should be clouded with uncertainty. Only the Bible can clarify it.

The Devil Is Forcefully Vanished

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3). The incident is referred to in Jude 5-7 ". . . The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

In 2 Peter 2:4-6 we read, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Not only is it stated of Satan's binding in past tense, but it is included as a judgment of God, with three other historical events of the past. This by

scriptural rules of interpretation, is established biblical truth. Then the devil is "chained" and "bound" now, by whatever way the terms imply.

Satan's Judgment Came at Christ's Crucifixion

Christ by His birth was prepared to die. One of His purposes for dying was to "destroy" the devil. In Hebrews 2:14 we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Other declarations of the devil's doom are: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house" (Mk. 3:27). "And he [Jesus] said unto them, I beheld Satan as lightning fall from heaven" (Lk. 10:18). "Now is the judgment of this world: now shall the prince of this world be cast out" (Jn. 12:31). "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Rev. 12:7, 8).

This is the *beginning* of the thousand-year period. (If this is incorrect, please let it be shown from Scripture.) This is the time the Great Redemption was wrought through our Lord Jesus Christ, and His kingdom was ushered in.

The Region of Satan's Banishment Is the Earth

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:9-12).

That this is the Church Period is shown in verses 10, 11, 17. "Now is come salvation, — they overcame him by the blood of the Lamb, and . . . testimony." See full quotation above. "And the dragon was wroth with the woman [evidently the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12 reveals the real character of the devil. He fought hard to remain in heaven but was expelled. He was furious because his time was limited (thousand-year period). Paul writes of him in Ephe-

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sians 6:11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." In 2 Corinthians 2:11 he says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Coming as "an angel of light," or "as a roaring lion."

Christ Is Reigning in Glory

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:4-6).

Satan is bound, and Christ reigns, during this same period. Either one establishes the time of the other.

The assurance of escape from the devil and all evil, and this glorious freedom with their personal friend Jesus Christ during this interim until the judgment, and the eternal home of Revelation 21 — 22: this is the blessed hope of the saints.

This the saints considered worth being beheaded for, and to refuse worshipping the beast with the crowd. Death is the passageway to this reign with Christ. "To day shalt thou be with me in paradise," Jesus said. "Having a desire to depart, and to be with Christ," says Paul.

There is nothing stated in this passage, that could be taken as establishing a literal, earthly reign or of sinful people participating in this holy company.

Salvation Is Open to All to the End of the World

After answering the scoffers about the Lord's return, 2 Peter 3:1-8, the Bible states the reason for delay, and what takes place when He comes. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:9, 10). Then follows a Christian exhortation to be ready, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (vv. 11, 13, 14).

With this admonition and urgency, agrees the whole New Testament. It seems there need be no feeling of compulsion to explain the puzzling passages of Ezekiel, and some other prophets. Neither Paul, nor any of the other New Testament writers explained them. □

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

Disappointment is a little-lauded but invaluable aid in long-range programming. With it I use the "glorious dream." The contrast is devastating.

Christians are committed to live lives of hope. This is one of the big sales pitches they use with their worldly brothers who are bowed under the weight of sin. Because of this mental set, they are most susceptible to my suggestions of hoped-for perfection. I feed them visions of the perfect marriage, the perfect church, the perfect society. They know, of course, that none of these have ever been achieved—but nearly every Christian at some time or other believes that his impossible dream can become reality.

I won't go into the disillusionments of marriage again; they're so commonplace as to be almost boring. The perfect church is just as impossible, but it usually takes a bitter experience to convince the true believer that there's no use trying. Sometimes I get him to fasten his faith to an individual that he feels symbolizes the best the church can produce. When the hero worship is ripe, even a small deviation—a critical word, a slight, or a poor performance when great things are expected—can spoil the image. The same goes for the church as a whole. The more glorious the dream, the sadder the awakening.

And what disenchantment is in store for the Christian who thinks he can restructure society! His heart torn by the inequality and misery he sees among his fellowmen, he fervently dedicates himself to righting wrongs and alleviating suffering. And he succeeds—part of the time. This is what makes the moment of truth so painful—his sudden realization that some to whom he has given most are unreformable opportunists, and a few for whom he has prayed, sweat, and shed tears laugh at him or kick him in the shins. These are the characters that turn Christians into cynics.

Sometimes I feel a little sad myself as I witness the disappointing outcome of some noble endeavor. It must be empathy. I can't help wondering what the Opposition may be programming for my favorite dreams. □

Even if you are on the right track, you will
get run over if you just sit there.

A lot of people who complain about being up
to their ears in work are just lying down on
the job.—Carl Yoder.

The cure for crime is not the electric chair,
but the high chair.—J. Edgar Hoover.

Can I Accept Myself?

By Alta Mae Erb

Many people do not like themselves. They are discouraged by a burden of inferiority, afraid to reach out for experience, afraid to let others come too close to them, or unable to attain their ideals. Self-rejection is so full of self-hurt that it cannot be God's will.

One is asked to participate in a dialogue on forgiveness, "I can't do that" may be a true estimate of his ability. But if he follows with "I can't do much of anything," he reveals an underestimation of self. His I-can't self-concept may keep him from good performance, even if he attempts the task in a good spirit.

Continued inadequate feelings keep the person from wholesome approaches to experience, and therefore, from tasting success.

"Will you take a class in the primary department next quarter? You do so well with your own children."

If this offer is rejected, it may mean both loss of self-growth and of a needed service in the church. Feelings of adequacy are basic to a good self-concept, and need the encouragement of successful performance.

Another attitude some people hold toward self is seen in such expressions as these: "Nobody talks to me"; "People shun me"; "I don't know how to make friends"; "I am so lonely." Such self-depreciating people may turn to superficial aids to success. Women may voice this feeling of rejection more than men, but any man who feels he is rejected is suffering.

Self-rejection, whether verbalized or not, comes from the many details of the self-picture one has. Dwelling on how far I am from my ideal, my many failures in the past, my guilt feelings, my lack of a safe place in which to stay (Ps. 91)—such personal-worth pictures are defeating. Tragedy may follow some of these stances.

Self-acceptance is not so readily verbalized, but is just as real and just as effective in one's living. It makes for enjoyable living, for growth in Christian living. "The Spirit that God has given us does not make us timid; instead, his Spirit fills us with power and love and self-control" (2 Tim. 1:7).^{*}

Self-acceptance thinks, "I am a person." "I can do some things well." Jesus praised the woman who did what she could, and told us about her. Persons who can look at themselves with increasing respect see that they are in some sense unique, and therefore valuable. Jesus said, "Thou art Peter," and so He speaks to each of us by name.

Proper faith in one's self enables one to function adequately and prevents his being easily frustrated. A consciousness of ability is a powerful force in one's behavior. "I think I can, I think I can!" The command not to think more highly of self than one ought to think (Rom. 12:3) tells that a certain

degree of self-acceptance is in God's plan for "reasonable service." One must think something of oneself. The caution comes because there is the possibility of either pride or humility. "God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5). Psychologist Jersild thinks that "humility is a form of inner strength, a kind of dignity that makes it less necessary for a person to pretend." (Arthur T. Jersild, *When Teachers Face Themselves*, Bureau of Publication, Teachers College, Columbia University, N.Y., 1955, p. 96).

False humility keeps some people from accepting themselves, for they think acceptance would be pride. Since such persons are very unhappy with themselves, we know God's plan for man is a better one.

Proper self-evaluation is a great help in relating to others. One need not view others as a threat, and become jealous, nor reject giving and receiving in relating to others.

"I do know how to make a good pie," said Mary, and so she was willing to help in the baking workshop.

Rightly appraising oneself as a person is a difficult task. God would have us "think soberly" about ourselves—moderately, gravely, calmly, realistically, rationally, honestly. Such thinking is found only in a good relationship with God.

Man gets his self-assurance from who he is—the creation of God. "I have created him for my glory" (Is. 43:7). "It is he that hath made us" (Ps. 100:3). "I am fearfully and wonderfully made" means not only the physical makeup. The person is more than the body. What God made is a whole person—body, mind, soul, and spirit. David's self-estimation led him to praise God: "Marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

Paul says, "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Faith in God implies that believing these basic facts, we properly view ourselves in the light of them, with the psalmist whose heart was fixed, trusting in the Lord (Ps. 112:7); with Job, who knew God would put strength in him (23:6); and with the Apostle Paul, who knew that he could do anything God asked him to do (Phil. 4:13).

God had a purpose in making each person. He made each one for some distinct task in His kingdom. My worth is not mine through merit, but it is a gift from God. Each one has a different measure of faith for the use of his gift. Self-acceptance is an act of faith in God. Christ enables each one to be and do what He wills. I can do something good in His kingdom. There is a place for me. "I have worth"—this is a fundamental requirement for right thinking about self.

I feel my limitations, but I can see that others are limited too. To be irked under one's limitations is a lack of appreciation for the gift I have. Self-acceptance enables me to face limitations and live happily with them, knowing my limits are set by God.

Armin Grams says, "Frequently we forget that true great-

^{*}Alta Mae Erb with her husband Paul is living in Harrisonburg, Va., during the current school year.

ness and genuine humility exist only where an individual has appropriately assessed his capabilities and worth for what they really are and then acknowledges their limitations in the face of infinitely superior standards" (*Children and Their Parents*, Denison, 1963, p. 87).

Sin and guilt may cause depression and feelings of inferiority. But with God is forgiveness for sin and the removal of guilt. He can restore to a right view of self. When one is crucified with Christ the old self no longer reigns. A new self is operating. Self-condemnation gives way to the reality of God's continual forgiveness and cleansing.

To function adequately in life one must be at peace with himself. This peace is a result of the confidence I have in

God to restore me to right thinking about myself at any point in my life.

Faith for building self-acceptance is a "support from behind . . . that which relies on what one has done and what one possesses. Christianity does not despise it, since all we possess is given of God, and all we do comes from the creative spirit implanted in our hearts by God. Support from in front is that which relies on what we hope and believe in, on the promises of God."** □

*From *Good News for Modern Man* (TEV). ©American Bible Society, New York, 1966.

**From *A Place for You* by Paul Tournier. Harper & Row, 1968, p. 185.

Open Letter

Thanksgiving, 1969

Main Street

Your Town, U.S.A.

Dear Mr. Mennonite:

Last Sunday I sat with you in your Sunday school class as the needs of the poor and underprivileged of the world were discussed. You seemed to be so concerned! Your church is supporting the work of MCC and the Mission Board as they reach out to help the poor. (While you didn't mention it, we both know you are making large private contributions to these causes in addition to contributing more than the average church member does in your local congregation.)

Some in the class pointed out that their son was in VS really helping in some pretty bad situations. As I recall the discussion the whole class was concerned about those in other countries who because of war or communist governments didn't have all the blessings we have in this country. Then someone mentioned the poor in our own cities. Another talked about the \$6.00 per member that the church is trying to raise for the minorities in our own cities. A number of the businessmen in the class mentioned the shortage of labor in their plants and concluded that if these people would work, they wouldn't be poor. Anyway all your money, and then some, will be needed for the new church building; remember how I jabbed you then?

Today I sat with you in your company meeting as you distributed profits at the end of a very successful year. A cloud on the horizon is the competition from foreign imports. People there will work for so much less than your own employees so the competition isn't fair. You decided that you must ask the government to protect you from these poor people in foreign countries with low living standards. The average hourly wage of the worker in your plant is

already 65¢ an hour above minimum wage which exceeds the national average for your industry. But it was a good year, so naturally management and ownership must be rewarded for its hard work. That's the way we do things in this country. All salaries from the top to the bottom were raised 6 percent because of the increase of the cost of living. To meet the competitive labor market you also inaugurated a graduated pension plan based on earning.

All day I tried to get your attention. I wanted to point out to you that your salary was already three times higher than that of your average employee. The cost of living increase meant an increase for you of \$900 while your employee receives only \$300 additional per year. On top of that, you received a large management bonus plus a good dividend on your invested capital. When you retire you will receive full social security benefits, plus the benefits of a previously approved pension plan set up to cover only management personnel. And all of you also have large life insurance policies. I wanted to remind you that the husband or wife of your employee must work in order that they together will hopefully have enough for the necessities of life.

Today you had the power in your hands to alter many of the inequities in our society. I tried to point this out to you, but every decision you made was for your own advantage so that the gap between you and your average employee is wider than ever. You told me to leave you alone. Sunday was the only day you needed me. During the week you could handle the business affairs much better without my advice. With this letter I must inform you to seek another conscience. Either you must use me full time or not at all.

With great concern for your future.

U. R. Conscience

Items and Comments

In the wake of a gloomy study by professional consultants who reported that United Church of Canada congregations in Toronto could get along with only half their 150 buildings, Anglican officials reported they may have to close some churches too.

Leaders of the Diocese of Toronto said attendance has dropped 10 percent in the last 10 years in Anglican churches, some of which may have to be closed in the next few years. In 1958, Anglican parish rolls carried 224,000 members, but a census last year showed only 200,000.

Dr. Benjamin Spock, the noted pediatrician and anti-war leader, has called for new laws to curb what he calls a trend toward "shock obscenity" in movies, art, and literature.

"For decades I was an uncompromising civil libertarian and scorned the hypocrisy involved with the enforcement of obscenity laws," he states in an article appearing in the January issue of *Redbook*.

However, he notes that the increasing glut of "shock obscenity" and the courts' acceptance of it has forced him to change his position concerning just forms of censorship.

"Of course I'd be best satisfied if people would decline in such great numbers to support shocking literature and presentations that the producers would give up in discouragement," Dr. Spock said.

Conceding that it is unlikely "an overwhelming revulsion" will occur for another 10 to 20 years, Dr. Spock promises to join a majority, if such develops, "in favor of new laws. . . ."

These new laws would "determine guilt simply on the basis of judges' and juries' sense of shock and revulsion."

"I'd want such laws to specify that they are not intended to discourage the presentation of themes involving immorality, lawlessness, cruelty, or perversion . . . , but only to curb a shocking manner of presentation," the author explained.

An American Baptist editor said in Valley Forge, Pa., that the U.S. civilian population cannot cleanse its conscience of the guilt of Song My by blaming "a Green Beret, or a few soldiers who become scapegoats."

The Rev. Norman DePuy, editor of *Mission*, commented on the reported massacre in South Vietnam in the January issue of his magazine.

"The only thing more disgusting than the reports of the massacres . . . is the obscenity of a nation trying to cover its sins

through the sacrifice of a few of its military agents," he wrote.

Mr. DePuy declared that no knowledgeable person is "surprised by reports of U.S. soldiers massacring Vietnamese" since weapons which "scatter on impact and cut people to ribbons" have been used and defended.

The editor said that the guilt of Song My and the war in general is so great that all U.S. citizens must bear it.

For a nation which "prides itself on its good manners and righteousness," he added, "the only possible redemption lies in the direction of facing our sins and recognition that it is high time that man found some instrument other than war to solve his problems."

. . .

Dr. David Poling warned that when the communication media is "curtailed, coerced, democracy withers and totalitarianism surges to the top."

The president of The Christian Herald Association and *Christian Herald* magazine made his comments in testimony before the Senate Subcommittee on Communications. It is conducting hearings on a bill proposed by Sen. John O. Pastore (D.-R.I.) to revise television licensing procedures.

Dr. Poling, taking note of recent criticism of newspaper and television practices by Vice-President Agnew, said:

"I recall that during this period a tone, a sense of intimidation, has emerged that was encouraged and inspired by the vice-president. Should this become a strategy, an administrative device to deal with one's critics, this would be a bleak day for television, and a bad day for the public."

A test case brought by 15 Connecticut residents is challenging the allocation of federal funds to church-controlled colleges.

Sponsored by the American Jewish Congress and the Connecticut Civil Liberties Union, the suit in the U.S. District Court for Connecticut seeks an injunction to halt grants to Sacred Heart University, Fairfield University, Annhurst College, and Albertus Magnus College, all in Connecticut.

Among the 15 plaintiffs are a minister of the United Church of Christ, the Rev. Charles L. Pendleton of West Hartford, and a physician, a high school teacher, an aeronautical engineer, a housewife, a former member of the state Election Laws Commission, and nine college professors.

John Warwick Montgomery, a church historian and professor, charges that a "self-

satisfied church is a damned church."

The teacher at Trinity Evangelical Divinity School of the Evangelical Free Church makes the statement in his book *Damned Through the Church* to be published in Minneapolis in February by Bethany Fellowship, Inc.

Dr. Montgomery quotes the words of Christ from the Revelation, warning: "Because you are lukewarm and neither cold nor hot, I will spew you out of my mouth."

The author is chairman of the Division of Church History and Christian Thought at Trinity and serves also as a guest lecturer at De Paul University in Chicago. In his foreword to the book he reminds of the New Testament price demanded of disciples: "Only those who lose their lives for Christ's sake will ever find them."

He prescribed strong medicine for the church today as he defined "biblical concepts" of churchgoing and compares current attitudes with "damnable epochs" in church history.

"Some people are going to be eternally condemned through their church connections," he declared.

. . .

A family of six serving under the Sudan Interior Mission were among 87 passengers killed in the Nigerian Airways VC-10 crash on the outskirts of Lagos, Nigeria, Nov. 20.

Mr. and Mrs. Ross Carson and their four children, ages 4 to 11, were returning home to New Zealand on their furlough when the plane dropped into thick forest and burst into flames attempting to land at the Ikeja airstrip.

The airplane was piloted by a New Zealand member of BOAC's elite corps of pilots who had flown Queen Elizabeth. It was the first VC-10 to crash.

The accident marked the first time in SIM's 76-year history that life has been lost during travel to or from Africa.

Agencies claiming to be successful in smuggling large quantities of Testaments, Gospels, and evangelical booklets into Red China may be considered suspect.

This view is held by the editors of Asia News Report. They stated that some missionaries decline to state their methods of smuggling while others offer the "incredible and naive" method of contacting Chinese People's Liberation Army soldiers in Macau, who take the books across the border for them.

"No credible Christian source in Hong Kong or Macau will accept that it is possible to smuggle quantities of Bibles or other Christian literature into Red China," the report said.

CHURCH NEWS

Urban-Racial Council Changes Name

The executive committee of the Urban-Racial Council, meeting in Elkhart on Jan. 9 and 10, voted to change the name (effective immediately) of the organization to the "Minority Ministries Council."

In giving a rationale for the name shift, John Powell, executive secretary for the council, said, "When formation of a commission for urban-racial affairs was authorized during Mission '68 at Kidron, Ohio, there was at that time one primary focus of concern — black. We now have to look seriously at the Spanish-American and Puerto-Rican demands for equality. This name change is crucial in bringing about a simplification and unification of structure and lines of communication to better work at all areas of minority problems."

Because the Mennonite Board of Missions relates to a wide range of minority group areas, Powell anticipates a confrontation with other groups demanding adequate rep-

resentation; for example — Indian and Appalachian.

"If a structure can be created from the start that encompasses all minority concerns, less problems will appear later," Powell said. "It is better to have one unified workable body rather than having several splinter groups competing with each other for the same dollars and other resources."

Executive Committee members working with Powell on the newly titled Minority Ministries Council are: Sammy Santos, Bronx, N.Y.; John Ventura, Denver, Colo.; Hubert Schwartzentruber, St. Louis, Mo.; Gerald Hughes, Cleveland Heights, Ohio; and Hubert Brown, Goshen, Ind.

The council's executive committee convenes four times a year. The Minority Ministries Council, composed of representatives from all Mennonite interracial congregations, will in turn meet once a year.

MCC Responds to Nigerian Emergency

With the collapse of Biafra and the cessation of relief flights to that former area, an expanded emergency relief operation is shaping up within Nigeria. One such effort is that sponsored by the Christian Council of Nigeria (CCN).

A cable received Wednesday, Jan. 14, at the MCC headquarters in Akron reads: BIAFRA SURRENDER STOP THOUSANDS OF REFUGEES RELEASED STOP RELIEF OPERATIONS SHIFTED TO AGENCIES OPERATING FEDERAL SIDE STOP DESPERATE NEED FOR FUNDS SAVE AS MANY LIVES AS POSSIBLE STOP PLEASE RESPOND WITH WHATEVER YOU HAVE AVAILABLE SOONEST GRATEFUL. The cable was signed by Emmanuel Urhobo, the director of the rehabilitation commission of the Christian Council of Nigeria.

In response, MCC is sending \$25,000 from funds on hand designated for relief in Nigeria to CCN to enable them to purchase local medicines and foods.

In a telephone conversation with CCN officials in Lagos, Vern Preheim, MCC director for Africa, was encouraged to release Warren and Linda Grasse, TAP director for Nigeria, for a three-month

assignment in Lagos. Warren would assist the Christian Council in its administration of an emergency relief program. Keith Gingrich, a TAP teacher recently returned from Nigeria, will return to Jos to cover Grasse's TAP administration for the three-month period.

Barbara Souder, Spring City, Pa., an MCC nurse in the States for a short furlough from Nigeria, is returning immediately. She had been working with an interdenominational CCN medical relief team to civilian victims of the Nigerian conflict. For the past year, her team worked out of Enugu, secessionist territory recaptured by the Federal Nigerian forces early in the conflict.

It is reported that two other nurses, Valetta Goering and Vera Schertz, recruited for Nigeria and awaiting their visas since September, have been cleared by the immigration office in Lagos. They too will be leaving for Nigeria as soon as their visas are issued.

After the political situation stabilizes, and the emergency feeding lessons, MCC will study how it can work best with the Mennonite and other mission interests in Nigeria in long-range rehabilitation.

Herald Press Wins First Prize from Printing Industry

Herald Press was awarded first prize for excellence in case-bound books for design, materials, and quality of workmanship by the Printing Industry Association of Western Pennsylvania on January 12, 1970, at their annual exhibition of Western Pennsylvania Printing.

The book receiving the award was *Meditations for the Newly Married* written by John M. Drescher, designed by Joe Alderfer, and printed by the Mennonite Publishing House.

Kraybill Granted Partial Leave of Absence

The Eastern Mennonite Board of Missions and Charities has granted Paul Kraybill a partial leave of absence as of Jan. 1 to accept a call as Executive Secretary of the Study Commission on Church Organization of General Conference and the three major Mennonite Boards. Initially this will be a ten-month assignment culminating in the special session of General Conference to be held in Oct. 1970.

Kraybill had previously presented his resignation as Overseas Secretary effective May 15, 1971. Harold Stauffer, Associate Overseas Secretary, has been designated to this office. The transfer date has now been moved up to December 1, 1970. Authorization has been given to employ an assistant to Harold Stauffer.

Kraybill will continue to serve as Eastern Board Secretary; he will share with President Charles and Treasurer Buckwalter in giving leadership to the Salunga staff. Until December 1 he will give one-fourth time to Salunga responsibilities. As of that date he has been granted a sabbatical leave of absence, with continuing responsibilities at Salunga.

VS-ers Respond to Financial Situation

"We are the first orientation group of Voluntary Service personnel in 1970. As such we feel a special call to express our Christian commitment in concrete terms at the outset of our assignments."

With these words at the close of the Jan. 15 commissioning service at Mennonite Board of Missions, VS-er Richard Miller of Ft. Wayne, Ind., summoned treasurer David Leatherman to the podium. Leatherman was presented the sum of \$56 on behalf of the orientation group to be channeled into the Compassion Fund.

"It bothered us to learn that the Mission Board was being forced to cut back in program because of a lack of necessary funds,"

Miller told the headquarters staff. "So during unit council meeting on Tuesday, Jan. 13, I suggested that we might register our concern in some way.

"A Tupperware bowl was placed on the dining-room table in the VS hostel," he continued. "In less than three hours, fellow VS-ers had rallied to the cause beyond expectation.

"It is humbling to experience a demonstration of Christian concern such as this," Leatherman said upon receiving the unexpected gift. "This has special meaning when such a symbolic act is performed by persons who have stated their interest to give sacrificially of themselves through Voluntary Service."

Gospel Teams Travel During Christmas Vacation

Two gospel teams represented Hesston College in states in the East and South this Christmas Season, December 19-January 4. The teams were sponsored by the student organization on the campus.

Programs on the theme "Tough Love" were presented in churches by a seven-member team who traveled in Missouri, Illinois, Indiana, Michigan, and Ohio. "Tough Love," as expressed in their program, is going the second mile, a love which runs from no situation, no matter how big or how small, a love which loves people who don't feel that they want or need love.

Informal group meetings with youth were held at "The Loft," a youth center at Pettisville, Ohio, and at other locations following services in churches.

The team to the Southern states visited churches in Florida, Alabama, Mississippi,



Gospel Team to Eastern States. Front row: Gwenn Cox, Spencer, Okla.; John Nice, Morrison, Ill. Back row: Ed Roupp, Wauseon, Ohio; Gene Wyse, Archbold, Ohio, leader; Pat Gerber, Chappell, Neb.; Mrs. Duane Stutzman and Duane Stutzman, sponsors.

Louisiana, Arkansas, and Oklahoma. The theme for the program was "The Triangle of Love" — a triangle created by love that comes from God, our love in response to God, and love that is communicated to our fellowmen.

Red Cross Decision Affects VS-MDS

Mennonite Board of Missions received word on Jan. 15 that the Red Cross plans to terminate its services in the Pass Christian, Miss., area within the next ten days to two weeks. This termination, for which the cause is unknown at this writing, comes

sooner than the pattern which the Red Cross normally follows.

This decision will have an effect on both Mennonite Disaster Service and Mennonite Voluntary Service, primarily the loss of funds for doing casework and for purchasing building materials, food supplies, and transportation for MDS and VS workers.

Mennonite Voluntary Service plans to continue its work there if adequate financial resources can be found. Leonard Garber of the Relief and Service Office will travel to Mississippi soon to assist the VS unit in planning its role and strategy in the absence of Red Cross. Eleven persons serve in the VS unit at Pass Christian, Miss.

Mennonite Disaster Service will also remain in Mississippi and has filed a petition for additional emergency relief funds. Designated funds may be sent to Mennonite Board of Missions or to Mennonite Central Committee, Akron, Pa. The prayers and support of the church are requested in this needy area of service.

Team Ministry Extended

An extension of the Chicago Team Ministry began on Oct. 19, 1969, when the Southwest Mennonite Fellowship met for the first time. (The Chicago Team Ministry was formed in Sept. 1968 when the Bethel and Englewood Mennonite churches and pastors teamed together in a cooperative work.)

The need for a church in this area was realized last winter when quite a number of folks who formerly attended the Bethel Mennonite Church were contacted through home prayer meetings. After moving from the Bethel area they found it difficult to attend regularly because of the distance involved.

Sunday morning services are held in the basement of the Otis Seymour home. Average attendance for the first three months was 25, with the highest being 34 and the lowest 19.

Pastor Stanlee D. Kauffman has been giving leadership, with others of the team sharing from time to time.

The Englewood and Southwest congregations share in home Bible study and prayer meetings, and in evening services once a month.

For the past year the Chicago Team Ministry has been participating in a Radio broadcast the second Sunday of each month over radio station WBEE.

The L. C. Wesley's Memorial Chapels have a one-hour broadcast each Sunday. After coming in contact with Clarence Yutz, pastor on the team, Mr. Wesley asked the Mennonites to share once a month in their program, which is broadcast live from their chapels.

Bro. Ambers Wright, lay minister on the team, is director of this ministry.



Gospel Team to Southern States. (Left to right) Pedro Cavazos, Mathis, Texas, leader; Myra Litwiller, Hopedale, Ill.; Sherin Bachman, Pomeroy, Iowa; Roger Kennell, Roanoke, Ill.; Mervin Birky, Foosland, Ill.; Tamara Reynolds, New Holland, Pa.; Sharon Swartz, Malvern, Pa.; (kneeling) Mrs. Philip Troyer and Philip Troyer, sponsors.

FIELD NOTES

Mennonite General Conference reports contributions 26 percent below budget for the first six months of the biennium. This is \$18,000 short for this period. It would simply require seven cents a week from each member of the Mennonite Church to provide the regular needed amount. Have you and your congregation sent your contribution recently? Send through your conference treasurer who will then forward it to the Scottsdale office.

Change of address: J. Stanley Friesen from Accra, Ghana, to Pierre Benignus Study Center, P.O. Box 4045, Ibadan, Nigeria.

Duplicate Women's Winter Retreats are planned at Willow Valley Motel, R. 222, south of Lancaster, Pa., for Friday eve. and Saturday, Feb. 20, 21, and Feb. 27, 28. Mrs. J. D. (Minnie) Graber will be the meditation leader on "Life in the Blood." For information and reservation write to Mrs. M. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or call 717 626-5549. Homemakers, business, or professional—all women are encouraged to attend. Excellent facilities.

The National Register of Prominent Americans announced the selection of Laban Peachey, president of Hesston College, as a recipient of their Honorary Award Certificate and a listing in the 1970 Register.

The Register of Prominent Americans is an informational center listing prominent men and women who deserve notable mention for outstanding achievements in their business, profession, community, or country.

Peachey became president of Hesston College in July 1968. He came to Hesston from Harrisonburg, Va., where he served as Professor of Psychology at Eastern Mennonite College. He also served as Psychological Consultant for the Rockingham County Public Schools.

Chester M. and Georgia A. Helmick, Cumberland, Md., celebrated their fiftieth wedding anniversary on Jan. 17. They were married on Jan. 21, 1920.

Tanganyika Mennonite Church has announced the ordination of three pastors in recent months. **Naftali Birai**, a recent student at Eastern Mennonite College, has been appointed to serve in the Nyabasi District and to supervise Bible instruction in the primary schools. **Salmon Buteng'e**, who graduated from the theological college last November, will serve in the growing town of Tarime. **Manaen Wadugu**, also a graduate from the theological college, will give leadership to the newly formed Mroi District, formerly a part of the Shirati Church District.

Science faculty and facilities at Eastern

Mennonite College received a \$10,000 boost recently in the form of a grant from the National Science Foundation. Glenn M. Kauffman, associate professor of chemistry at EMC, said that faculty at the college have conducted research sponsored by the National Science Foundation, contributing to EMC's qualification for the grant.

Special meetings: William R. Miller, North Liberty, Ind., at Cascadia, Foster, Ore., Feb. 8-13. **Fred Augsburg**, Youngstown, Ohio, at First Mennonite, Nampa, Idaho, Feb. 11-18.

The resident telephone number of Mark Peachey, Secretary and Service Director for the Conservative Mennonite Board of Missions, has been changed to 614 857-2144.

The thirty-seventh Annual Ministerial Meeting will be held Feb. 17, 18 at New Danville Mennonite Church. Guest speaker will be Ernest Gehman, Harrisonburg, Va. The brotherhood is invited to attend.

Mrs. Anna Mayer of Pigeon, Mich., mother of Mrs. John Wenger in Israel, passed away on Jan. 8. S. Jay Hostetler, formerly a missionary to India and Ghana and now pastor at the Detroit Mennonite Church, represented the Board at the funeral. The address for Mrs. John Wenger: 46 Hazait St., Neve Magen, Ramat Hasharon, Israel.

Word has been received via AFSC-MCC that Dr. Linford Gehman and Martha Bender, who were serving on the Quaker-Mennonite relief team in Biafra, had reached Sao Tome and expected to proceed on to the United States by way of Europe yet this week. No details of their evacuation are yet known, but it was reported by the news media that all expatriate relief workers had been evacuated as Biafran resistance to the final Nigerian Federal Army offensive crumbled.

David W. Powell writes from Aibonito, Puerto Rico: "Last Sunday we baptized five youth from our church, four from families which are not from the church. One of these is a sophomore in college, three are in high school, and a fifth is a 14-year-old girl. Perhaps we will baptize two or three more during the end of this month."

Mr. and Mrs. Wesley Richard, Sapporo, Japan, report: "We are now praying for God's will for us in March when we stop formal language study and move closer to Hokusei College, here in Sapporo, where Wes will be a full-time faculty member. We expect at that time to become self-supporting, thus in some measure attempting to work along with other Japanese Christians in the workaday world, sharing Christ in ways that we can. With all the student un-

rest there is certainly need to spread the message of peace as widely as possible."

Ross Goldfus, Salto, Argentina, writes: "Summer has arrived with flying dust and heat. The congregation also shows signs of warmth. A young mother testifies and shows definite evidence of a changed life. She has now entered into the life of the congregation with dedication and enthusiasm. Her husband, though not too interested in Christianity as yet, is quite friendly."

Kay Yutzy was scheduled to leave India on Jan. 10 for furlough. Plans called for her to arrive in Colorado on Jan. 18. She did some deputation work in Colorado, Nebraska, and Illinois, arriving in the Elkhart-Goshen area on Jan. 26, en route to Ohio to visit her home and then to school at Western Reserve in Cleveland.

Mildred Schrock, director of secretarial services at Mennonite Board of Missions, has accepted a special assignment effective Feb. 9 as secretary to Paul N. Kraybill in Salunga, Pa. Kraybill was recently appointed executive secretary of the Study Commission on Church Reorganization. Miss Schrock, originally from Metamora, Ill., has served in the Mission Board's Personnel Office since 1951.

Readers Say

Submissions to Readers Say column should comment on printed articles.

After reading two articles in the January '70 issue of *Moody Monthly* (pages 32, 33) by Arnold T. Olson and W. A. Criswell, "The Church in a New Decade" and "What's Right with the Church?" I felt moved to write you and ask for an editorial on the latter idea. Now, in today's *Gospel Herald* you did the very thing I was so hoping and praying for.

My wife and I surely agree with you that the time is far past when this negativism toward the church, particularly our own beloved Mennonite church, is overdue. If we want to win and hold our young people we must declare the virtues as Criswell so aptly says: "The sick man does not care to hear about the medicines that will not cure. He is seeking a doctor who has an answer to his need. We have that answer. 'There is none other name under heaven given among men, whereby we must be saved' (Acts 4:12). Jesus overcame darkness with light, evil with goodness and hate with love. We ought to be on the up-side, the for-side, the believing-side."

Thank you again for the excellent editorial. May your good and faithful message inspire many pastors to once again speak in positive terms. — Maurice A. Yoder, Hesston, Kan.

Your editorial, "Let's Affirm Our Faith" in the Jan. 6 *Gospel Herald*, expresses so totally my own sentiments I cannot refrain from telling you. There has developed a philosophy that measures piety by how much one can be "against" rather than how much we can be "for." My prayer is that we begin to take stock of our faith, and make the exciting discovery of the greatness of His grace which will satisfy both our own hunger and spill over onto our society and heal many ills there. Thank you for putting your finger on one of our greatest needs of today. — Kenneth G. Good, Lanham, Md.

I just finished reading your editorial of Jan. 6 "Let's Affirm Our Faith" and say a hearty *amen!* I believe that if we can get our eyes off our problems long enough to fix them on Christ and really "experience" Him we will find a solid, radiant faith worth sharing. We will find that the problems are not as impossible as they first appeared.

To the question on page 20 "Will the Mennonites Survive the Seventies?" Yes! and more! — From Indonesia to Pennsylvania, Canada to South America, Mennonites are experiencing, as did Menno Simons, the baptism of the Holy Spirit, and when any person meets Jesus Christ and learns what He meant when He said, "... we shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me ..." (Acts 1:8), that person is not merely a "survivor," he becomes a "victorious conqueror" through Jesus Christ our Lord. "Praise the Lord!" — Richard S. Weaver, Harrisonburg, Va.

Thank you so much for publishing Glenn Muselman's July 5 message in the Jan. 6 issue of the *Gospel Herald*. To one who has been deeply concerned by our denominational trend toward a "social gospel" this article is indeed refreshing. While we are reaffirming our unique peace position and relating to the political and social issues of the day it is noteworthy that some of those in evangelical circles have already tagged us as liberals and would classify us with those who have lost the evangelical message.

Thank you also for the editorial of the same issue. Your comments about continual analysis are well put. It seems that we are prone to objective analysis from an academic balcony perspective rather than the type experienced by Isaiah in chapter 6.

May the Lord undergird you in your responsibility as editor throughout the coming year. — Claude Beachy, Farmington, Mich.

Dear Friends,

It is a humbling experience to see the letters of greetings from home and from lands afar and not be able to respond in a proper way. My eyesight has grown dim after having served me extraordinarily. For this I thank God for His kindness in providing other means of fellowship, at the present time, after a long and strenuous life, a life which I hope may be as profitable as it was strenuous. The ravages of storm, the healing balm of His sunshine and the joys of fellowship have kept me and my companion going to these fourscore and eleven years where we now abide under divine mercy, and grace to hear the last call "Come on over." What a day that will be! Thanking you for your kindness and goodness we remain, very sincerely yours, S. C. and Emma Yoder, Pleasantview Home, Kalona, Iowa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Herbert and Ruth (Clark), Orrville, Ohio, first child, Heather Marie, Jan. 2, 1970.

Boll, Luke B. and Sara Ann (Swartzentruber), Holtwood, Pa., fourth and fifth children, third and fourth daughters, Linda Jean and Louetta Jane, Dec. 23, 1969.

Cressman, Calvin and Janice (Martin), Waterloo, Ont., first child, Mark Grant, Dec. 10, 1969.

Engle, Elvin and Donna (Kraybill), Immokalee, Fla., first child, Crystal Dawn, Dec. 23, 1969.

Hershberger, Warde and Patricia (Yoder), Woodburn, Ore., third child, first son, Timothy John, Dec. 13, 1969.

Horst, George Olen and Lois Marie (Burckhart), North Lawrence, Ohio, third child, second son, Sheldon Mark, Nov. 25, 1969.

Hostetler, Derald and Melvina (Kilmer), Sheridan, Ore., second daughter, Brenda Kae, Dec. 18, 1969.

Kauffman, Paul and Erma (King), Hesston, Kan., third son, David Charles, Dec. 21, 1969.

Kaufmann, Glenn and Gloria (Lehman), Orrville, Ohio, first child, Christina Lynn, Dec. 20, 1969.

Lantz, Marvin and Sharon (Klopfenstein), Archbold, Ohio, fourth child, third daughter, Tammy Jo, Dec. 31, 1969.

Leaman, James H. and Grace H. (Ebersole), Malvern, Pa., first child, Patrick Dirk, Dec. 23, 1969.

Martin, Ivan G. and Geraldine (Esbenshade), New Holland, Pa., first child, Rodney Aldwin, Nov. 10, 1969.

Martin, Lester E. and Ruth (Martin), Greencastle, Pa., fourth child, second son, Loren Jay, Oct. 30, 1969.

Maust, Joe J. and Diane (Ruby), Pigeon, Mich., second child, first daughter, Renee Lynn, Dec. 26, 1969.

O'Brien, Terry and Marlene (Klassen), Kitchener, Ont., first child, Christine Michelle, Jan. 4, 1970.

Ohnsorge, Reinhart and Gladys (Roth), Stratford, Ont., second daughter, Tina Elizabeth, Dec. 24, 1969.

Pannell, Richard W. and Ethel Miriam (Zeager), New York City, N.Y., second daughter, Melody Marie, Dec. 29, 1969.

Rhodes, Charles E. and Wilma (Payne), Portland, Ore., first child, Mark Edward, Dec. 9, 1969.

Risser, Donald E. and June (Christner), Maugansville, Md., second child, first daughter, Angela Nicole, Dec. 28, 1969.

Ruby, Douglas and Irene (Roth), Tavistock, Ont., fourth child, second daughter, Lori Lynn Marie, Dec. 22, 1969.

Staken, Jon and Elmeda (Gingrich), second daughter, Connie Roseann, Oct. 28, 1969. (One daughter deceased.)

Stichter, Kenneth and Irma (Slabaugh), Fairbanks, Alaska, first child, Cynthia Jean, Nov. 13, 1969.

Stutzman, Ronald and Phyllis (Dintaman), St. Louis, Mo., second child, first daughter, Rebekah Carol, Dec. 16, 1969.

Weaver, R. Clair and Anna May (Horst), Philadelphia, Pa., second child, first son, Steven Clair, Jan. 8, 1970.

Yoder, Gene and Sue (Good), Elkhart, Ind., second child, first son, Gregory Eugene, Nov. 1, 1969.

Zehr, Michael and Dolores (Lehman), Williamsville, N.Y., fourth child, third son, Darwin Robert, Dec. 27, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bach — Geiser. — Blake Bach, Dalton, Ohio, and Twila Geiser, Pinegrove cong., Vinton, Ohio, by Elmer Geiser, father of the bride, Dec. 27, 1969.

Beachy — Wolfer. — Kenneth Beachy, Woodburn, Ore., Zion cong., and Nancy Wolfer, Woodburn, Ore., Lutheran Church, by Paul Brunner and Manley C. Jerde, Dec. 27, 1969.

Bontrager — Beidler. — Joseph Bontrager, Milford, Del., Laws cong., and Gloria Beidler, Quakertown, Pa., Haycock cong., by Stanley Beidler, Dec. 20, 1969.

Brubaker — Zuercher. — Fred Brubaker, Lancaster, Pa., Willow Street cong., and Carol Zuercher, Orrville, Ohio, Kidron cong., by Bill Detweiler, Dec. 23, 1969.

Crowe — Stutzman. — Michael B. Crowe and Cecelia Diane Stutzman, both of Sheridan, Ore.,

by Walter Sloan, Dec. 13, 1969.

Detweiler — Freed. — Clyde Detweiler, Souderton, Pa., Franconia cong., and Charlotte Freed, Souderton, Pa., Towamencin cong., by Harold Jones, Nov. 8, 1969.

Good — Haima. — Dan Good, Tangent, Ore., Lebanon cong., and Jeanie Haima, Albany, Ore., Bethany cong., by Millard Osborne, Dec. 20, 1969.

Hershey — Lapp. — Everett Lee Hershey, Drumore, Pa., Rawlinsville cong., and Gladys Arlene Lapp, Gordonville, Pa., Stumptown cong., by Paul G. Landis, Jan. 3, 1970.

Kauffman — Lais. — Dennis Kauffman, Woodburn, Ore., Salem cong., and Carol Lais, Canby, Ore., Zion cong., by Paul Brunner and Chester Kauffman, Dec. 26, 1969.

Lehman — Nussbaum. — Don Lehman and Ruth Nussbaum, both from Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Dec. 26, 1969.

Lehman — Horst. — Ralph Lehman, Kidron, Ohio, Kidron cong., and Joanne Horst, Columbiana, Ohio, Leetonia cong., by Reuben Hofstetter, Dec. 22, 1969.

Martin — Zeigler. — Adin K. Martin, Maugansville, Md., Cedar Grove cong., Greencastle, Pa., and Thelma Zeigler, Greencastle, Pa., Methodist, by Guy Camp.

Mast — Freed. — Russell Mast, Oley, Pa., Oley cong., and Donna Freed, Souderton, Pa., Towamencin cong., by Erwin Rempel, Sept. 27, 1969.

Miller — Mullet. — John Henry Miller, Sturgis, Mich., Woodlawn Amish cong., and Viola Mullet, Mt. Eaton, Ohio, Fairlawn Conservative cong., by Bill Detweiler, Dec. 13, 1969.

Miller — Couch. — Marlin Dean Miller, Kalona, Iowa, East Union cong., and June Couch, St. Louis, Mo., Baptist, by H. W. Abbott and J. John J. Miller, father of the groom, Jan. 3, 1970.

Nafziger — Rogers. — Rodney Nafziger, Tedrow cong., Wauseon, Ohio, and Brenda Rogers, Ravenna, Ohio, Baptist Church, by Carl V. Yoder, Dec. 14, 1969.

Scheetz — Alderfer. — Thomas Scheetz, Telford, Pa., Franconia cong., and Rebecca Alderfer, Harleysville, Pa., Salford cong., by Willis A. Miller, Sept. 6, 1969.

Swartzentruber — Sommer. — Gerald Swartzentruber, Wooster, Ohio, Wooster cong., and Orpha Loretta Maust, Montgomery, Ind., Berea cong., by David J. Graber, July 5, 1969.

Swartzentruber — Sommer. — Gerald Swartzentruber, Wooster, Ohio, Wooster cong., and LuAnn Sommer, Kidron, Ohio, Kidron cong., by Bill Detweiler, Dec. 20, 1969.

Yoder — Yoder. — Milton Yoder, Plain City, Ohio, and Carol Yoder, Dalton, Ohio, both of the Wooster cong., by Bill Detweiler, Nov. 29, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Arminda, daughter of John G. and Regina (Riegsecker) Beck, was born near Archbold, Ohio, July 6, 1893; died at the Fairlawn Haven Rest Home, Archbold, Ohio, from a stroke, Jan. 3, 1970; aged 76 y. 5 m. 28 d. Surviving are 2 sisters (Mary and Anna), and 2 brothers (John and Henry J.). She was a member of the Central Church, where funeral services were held Jan. 6, with Charles H. Gautsche and Dale Wyse officiating; interment in the Pettisville Cemetery.

Bender, John, son of Joseph and Elizabeth (Ruby) Bender, was born Oct. 7, 1878; died suddenly, Jan. 2, 1970; aged 91 y. 2 m. 26 d. On March 13, 1900, he was married to Magdalena Zehr, who died March 14, 1955. Surviving are one son (Joseph), 3 daughters (Mrs. Bena Kropf, Annie — Mrs. David Streicher, and Elizabeth — Mrs. John Swartzentruber), 16

grandchildren, 48 great-grandchildren, 3 great-great-grandchildren, and 3 sisters (Mrs. Lena Wagler, Mrs. Katie Lebold, and Annie—Mrs. Christ Baechler). He was preceded in death by one son, and 6 brothers. He was a member of the East Zorra Church, where funeral services were held with Newton Gingrich and Henry Yantzi officiating.

Clemmer, Katie B., daughter of Henry and Eliza (Kulp) Bergey, was born in Franconia Twp., Pa., June 1, 1880; died near Telford, Pa., Oct. 29, 1969; aged 89 y. 4 m. 28 d. On Dec. 1, 1901, she was married to Elmer K. Clemmer, who died March 22, 1966. Surviving are 6 grandchildren, 17 great-grandchildren, 2 great-great-grandchildren, and one brother (Vincent Bergey). She was preceded in death by 2 children (Mrs. Bessie B. Keyser and Raymond B.). She was a member of the Salford Church, where funeral services were held Nov. 2, with Willis Miller and Henry Ruth officiating.

Delp, Annie, daughter of Jacob and Barbara (Alderfer) Price, was born at Souderton, Pa., May 11, 1873; died at Souderton, Pa., Dec. 29, 1969; aged 96 y. 7 m. 18 d. On Nov. 10, 1894, she was married to Charles B. Delp, who died Jan. 24, 1947. Surviving are 8 children (Martha—Mrs. Elmer Mitman, Ella May—Mrs. Jerome Horning, Enos, Ellis, Charles, Wilmer, Paul, and Anna Marie—Mrs. Preston Moyer), 22 grandchildren, 36 great-grandchildren, and 7 great-great-grandchildren. She was preceded in death by 2 children (Katie and Preston). She was a member of the Plains Church, where funeral services were held Jan. 1, with John E. Lapp, Henry P. Yoder, and Wayne N. Kratz officiating.

Erb, William M., son of Samuel and Sara (Moyer) Erb, was born near Harleysville, Pa., April 18, 1906; died at Sellersville, Pa., from subarachnoid hemorrhage, Dec. 8, 1969; aged 63 y. 7 m. 20 d. On Nov. 28, 1925, he was married to Violet Leshner, who survives. Also surviving are 4 children (Leora—Mrs. Richard Timmons, Jean—Mrs. Richard Gamble, Robert, and William, Jr.), 11 grandchildren, and one sister (Lizzie). He was preceded in death by one daughter (Violet Naomi). He was a member of the Salford Church, where funeral services were held Dec. 13, with Henry Ruth and Willis Miller officiating.

Eshleman, Nora A., daughter of Daniel and Anna (Wingert) Cordell, was born in Washington Co., Md., June 2, 1885; died at the Menno Haven Nursing Home, Chambersburg, Pa., Dec. 6, 1969; aged 84 y. 6 m. 4 d. She was married to J. Ira Eshleman, who died June 15, 1954. Surviving are 4 children (Louise—Mrs. David Lehman, Charles E., Elisabeth—Mrs. Norman Martin, and John C.), 6 grandchildren, 28 great-grandchildren, and 2 brothers (J. Alvey and Herbert R.). She was preceded in death by 4 daughters (Hazel, Helen, and infant twins). She was a member of the Marion Church, where funeral services were held Dec. 9, with J. Irvin Lehman and Mahlon D. Eshleman officiating; interment in Millers Mennonite Church Cemetery, Washington Co., Md.

Gingerich, Sarah J., daughter of Joel and Nancy (Miller) Gingerich, was born in Johnson Co., Nov. 11, 1888; died at Mercy Hospital, Iowa City, Iowa, from complications following surgery, Jan. 5, 1970; aged 81 y. 1 m. 25 d. Surviving are 3 sisters (Lucy, Mary, and Lydia—Mrs. Merton Miller), and 3 brothers (Joe, Alva, and Frank). She was a member of the East Union Church, where funeral services were held Jan. 7, with J. John J. Miller officiating.

Good, Katie B., daughter of Amos and Amanda (Becker) Good, was born in Mount Joy Twp., Lancaster Co., Pa., June 29, 1901; died at the General Hospital, Lancaster, Pa., Dec. 25, 1969; aged 68 y. 5 m. 26 d. Surviving are 2 brothers (Aaron B. and Clayton B.). She was a member of the Mount Joy Church. Funeral services were held at the Buch Funeral Home, Dec. 28, with Henry Frank officiating.

Hunsberger, Mary G., daughter of Henry and Barbara (Buckwalter) Guntz, was born in Spring City, Pa., Feb. 11, 1894; died at the Phoenixville (Pa.) Hospital, Dec. 6, 1969; aged 75 y. 9 m. 25 d. On Feb. 24, 1917, she was married to Joseph J. Hunsberger, who died Nov. 1, 1966. Surviving are 4 daughters (Esther—Mrs. Nelson Clemmer, Ruth—Mrs. Elmer Petersheim, Lois—Mrs. George Yoder, and Ada—Mrs. Willard A. Geissinger), one son (Joseph M.), 27 grandchildren, 3 great-grandchildren, and 2 brothers (John B. and Allen B.). She was preceded in death by 2 grandchildren. She was a member of the Providence Church, where funeral services were held Dec. 10, with Jacob Kolb and Norman Kolb officiating.

Jewitt, Edwin W., son of Mr. and Mrs. Robson Jewitt, was born in Markham Twp.; died at Kitchener, Ont., Dec. 28, 1969; aged 77 y. He was married to Viola May Shantz, who preceded him in death. Surviving are 3 sons (Clayton, Ervin, and Howard), 5 daughters (Florence, Edith

—Mrs. Harold Snider, Mildred—Mrs. Earl Shaffer, Barbara—Mrs. Murray Raddatz, and Shirley), and 16 grandchildren. He was preceded in death by 2 sisters. He was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Dec. 31, with Robert Johnson officiating; temporary entombment in Woodland Mausoleum with burial to follow in First Mennonite Cemetery.

Lehman, Rosella R., daughter of Andrew and Anna (Widrick) Roggie, was born at Croghan, N.Y., March 29, 1899; died at the Lewis Co. General Hospital, following a 17-day illness, Nov. 15, 1969; aged 70 y. 7 m. 14 d. On May 2, 1923, she was married to Elmer Lehman, who survives. Also surviving are 4 sons (Lawrence, Gilbert, Milton, and Elmer, Jr.), 4 daughters (Maietta—Mrs. Arnold Moshier, Dolores—Mrs. Michael Zehr, Ella Mae—Mrs. Jay Lehman, and Cleo Jane), and 28 grandchildren. She was preceded in death by one daughter (Beulah Ann). She was a member of the First Men-



MY COMFORTERS

by Helen Good Brenneman

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nonite Church of New Bremen, where funeral services were held Nov. 20, with Abram Clemens officiating.

Lichty, David W., son of Joseph and Catherine (Wagler) Lichty, was born in Mornington Twp., Ont., Oct. 25, 1923; died in Listowel Memorial Hospital, Ont., after a lengthy illness; aged 46 y. 2 m. On Jan. 25, 1944, he was married to Dorothy Gascho, who survives. Also surviving are one son (Gerald), one brother (Samuel), and 2 sisters (Nancy — Mrs. Dan Leis and Emma — Mrs. Aaron Jantzi). He was a member of the Riverdale Church, where funeral services were held Jan. 4, with David K. Jantzi and Menno Zehr officiating.

Metzler, Harvey, son of Henry B. and Amanda (Myer) Metzler, was born in West Earl Twp., Lancaster Co., Pa., Sept. 16, 1892; died at Lancaster General Hospital, following a brief illness caused by a heart attack, Nov. 3, 1969; aged 77 y. 1 m. 17 d. On Jan. 12, 1921, he was married to Bertha Mae Herr, who survives. Also surviving are 3 daughters (Arlene — Mrs. John D. Hess, Evelyn — Mrs. J. Wade Groff, and Dorothy Jean — Mrs. Andrew B. Hess), and 12 grandchildren. He was preceded in death by 2 brothers and 2 sisters. He was a member of the Strasburg Church, where funeral services were held Nov. 6, with Charles E. Good and Clayton L. Keener officiating.

Schiedel, Almer, son of Mr. and Mrs. Isaac Schiedel, was born in Waterloo Co.; died at the K-W Hospital, Kitchener, Ont., after a brief illness, Jan. 5, 1970; aged 74 y. On Sept. 26, 1923, he was married to Sarah Rudy, who survives. Also surviving are 2 sons (Howard and Raymond), 2 daughters (Myrtle — Mrs. Russell Oberer and Ruth — Mrs. Howard Bauman), 9 grandchildren, one brother (Ivan), and one sister (Laura — Mrs. Allen Weber). He was preceded in death by one son (Clifford) and 2 grandchildren. He was a member of the First Mennonite Church, where funeral services were held Jan. 7, with Robert Johnson officiating, assisted by J. B. Martin.

Wismer, Elmer S., son of Abraham and Ella (Shelly) Wismer, was born in Bedminster Twp.; died of a heart attack as he finished leading the last verse of a hymn at the Annual New Year's Song Service of the Deep Run East Church; aged 65 y. He was married to Adeline Rush, who survives. Also surviving are one son (George R.), 2 grandchildren, and 4 sisters (Mrs. Walter Leatherman, Mrs. Alice Detweiler, Mrs. Barbara Rush, and Mrs. Norman Lapp). Funeral services were held at the Deep Run East Church, Jan. 5, with Richard Detweiler and Cleon Nyce officiating.

Yantzi, Catherine, was born in Tavistock, Ont., Aug. 8, 1889; died Aug. 20, 1969, at her home near Bay Port, Mich.; aged 80 y. 12 d. On May 15, 1918, she was married to John B. Yantzi, who died Jan. 12, 1959. Surviving are one son (Cephas), 2 daughters (Marjorie — Mrs. John Mitin and Alta — Mrs. Jay Mitin), 11 grandchildren, 3 great-grandchildren, 3 sisters (Mrs. Laura Ruby, Mrs. Peter R. Zehr, and Mrs. Sim Gascho), and 3 brothers (David, John, and Dan Schwartzentruber). She was a member of the Michigan Avenue Church, Pigeon, Mich., where funeral services were held Aug. 22, with Herbert Yoder officiating, assisted by Raymond Roe.

Yoder, Ernie Eldon, son of Jacob and Barbara (Stauffer) Yoder, was born near Tofield, Alta., May 1, 1918; died at Camrose, Alta., Dec. 24, 1969; aged 51 y. 7 m. 23 d. On Oct. 13, 1940, he was married to Pearl Stauffer, who survives. Also surviving are 2 sons (Mervin and Elden) one daughter (Marian, one grandchild, his parents, one brother (Wayne), and 2 sisters (Elva — Mrs. Wallace Bender and Goldie — Mrs. Ray Ferguson). He was a member of the Salem Church, where funeral services were held Dec. 29, with Harold Boettger and M. D. Stutzman officiating.

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JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

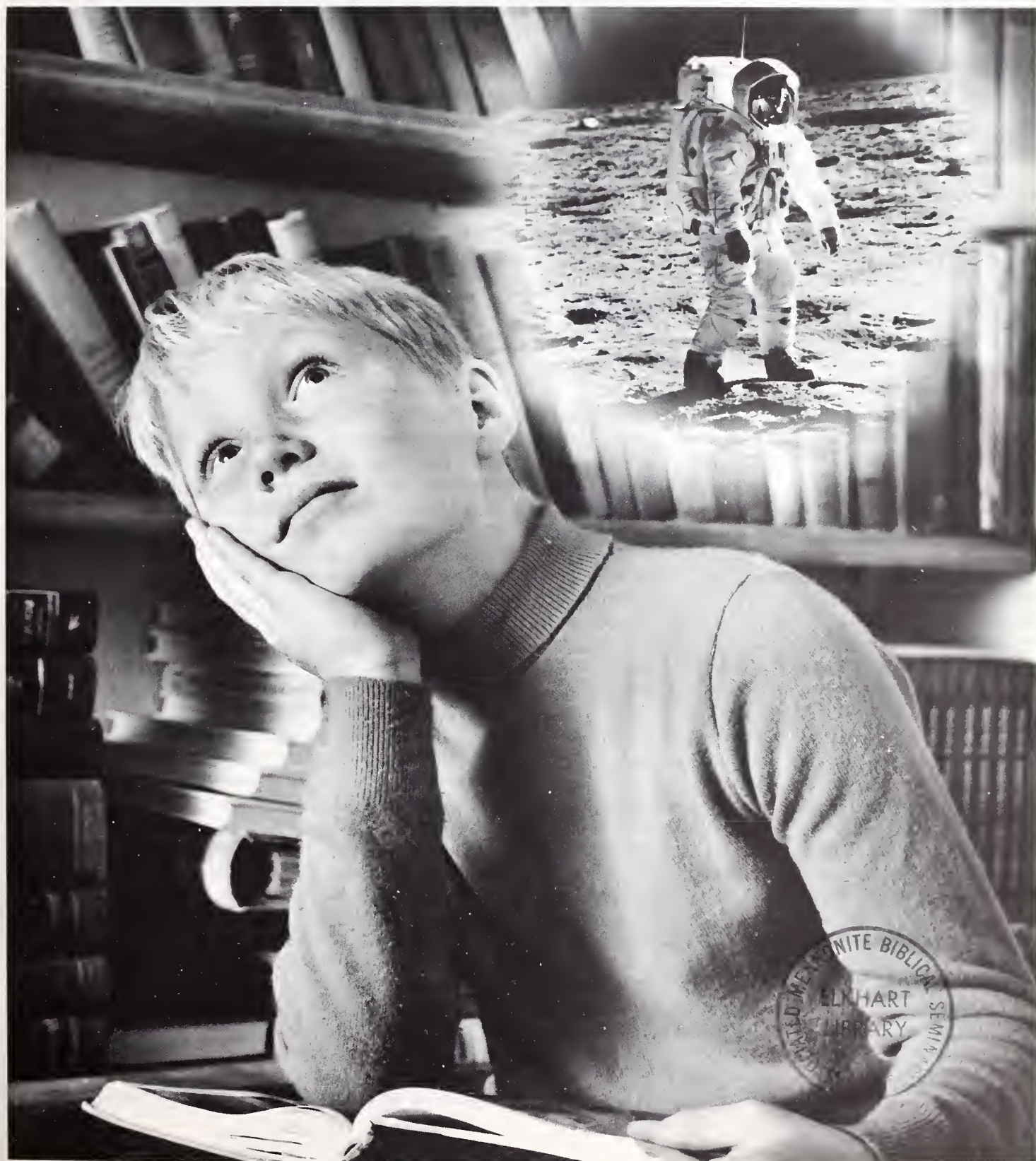
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, February 3, 1970

Volume LXIII, Number 5





The John L. Freed Family

Emerging from the Mennonite communities across our land is a flood of young people who are pouring into the mainstream of urban American life. They find themselves suddenly thrust into the teeming urban complex, scarcely prepared for the adjustment that needs to be made. I was one such young man.

I grew up in a typical eastern Pennsylvania Mennonite home where my parents attended the Franconia Mennonite Church. The second son of a family of twelve, I enjoyed the disciplines and privileges of a family working to establish themselves in postdepression years. A deep family commitment to the church, coupled with an uncompromising devotion to faithful Sunday school attendance, set the pace for our family's religious commitments. Early in life I developed a deep desire to read. *Egermeier's Bible Story Book* was read and reread until I knew the Bible characters and the circumstances in which their lives unfolded as well as I knew my own family. My parents had a real task to train me to do the expected family chores since at any moment I might disappear into the attic or hayloft with a book.

My earliest experience outside the Mennonite community was with my father on his butter and egg route in Philadelphia. My father's deep commitment to honest business dealings along with spiritual, rather than material, values made an early impression on me.

When I was twenty-three years old, I was faced with life away from home. Called into alternate service, I served in a

John L. Freed, former pastor in New York City, is attending Eastern Mennonite College, Harrisonburg, Va.

I Met God

By John L. Freed

Veteran's Hospital at North Port, Long Island. Here some of my concepts were tested as I, along with a corps of other Mennonite I-W fellows, faced a society of people who were not accustomed to Mennonites or "the Mennonite way of life."

One of the exciting dimensions of I-W experience was the privilege of sharing in a mission church. Centereach Mennonite Church provided an opportunity for service and fellowship.

A conscious call to Christian service motivated me to stay involved in Christian outreach after my I-W service was completed. Ties in New York City drew me there. My wife-to-be was involved in a developing New York church, serving in the Voluntary Service program. As a couple we soon discovered ourselves deeply involved in the lives of New York people. Then the church called us into active leadership.

What are the outstanding experiences that brought me to this? Early in my teen years I made a conscious commitment to be a Christian. The decision was the result of seed sown by Sunday school teachers, personal Bible reading and my family's motivation to obey God. It climaxed one night when I couldn't sleep. I knew the time had come to declare myself on the side of God. After a brief personal struggle, I wrote a note to my Dad, placing it on his bedroom bureau, telling him of my decision. The next morning the note was on my father's plate at the breakfast table. I think it took him by surprise. Later that day he expressed his joy and encouraged me in my decision.

This experience led me into a baptismal class of young believers at the Franconia Mennonite Church. As a Chris-

tian I set out to be good. I thought I had a number of things on my side. I knew the Bible better than most of my peers. I had a perfect attendance record at Sunday school for a number of years. I also had a secret desire to become a pastor someday.

I soon discovered, however, that the pathway I had charted for myself was one of inner struggle and frustration. I taught Sunday school only to discover that my conscience began nagging me for posing as a better Christian than I knew myself to be. I began the battle for a pure mind. I lost again and again.

The conflict became more intense as time went on. I gave out tracts, did personal work and increased my Christian service at various places, all to no avail. It did not settle the struggle within. One day the climax came while I was praying in the haymow. I told God He had to confirm His love for me or I would do something desperate. We had a cat on the farm that was very wild. Just at this moment this cat ran across the haymow, took one look at me and as usual, turned and fled. I prayed, "Lord, if You love me, make that cat come back." Something strange happened. The cat stopped short, turned around and came running back to me. It sat in my lap and purred like a kitten: A swatch of wool for Gideon, a donkey for Balaam, a lion for Daniel, a worm for Jonah, and a cat for me. With that answered prayer came a deep release. God had listened to me when I called on Him in desperation. Along with this experience came a conscious presence of Christ which has not left me to this day. I had many lessons to learn in my life. However, no one could tell me God wasn't real.

While in Christian service in New York City another crisis came in my life. I was attempting to help an alcoholic friend of mine to an authentic relationship with Christ. However, my words bounced off this man like a rubber ball off the hot cement sidewalk. This again set me searching. God answered again. This time, however, in the stillness of the night. He told me, "John, you are as bankrupt spiritually as your friend is physically. You may know some answers but you are not putting them into practice in your own life."

Yes, I knew the answer to my friend's need, but I was feeding them to him as cold and as fast as a computer and with no feeling. That night I gave up operating a mechanical answering service. I vowed to give only those answers tempered by the fresh touch of the Holy Spirit. This daily presence has become very precious to me. I discovered that the price of freshness in witness and vitality in Christian communication is constant communion with Christ. All shortcuts lead to computerized answers and mechanical bankruptcy.

With that out of the way I began to discover the deeper sins sapping my strength. Sins of unbelief, pride, covetous-

ness, and slothfulness had a deep hold on my human spirit and I was not released all at once. I discovered the need of constant fellowship as the recesses of my human spirit came under the searchlight of God's Spirit.

An exciting discovery on this pathway brought the liberating resources. Brethren in whom God was working began to appear everywhere. They were persons who really cared. They appeared in the subway, in the taxi, and even in church pews. Each time there was an authentic consciousness of living reality working out in practical life.

An amazing thing began happening in our urban churches. People started coming to life. They started caring and when they came to the difficult people they just loved them more deeply. Difficult pastors became brothers. Persons with deep needs were released becoming radiant communicators of authentic Christianity.

One day while sitting at Kennedy Airport in the taxi, which I was driving at the time, a verse from the Book of Habakkuk came to life. "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you." Rather simply I said back to the Lord, "You mean to tell me, God, that You are going to do a work here in New York City that I wouldn't believe if someone told me about it?" That was exactly what He meant.

That was ten years ago. I saw Him carry out His promises. The changes that have taken place in personal relationships, in group relationships, in church development and vision for the future, have gone way beyond anything anyone could have predicted.

God met me . . . stopped me . . . turned me around, in His grace. He sent me out loving, praising and partaking of His joy. I met Him . . . He met me. What does it matter how I say it. It was . . . It is . . . He. □

Just Thinking

There is a story of an old man who went about carrying an oil can, and whenever he went through a door that creaked he would pour a little oil on the hinges. If the gate was hard to open, he would oil the latch. And thus he passed through life lubricating the hard places, and making it easier for those who came after him.

The people called this man eccentric and queer, but he went merrily on, refilling his oil can when it became empty, and oiling the hard places in life.

There are lives that creak and grate all about us, which need lubricating with the oil of gladness and thoughtfulness. Have you your oil can with you?

\$1.75 or \$3.50, Which?

In the January 13, 1970, *Nurture Lookout* entitled "Leadership Needed" it was recorded that if all members of the Mennonite Church gave \$1.75 each, the General Conference budget could be met and the program continued. In other and previous promotional communications, it has been stated that \$3.50 per contributing member is needed. This calls for some clarification.

According to the 1969 *Mennonite Yearbook* the membership of the Mennonite Church in the United States and Canada is listed at 94,200. If these members all paid \$1.75 each, as the article stated, the receipts for Mennonite General Conference would be \$164,850 per year, which would be enough to meet the budget for this year amounting to \$140,000. But we must face certain facts.

First of all, not all members contribute to the General Conference fund. Many small congregations are unable to meet their membership quotas. This places a heavier burden on the larger and more established congregations.

In the second place, there are 28,664 members of several conferences and various congregations who are not "supportive" members of Mennonite General Conference. Some of these do contribute towards the budget in lesser amounts. This leaves the "contributing" constituency at only 65,536 members. Many of these find it difficult to share fully along with their other commitments. If these members all gave their share, the \$1.75 per member would provide only a fund of \$114,688 which is considerably short of the needed budget.

Thus with a number of smaller congregations sharing less than their suggested quota, and with many members and congregations not being in supportive conferences, then the quota of contributing members needs to be \$3.50 per year to achieve the budget goal for Mennonite General Conference.

There has also developed a tendency on the part of many congregational leaders to use per member quotas as ceilings when they could do more. Thus if no one exceeds the quota how can we fill the vacuum for those unable to reach the quota? There is therefore no other way for MGC to approach this problem but to continue to ask "contributing" members and congregations to give at least \$3.50 per member per year.

When we reach the ideal goal of 100 percent contributions then the \$1.75 per member will be sufficient, but from the present and actual responses we will need to work with the \$3.50-per-member program. We trust that this will explain the situation and provide you with information so that you can respond accordingly.

— J. J. Hostetler

By Still Waters

I am the way, the truth, and the life. John 14:6

Some seek to know Christianity by examining the evidence for God and Christ. Some admire the martyrs of Christianity. Others compare and estimate the teachings of Christianity with other faiths. Still others seek the meaning of Christianity in ritual or rigorous practices.

But in none of these does Christianity become real. Its truth becomes reality only when we are confronted with Christ Himself, and when we give ourselves fully into His hands.

In Christ everything that is difficult to reason is solved in reposing trust. To live in the atmosphere of love and faith in Christ is to live a life far fairer and higher and more hopeful than the life of groping reason or ritual. Christ came not only to show us the way. He is the only way to God. Christ came not only to help us search for truth. He is the truth. Only as we know Him do we understand the truth about ourselves and God. Christ came to give life. In Him is brought to light the true meaning and purpose of life here and hereafter.

Christmas -- Six Weeks After

By L. C. Gooding

The tinsel and the lights are put away.
The wonder pales to ordinary day.

Silent the chimes. Now fades the frantic cheer
into the drab, pedestrian new year.

Few memories linger of a glorious birth,
"Joy to the World," "May There Be Peace on Earth."

The Christmas truce is ended, and the war
has been resumed with action as before.

Huddled and hungry, children sleep unfed
in rooms where rats contest their claim to bread.

Black men, white men compete for place and power.
Hate, violence, shot and flame possess the hour.

The mutilated trees, all stripped of gold,
are refuse now. The Child is six weeks old.

What Does God Say?

Sometime ago I attended a meeting in which great speeches were spoken. Great papers were presented. Great responses were given. Many excellent insights were shared. Nothing was proposed which sanctioned wrongdoing as far as I could discern. Some weaknesses and some strengths of the church were called to attention. Several good suggestions were given for improvement.

At the close of this two-day meeting one of the great spiritual leaders of the past several generations shared with me an observation. I've pondered it many times since. "It seems to me," he said, "that our forefathers would have used some Scripture in such discussions to help us know what God has to say on the subject."

Here is a growing weakness in church, family and individual life. Too many discussions include only what we think. Even some preaching is simply the propounding of another philosophical idea. Exposition of the Scripture may be at an all-time low for this century in certain pulpits while people inwardly crave spiritual food. God, through Jeremiah, has seven statements concerning the spiritual leaders of that day. One has to do with pastors who do not feed the flock but follow many fancies and philosophies of their day.

But we in general seem to take less time with the Scripture. We blame the preacher for not feeding us, yet we do not eat at home. Few, if any, could survive physically if we ate only once or twice a week. And it would sound insane to blame a person who invites us to a meal on Sunday for not feeding us enough for all week, if we ate nothing the other six days. Yet there are those who do not study the Scripture all week and yet complain that they are not fed enough on Sunday morning. What this says is that the obligation for spiritual nourishment is on all, the individual Christian, the body of believers and the spiritual leaders.

Are we asking what God has to say about the common concerns? In the past no doubt we tried to settle matters by sighting a quick proof text and making it absolute — no gold, no movies, no dancing, etc. This approach sometimes closed all discussion and cut off any who differed. No doubt also sometimes our Bibles became clubs to fight any who did not agree with us.

Then, because changes came and we felt we could not be so absolute in some things, we began to speak of holding to

the overall principles. Certainly this was better. However, the danger now is that, in many discussions, not even the principles of the Scripture are sighted. Discussions are held and decisions are made with little or no reference to what God has to say. At times one may even feel sort of naive when he says "but the Bible says . . ."

Yet the fact remains that our forefathers, the Anabaptists, cared little about any decision which did not draw its conclusions from the Scripture. Their belief was that if the Scripture said it then it is to be followed. Christ was Lord of life and His whisper was to be obeyed above the words of the world. Christ's call was above the cries of the crowd.

True, the brotherhood, guided by the Holy Spirit, was, for Anabaptism, important in making decisions. Yet the Scriptures were central in consultation. And brothers were bound together to live in the light of the Bible as they understood it, always searching for more illumination.

So a mere discussion of current events is not enough. Neither will new or old philosophies do. Nothing will satisfy until followers of Christ determine to obey the gospel. And to obey the gospel means to know what it is about. Therefore the gospel must be central in all our life and discussions. Else we will become increasingly biblically illiterate and spiritually at sea.

Even the Holy Spirit is helpless to do a spiritual work until the Word is presented. The Holy Spirit uses the Scripture to convict and convince. Until the Word is shared the Holy Spirit cannot use that Word to meet the needs of man. Until the Scripture is studied the church or individual cannot receive spiritual illumination or truth to share.

This editorial then is suggesting that the time is ripe for a fresh concern with what God has to say in His Word. Pastors ought always be declaring what God says on the issues of today. Congregations must be discussing present problems in the light of the Scripture. The old titles used for many sermons and studies "what the Bible says about . . ." was a rather good way of putting it. And one has a feeling that such topics might pick up a great deal of interest where persons are weary of discussions in which personal opinions are rehashed again and again. Down deep, if we are at all serious about being Christian, we want to know, what does God say? — D.

Urban Crisis:

Test of Our Missionary Concern

By Ralph R. Covell

The time has come to ask frankly whether our home-base theology and culture are a sufficient foundation for a worldwide outreach. This is one of the big values of our current urban crisis.

Missions that do not begin at home do not begin. It is a sham, and it is time we see it as exactly this.

A Time for Testing

Today, the urban crisis forces us to ask the right questions. As we answer them, we may be able to restate our unchanging convictions with more meaningful worldwide implications.

1. *The urban crisis is the test of our true concern for people.*

We seem to have a tremendous concern for men and women in all corners of the world. According to the Missionary Research Library, the North American Protestant missionary force abroad has reached an all-time high of 33,270 — an increase of 22 percent over 1960. Nearly 300 million dollars is the present annual expenditure in missions, which is an increase of 75 percent. Evangelical missionary personnel account for nearly 70 percent of the total, and evangelical mission giving about 45 percent. The sacrifice and dedication involved in this worldwide commitment are obvious.

Many churches continue to operate on a "come-to-me" philosophy which is the very opposite of missions. We profess a great concern for people if only they will come to us and receive from our generosity. Missions by proxy is easy because we need not be involved. And where it has seemed that we might become involved, we have quickly tucked our robes about us and gone by on the other side to seek a comfortable haven.

In doing this, we have forsaken multitudes who need the Savior whom we proclaim. Some are black; some are white; some are rich; some are poor. Are we as concerned about these at home as we are about those abroad? Only as we are, will there be integrity and authenticity to our work overseas. Only then will we continue to attract committed young people. Only then will we be willing to give in the increasing measure that is necessary. Only then will our

missionaries have that deeply rooted concern — rooted in the community of concern at home — to convey Christ's love adequately to the distant lost sheep.

A pressing priority of this concern at home, as churches in the midst of the urban crisis, is to meet real needs. The concern that starts at home will reassure our critics abroad, who are often national Christians, that we have taken our own medicine.

From this standpoint the urban crisis may be God's provision to the church to test our integrity, to force us to be honest and to keep us from congratulating ourselves for a ministry abroad that we are loathe to practice at home.

A Whole Gospel for All of Life

2. *The urban crisis is the touchstone of our profession to espouse, preach and apply the "whole gospel."*

The "inner city" has become a catchword for many segments of the Christian church. Nothing excites the imagination and quickens the pulse as much as the possibility of "doing something" in the inner city. Some, with commendable zeal and concern, have forsaken biblically anchored theological perspectives and have adopted a purely humanistic sociology. Declaring themselves to be co-creators with God in healing all urban illness and blight, they have equated "redemption" with cooperating with Christ as He manifests Himself through social engineers. They have forgotten or choose to ignore the vertical dimension of God's relation to man. Many environments have changed, but man continues with unchanged self-centered motivations that alienate him from both man and God.

But is *our* gospel a whole gospel? I recall a test I took at seminary. We had studied the Gospel of Matthew for an entire semester. The final exam had one question. After quoting the Great Commission, it asked: "What were the 'all things' Christ taught His disciples to observe as recorded in Matthew's Gospel?" This is the "whole gospel," and we teach it in the process of making men true disciples of Jesus Christ. As we learn what the whole gospel is here at home, we will be better prepared to teach it to national leaders and church members in the overseas context. Failing here, we will reproduce there the "soul winning only" emphasis which is such a pathetic distortion of the whole counsel of God.

Are we prepared to call a spade a spade? Is sin truly sin

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"... the urban crisis may be God's provision to the church to test our integrity, to force us to be honest and to keep us from congratulating ourselves for a ministry abroad that we are loathe to practice at home. Credit: Carousel Films, *The Tenement*."

whether it manifests itself as adultery, drunkenness, racial prejudice, unwarranted profit from illegal housing conditions, inferior quality of education or unfair employment practices? All are a stench to God and a violation of His holiness. All proceed from that sinful self-centeredness of rebellious man alienated from God. And yet, we talk about only some of them. The others are an evangelical taboo and cause our theology to be suspect.

Unfortunately, it is very hard to talk to a person caught up in the urban crisis about his "spiritual" need. It is particularly difficult when the awful reality of the injustice and sin impinges upon him daily — with our implicit consent.

Theoretically, we may agree. Yet this myth imprisons us: when a man believes in Christ, he will automatically be changed and desire to effect change in his environment. We can never overestimate the power of Jesus Christ to revolutionize our entire being. But never is the power and work of Christ divorced from His Spirit, His truth, and His church which through its teaching ministry is the bulwark of the truth. In our instruction we can hope that the Christian will automatically mature in every area of life, but this is an unwarranted presumption. It is not an act of faith — it is a partial gospel.

Revivalists of the pre-Civil War days in our country saw this. Timothy Smith says: "In summary, the revivalists (Al-

bert Barnes, Charles Finney, Gilbert Haven) seem to have carried the brunt of the religious attack upon the Negro's bondage." They believed in the work of the Holy Spirit to promote a practical sanctification in terms of a social ethic. They refused all Scripture interpretation that would identify the Bible with oppression.

If we do not understand that a "whole gospel" hits at the root of sin wherever found, we will not proclaim a whole gospel overseas. Rather it will be a "Band-Aid" gospel. I think of a situation prevailing at the copper mines in what was then Northern Rhodesia. African men were brought without their families from their rural villages. They were literally packed together in flimsily constructed dormitories and fed inadequately by the profit-greedy mine owner, and they were ministered to by missionaries. These men developed malnutrition, tuberculosis and venereal disease. The first two problems were treated in mission hospitals. The latter problem was handled by the moral exhortation to repent. Sickness and sin — the usual ailments. But no one seemed to care that something needed to be done about the sin of greed on the part of the mine owner. Where does this type of blindness come from? Probably from our present-day evangelical western churches that are partial inheritors of the mid-nineteenth-century American revivalists and, even more, partial inheritors of the "all things" taught by Jesus Christ.

American urban crisis and missions? An opportunity to reassess whether we mean it when we talk of the "whole gospel."

Loosening the Cultural Ties

3. *The urban crisis challenges us to divest ourselves of a cultural gospel.*

Missionaries overseas have constantly been confronted with this pressure. In the nineteenth century, the gospel was closely identified with civilization. It was assumed that when one became a Christian he automatically put on clothes, took a new name, ceased paying respect to local leaders, sang with a western style major-minor key, became "clean" and sat on chairs in church services. But more important, ideals and practices associated with Christianity in our setting were given to other peoples in the name of the gospel. These included democratic procedures, individualism, free choice, competition, efficiency, equality, romantic love, middle-class concepts of effort, optimism and success, and businesslike legal relationships.

Jesus Christ was remade into the image of the domineering, condescending, "oh-so-nicely civilized" white American/European. The possibility that the Spirit of God could produce Christians who would ardently prefer their own cultural values to ours was not a very live option.

The nature of this fallacy has been seen in this century, and missionaries have been given broader training in cultural and social anthropology. Often, however, the basic philosophy has been wrong. The concept has prevailed that we need to understand the culture of other people in order to win them to Christ, but when they are really saved, they will change and become more like us. We still are ill-pre-

pared to believe that many, if not most, aspects of culture are neutral and may be vehicles and embodiments of the message and person of Jesus Christ.

Missionaries still are happier if western music is used in church services; if sermons have the logic of Greek rhetoricians; if piano, accordion or pump organ are used instead of drum, guitar and reed instruments; if people pray quietly and reverently; if all types of nonsocial dancing are barred; if young people do not follow the advice of Christian parents in choosing a mate, but rather, "pray it through"; and if western-type 4-5 step approaches are used in personal work rather than less pressurized, less formalized procedures.

We have tended to absolutize the white Anglo-Saxon, middle-class Protestant way as the right way. Our Bibles are read in this light, and we do our work with this perspective. To conceive that Christ could identify with any society on any other level is difficult for us. It might be possible, we concede, for poor heathen peoples in other lands. But the "nitty gritty" of the process bothers us. And then eventually, they will be like us anyway!

One of the values of the urban crisis comes precisely at this point. We are forced to see within our own society that the gospel may have many valid cultural expressions. Spanish-surname, Puerto Rican, and black people can trust Christ and maintain their own identity and cultural values. And precisely because they are different, they must be welcomed into our fellowships. The body of Christ must be an inclusive fellowship representing all social and racial groups. Unity of heart and mind in worshiping and serving Christ are demanded — not lifeless uniformity and conformity. We understand this necessity to some degree for the overseas church. This is at a safe distance. It does not threaten us. Now we are beginning to sense it for our many American subcultures such as students, blue and white collar classes and racial minorities. As the American churches really become inclusive, the best possible seedbed will be afforded for the next generation of our missionary volunteers.

Exposing Racism

4. *The urban crisis has focused as never before on a dominant American sin — even a Christian sin — of "white racism."*

This unique type of American white supremacy compared with local nonwhite minorities is a part of our national heritage. It really is not our American dilemma — a departure from some earlier dream. We as a nation have never really believed that all men are created equal. This fact must be recognized and repented of if we are to fulfill the ministry God has for us in the American urban crisis or on overseas mission fields.

Race and missions have never been far separated. Foreign missions itself is a concern for other races. The evangelistic message has been preached worldwide. Concrete love has been demonstrated through medicine, welfare, and vocational schools.

But, unfortunately, there is the negative side. Early in the nineteenth century Africa was suggested as a potential mission field. But some Christian groups rejected this out-

right as not pleasing to God who had put a curse on the black man. American mission boards have not been eager to appoint nonwhite missionaries for overseas service. Inter-marriage between evangelical missionaries and nationals has more often than not meant the resignation by the missionary from his mission.

Evangelical missionaries have often gone forth to serve in Asia and Africa from churches that practice segregation. Frequently they were trained in segregated schools where they were taught that the black man, under God's curse, was an inferior person, or even worse, a type of nonperson. Evangelical black leaders have little good to say about many of our well-known evangelical schools.

Sometimes this "racist" emphasis has been expressed overtly on the field. Some missionaries make it the rule that all Africans come to the back door, or do not shake hands with "natives" if there are any whites around, or object to having them in for tea or for a meal.

Unfortunately, this heritage of personal racism may take forms for us which are more subtle and less easily identified. A noted anthropologist suggests three manifestations of white racism on the mission field. (1) A rather superior attitude toward national peoples, with the suggestion that in more primitive contexts they have "the mentality of a child." (2) A paternalistic attitude of pity and often condescension, driving us to speak to people rather than sharing with them. We do things for people rather than working with them. (3) A lack of real enthusiasm for authority and leadership to be left in the hands of national Christians. We often betray our position by the phrase "giving them authority," "our school," "our converts" and "our church." This terminology reveals this colonialistic mentality which comes from subconscious racial prejudice.

So What Do We Do?

The solution to our white racist attitudes must begin in our homes. Family devotions should stimulate Christian attitudes and biblical insights about race. Right examples in conversation will reflect the highest respect for other races. Action that breaks down racial barriers in our neighborhood and community will confirm our Christian convictions to our children.

Responsible biblical preaching will deal with this problem with candor and grace. Our churches will not only welcome those of other races, but seek them out. We will partake in Christ's mission and stop fleeing our responsibility. Our Christian education program must help us to understand God's Word and instruct us as well on how we (not merely the non-Christians) have failed to implement our Christian ideals in confronting race and other closely related aspects of the urban problem.

Increasingly the world is becoming one big city. By the year 2000 over 2.6 billion people will live in communities over 100,000. Problems haunting us in America now will spread everywhere with frightful acceleration.

As we learn our lessons now in dealing with these problems, light will be given for present and future strategies to fulfill the Great Commission of our Savior. □

Vietnams In the U.S.

By Paul Leatherman

After spending two years in Vietnam there is no forgetting the war nor escaping the real part the United States takes in it. I saw homes destroyed, whole villages wiped out, people burned from napalm and children made orphans. I saw thousands of refugees full of despair because they had been torn away from their soil. They found life no longer worth living, and the prospect of death away from the graves of their ancestors brought only greater fear. The machinery of war and the honor of the United States had much greater worth than the aspirations and the very lives of thousands of Vietnamese.

We saw them as fellow human beings — God's creation. They were our friends. We shared their joys and sorrows and hatreds. But now it was war, and in this game they counted for nothing.

From the shock of Vietnam I have returned to the United States and have been quickly immersed in the problems confronting the poor and minorities of this great land. In horror I see that the privileged in the United States are largely responsible for tremendous sufferings and injustices. I would like to point out a few of the similarities of plight between the minorities here and the people in Vietnam. I call these Vietnams in the U.S.

The feudal system has been the traditional structure of Vietnamese life for many centuries. The land has been and even today is owned by wealthy individuals. By using pressure in collecting heavy fees these absentee landlords are able to keep the peasants in lifelong debt and subjection.

Look now at the ghettos in our own cities both large and small. Who owns the houses and apartments? Who is it that collects the highest possible rent while giving as little service as possible? The problems of absentee ownership with the rich collecting heavy toll from the poor is practically the same. In Appalachia it is the big steel company or coal company that have the wealth and the tenants on the land are virtually starving.

The history of Vietnam shows that in the midst of terror and famine, starving peasants demonstrated and even attacked landowners. The Vietnamese peasants rose up against the French demanding ownership of land and share in the wealth and even talked about a new social order.

Over 100 years ago the slaves in the U.S. were freed only to find themselves in many cases worse off. The white man always managed to keep "niggers" in their place. The Man

kept the title to all the land and would allow the black man to live only in certain parts of the city with opportunity to work only at jobs which were below the dignity of the whites.

The French effort to regain colonial power in Vietnam was translated to the world as an effort to defeat communism. "The Communist Adversary" was soon said to be not only Vietnam but also China. Then, attributing to China the intention of conquering Vietnam and the rest of Southeast Asia, the French insisted that the fight against the Vietnamese peasants was the best means of combating China. With this argument the U.S. entered the war alongside the French against the poor Vietnamese peasants. Eventually we sent in half a million soldiers and dropped over 50 percent more bombs on this small land than were ever dropped by both sides during all of World War II.

In the U.S., first there were boycotts, marches, and all sorts of nonviolent demonstrations. But still the schools remained segregated, housing limited, jobs denied, and whole people treated as subhuman. Then the cities exploded — Watts, Detroit, Cleveland, Newark, York, Pa., and many more. White America responded in a way it had consistently responded through its history by bringing in tanks and guns and National Guards and police with the cry of law and order. Black Power is evil! Do these people want everything at once? Can't they be patient?

The U.S. is now involved in the Vietnam war which few people like. "But after all," many say, "we have to stop the communists or soon we'll be fighting them in California."

"These blacks just want to move into our towns so they can marry our daughters and you know that isn't God's will!"

We wonder why the peasants don't support the South Vietnamese government. Why is the South Vietnamese apparently such a poor soldier? We need only to look superficially to see that the rulers are much more concerned about lining their own pockets than improving the lot of their people.

Why do the inner-city poor seem to fight every effort to improve the city? Their houses are substandard anyway so they should be happy to move. The city would even pay them a few hundred dollars more than their house is worth. Can't they see that the new highways and hotels and businesses will make it easier for the suburbanite to get into the city and in this way the city can prosper? Why don't they work as we do?

I saw thousands of Vietnamese refugees forcibly driven

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away from their homes and the graves of their ancestors. They were clustered together in refugee camps with their means of living removed. They were forced to depend on the government or relief agencies for food distribution to remain alive.

The modern city rises out of the dust of destroyed ghettos, with transplanted persons moved into high-rise slums away from friends and family to subsist on food stamps and public assistance.

The poor and common people in Vietnam are conscripted to fight on both sides of the conflict there. By one way or another the rich can buy their way out of the army and do not need to sacrifice their lives.

Here in the States if one has sufficient funds he can complete college and maybe graduate school. In the process he may avoid the draft entirely. If not, he will certainly be assured of a position which will keep him far from the fighting front.

To protect its own interests, the U.S. has launched a massive pacification program to win the loyalty of the Vietnamese peasants. Hopefully a few schools, a new water system, and even a church will drown from the peasants' memory the death, the destruction, the breakup of moral values, the tearing apart of the family, and the turning of a whole generation of children into beggars. After many years of war the South Vietnamese don't seem to be doing their share of the fighting. Can't they see this is all for their own good?

We are also trying to pacify the minorities and poor in the U.S. with food stamps, welfare payments, and, in a few cases, new homes and schools. Yet we refuse welfare payments where the head of the family is an able-bodied male. Since the income of the father is insufficient to support the family, he is forced to leave the family so they can get welfare payments and on this basis survive. We give all these food stamps and assistance to the poor while making sure that they stay in their place and all the while considering them far inferior to us. But they don't seem to appreciate all that we do for them.

If ten years ago we would have come to the aid of the Vietnamese peasant so that he could have realized some of his aspirations, instead of forcing him to remain in virtual servitude, we might have spent only a fraction of the amount of money which this war has cost and saved up to 750,000 lives. In addition, there will be tremendous rebuilding costs, and the rehabilitation of a whole generation of people who have known nothing but war.

We now face the same choice in our own land. If we will move drastically to reverse the trends which make the rich richer and the poor poorer, there may yet be hope. The Bureau of Budgets has already estimated that for every \$1.00 we save by failing to eliminate hunger and malnutrition, it costs our nation \$3.30. In this nation we never have considered all men to be equal. We have always had our "niggers and white trash." The time is short. The poor and downtrodden will rise up. It is time that the church should identify with the poor. This was the stance of Christ. He was a friend of the poor and needy.

At the recent Congress on Evangelism, race, poverty, and

Vietnam were identified as the greatest problems facing the church today. The call to Christians is to be involved in a personal way in alleviating the hurts and inequities in their own communities and speaking forcefully about the injustices of the world. ☐

Missions Today

Is This Trip Really Necessary?

By H. Ernest Bennett

"Your coming to be here with us has given us new vision and renewed commitment to meet our problems. You folks at home cannot understand adequately our need for an opportunity to share personal needs, to discuss our program plans, to help evaluate our work, and to simply worship together."

This brief expression of thanks is only a sample of the many factors that *press* mission program administrators to travel to fields overseas and to program locations here at home. I use the word *press* intentionally because most of our mission administrators prefer not to be away from their families and from their desks that pile up with work while they are away.

But we have seen so often the value of getting "to the field." Many times a field visit will help in changing a program, in making more effective use of funds, and in helping a missionary or VS-er serve better. We know it costs money and it takes time to administer effectively.

A simple review of Jesus' ministry and the Apostle Paul's work shows the importance of on-the-spot confrontation and witnessing. I see the mission and service administrator not as a technical machine, but as a living, witnessing, mission worker along with the total staff of missionaries and service workers. He must inspire others to serve; he must understand all of the problems and the program; he must be a servant to those who are sent out by the church; and must be ready to help others in their decision-making by sharing broader perspective and objective points of view. Many times this means being there in the midst of the problem and struggling together to find the leading of the Spirit of God.

As the world about us becomes smaller and more complex, and as program decisions have broader implication for our churches here at home as well as overseas, I believe we must maintain an effective, personal contact between our workers. This will also be true among our brethren from overseas churches coming for fellowship with us in addition to our going to share and worship with them.

We can be most thankful that modern transportation and forms of communication enable our Mennonite brotherhood to become "one church" worldwide. ☐

God's Chosen People

One finds it to be a very agreeable experience to be chosen by some important person as a recipient of his favors. To be chosen by God Himself is the highest honor and greatest favor and blessing that is possible for anyone.

When a man chooses a bride he chooses the one who responds favorably to his proposal. Any young woman who says no to his proposal, though she may be his "apparent" first choice, never becomes his chosen one. God's chosen people are those who accept Him and His Son Jesus Christ as Savior and Lord. Jesus showed in His parables of the wedding feast (Mt. 22:1-14), and the great supper (Lk. 14: 16-24), that the ones chosen to receive invitations did not respond to the invitations, and so were rejected. The respective hosts declared, "they which were bidden were not worthy," and "none of those men which were bidden shall taste of my supper," and "many are called, but few are chosen."

God chose Israel on the condition that they would obey Him and keep His covenant. Exodus 19:5: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine." But eventually they rejected Him and failed to obey Him or keep His covenant, the condition upon which their being His people depended. So the Bible quotes God as saying in Jeremiah 31:32: ". . . my covenant they brake. . . ." And in Hebrews 8:8, 9: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Here the writer of Hebrews is quoting what God had said centuries before through the prophet, Jeremiah 31:31, 32.

By Amos W. Weaver

Believers Chosen

To the Christian believer the Bible says, Ephesians 1:4, 5: "Before the world was made, God had already chosen us to be his in Christ, so that we would be holy and without fault before him. Because of his love, God had already decided that through Jesus Christ he would bring us to himself as his sons — this was his pleasure and purpose" (*Good News for Modern Man*). In 1 Peter 1:1-4a we read, "From Peter, apostle of Jesus Christ — to God's chosen people who live as refugees scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia. You were chosen as a result of God the Father's own purpose, to be made a holy people, by his Spirit, and to obey Jesus Christ and be made clean by his blood. May grace and peace be yours in full measure. Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy, he gave us new life by raising Jesus Christ from the dead. This fills us with a living hope, and so we look forward to possess the rich blessings that God keeps for his people." *Ibid.* Also in chapter 2 of the same epistle, vv. 9, 10, he writes, "But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light. At one time you were not God's people, but now you are his people; at one time you did not know God's mercy, but now you have received his mercy." *Ibid.*

Peter's ministry was chiefly among the Jewish people, and Paul's chiefly among the Gentiles, but neither were so exclusively. Peter in his epistles is reassuring those Jews who believe in Christ that they are truly God's chosen people. Paul in his epistles assures the believing Gentiles that they are accepted as one with the Jewish believers as God's chosen people too. He points out in Ephesians 1 how God had chosen them all in Christ even before the world was made, before there was any Israel, or Abraham. In Christ there is neither Jew nor Greek.

The new covenant, the gospel, was first taken to the Jews; Peter at Pentecost, and afterwards, and Paul on his missionary tours. In line with this Paul asserts in Romans 1:16 that the gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The Seed of Abraham

In Galatians 3 Paul emphasizes the fact that God's covenant with His people was first made with Abraham on the basis of his faith, long before the law, or the nation of Israel. And that those who are of faith are the children of Abraham, and not those who are of his bloodline.

Amos W. Weaver, Ronks, Pa., is minister of the Paradise Mennonite Church.

When the Jews came to John's baptism he did not see them as Abraham's children at all. He called them a generation of vipers, as descendants of the serpent, Satan. The bloodline he showed to be perfectly meaningless by telling them God could raise up children to Abraham from the stones lying there on the ground. In John 6:63 Jesus said, "the flesh profiteth nothing." Nothing certainly is *nothing*. The flesh and blood of the best human is only dust and ashes.

In John 8:39-44 Jesus said to the Jews who rejected Him, but claimed Abraham as their father, "If ye were Abraham's children, ye would do the works of Abraham . . . Ye do the deeds of your father . . . Ye are of your father the devil, and the lusts of your father ye will do." So, like John, Jesus says the unbelieving Jews are not Abraham's children but children of the devil. Every Christ-rejecting Jew, just as every other Christ-rejecting unbeliever, is a child of the wicked one, not a child of the kingdom. In no way, shape or form are they God's chosen people. God of course has chosen to save all men everywhere who believe in Christ. God wants all Jews to be saved just as He wants all other people to be saved. 2 Peter 3:9: "[He is] not willing that any should perish, but that all should come to repentance."

Paul could boast of a pure Hebrew bloodline, as well as the highest rating as an orthodox, blameless Jew but declared it all to be absolutely worthless, of no value at all. Galatians 1:13, 14 and Philippians 3:4-8. To the Thessalonians, 2:13, Paul says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." God has not chosen those who do not believe the truth, or in Christ who is *the truth*.

Promises to National Israel

But what about all the promises of God to restore Israel to his own land where they will rebuild the temple, the temple worship, and the city of Jerusalem and the nation? The Old Testament prophets did very emphatically foretell of such a time to come. But all such prophecies that were given before the Jews' return under Zerubbabel in 536 BC, the rebuilding of the temple in 516 BC, the return under Ezra in 457 BC, and rebuilding of the city walls in 445 BC, are, to say the least, suspect as having their fulfillment then in concrete fact, in symbol, and in imagery in that return.

One also suspects that some of God's promises went unfulfilled by the Jews' own default through their unbelief, lassitude, and indifference as Haggai records it in Haggai 1:3-12. By dint of hard work and strong language he prodded them to action until they finally completed the temple building they had begun. If any of those prophecies were intended to be projected beyond that impending return to the land one would surely expect to read of some such prophecies in the Bible written after the events related to that return of 536 BC to 445 BC. This would include the Book of Malachi in the Old Testament and all of the New Testament.

But we search these postexilic Scriptures in vain for a single mention or reference to another such return and rebuilding of a Jewish nation as God's people. Neither Malachi, John the Baptist, Jesus, nor any of His apostles says a word about or shows any interest in such a regathering to the land

in any of their writings. Their silence is most eloquent.

In their pre-Pentecost bewilderment, in Acts 1, the apostles showed they still held some of the ideas of the Jewish error of their day that their Messiah was to be an earthly ruler, when they asked Jesus if He was then about to restore the kingdom to Israel. This shows they not only had no inkling of a regathering of Israel to the land at a later date, they were also ignorant of Israel's imminent flight and dispersion from the land again.

Jewish Unbelief

That the Jews of our day are attempting, and will attempt in the future, to rebuild a national Israel, with a temple and reestablish their Jewish religion, is to be expected. After national Israel refused to believe and obey God when He bade them enter Canaan, God was greatly displeased and told them they now would never enter the land He had promised them. They would all die in the wilderness over the next forty years. Then they were sorry and decided they would go up against the people of Canaan after all. But they went on their own, God was no longer with them, and they miserably failed. God had forsaken them. Numbers 14. They were like Samson, who was a perfect type of national Israel, whom the Lord forsook when he broke his covenant relationship by disobedience. He knew not that his strength had left him and he attempted to continue as God's man but could not and was taken captive by his enemies.

Jesus so eloquently reveals this Jewish human trait of rejecting God's plans for them until it is too late. In Luke 19:42-44, when Jesus wept over Jerusalem and foretold its desolation, He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."

But the door of salvation is open to all Jews, on an individual basis, as it is to every other person in the world, to accept Christ as Savior and receive the gift of eternal life. Then they too will be God's chosen people, and heirs according to the promise. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). □

Big Talk, Little Light

Talk may not be as powerful as we think. A physicist explains that if all seven million residents of New York City were to speak at one time, the total energy generated would be just about enough to light a 60-watt lamp.

. . .

The small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks. Likewise, the wise use of spare moments contributes not a little to the building up in good proportions a man's mind. — E. Paxton Hood.

Sister Annie Is Sick

By Simon Schrock

Sister Annie is sick. She deserves a card shower. We load her room with cards. One by one we crowd her bedside to visit her. We tell her we care. We show love and concern. We lay our hand on her and pray for her well-being. Her name is mentioned at Wednesday night prayer meeting. And one by one prayers go to God for Sister Annie.

Sister Annie — yes — we visited her. We eased our conscience and told ourselves we kept Jesus' teaching to "have done it to the least of these." Now Jesus can't tell us, "I was sick and ye visited me not," because almost the entire brotherhood visited her. Our mind is soothed now and we imagine we can hear Jesus call our name and say, "Come, ye blessed of my Father, inherit the kingdom." We may even pride ourselves a bit with our easily earned ticket to the kingdom.

After all Sister Annie has it coming to her. She sends cards to people who are sick. Remember the card she sent mother? Really she is a fine person and we should share in her hour of illness.

She receives our reward for her goodness. She receives a spiritual blessing and has a taste of heaven with our visit. Our good deeds help her regain physical health sooner — because others care. Her faith and hope is renewed.

This is all good. Anything less than love and care for Sister Annie would be sinful. And surely we must remember that God teaches us to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). It is good that we give our loving attention to Sister Annie.

But why let it stop there? Why not give Mr. Jones a visit? Mr. Jones is not a Christian and living for the Lord. He doesn't come to our church. We have seen him only several times in the last month. Our meeting him was only casual. Now he is sick. Why not drop by to see him? Make a special effort to let him know you care. You should care — because Jesus cares. You don't have to preach — just share and care. Share in his cares. Then share a testimony of what God means to you. Maybe he would be glad if you reached him your hand while you prayed to God on his behalf. And then he just may want to explore and discover faith in God — faith like yours. But I guess he won't have the opportunity, because we won't go to his bedside.

Sick Mr. Jones. Who will care? His mail will not bring him cards to cover his wall. There will be no waiting line to visit

him. No one to cheer his slowly breaking heart. No one to surround his bed with prayers. No one to assure him that "we are all praying for you." So there he is, on a bed of sickness, sorrow, and pain. And we leave him with no help slowly dying for hell to receive.

Could it be neighbor Betty Jane that is sick? She is young and lived wickedly. She is a midnight show girl. Now she is sick — but who will care? We comfort ourselves by the old standby thought that she has it coming to her. She asked for it, so why should I show up? What will the people think if I walk in to such a harlot? Let her companions help her in her trouble. Betty Jane sick? Yes — sick, in distress, and it may be that she is in search for an answer to life. She may be hungry for meaning and fulfillment for her own life. She may be in search, but who will let her know we care?

The people who lost their son really aren't your friends. It was a bitter experience for them. But they didn't respond to your hour of sorrow, so why should I show up at their house? I'd look out of place. Since they are the oddball family on the street and no one really cares for them, what would the rest of the neighbors think if I stuck myself out like that? And furthermore, there is a bit of tension between us anyway.

Think again. Isn't this the very spot where Jesus wants us to serve? We join in response to those who receive a hundred and some greetings from our church. Shouldn't we respond in true compassion to the man who will not hear from the hundred and some from our church? Here is your opportunity to share the burden, care for him, show true sympathy and heartfelt concern. And most of all share your faith in the all-sufficient grace of Jesus. He may see in a new way what you meant when you quoted 2 Cor. 12:9, "My grace is sufficient for thee."

How about staying in touch with the family whose son is in very critical condition from an auto accident? Give them a call. Ask in a caring way about the son. Give your number to call for help if needed. Assure the family of your prayers. Send some appropriate mail. The son may be swinging between life and death and he may be swinging between faith and a nervous breakdown. Can you help?

What blessing do we receive in visiting only those who visit us? Praying for those who pray for us? Caring for only those who care for us? Calling only those who call us?

Simon Schrock is from Fairfax, Va.

There is friendship and fellowship in visiting those who visit us. But is that enough? Hardly, for a Christian. Here is what Jesus taught. "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so" (Mt. 5:46, 47)? So there we have it, if we limit our sharing and caring to ourselves, we are no better than the hypocrite we talk about in our Sunday school. We talk about that man somewhere else who doesn't care for others. He lives for himself, but we may be just as guilty as he. If we love, visit, pray for, care for, greet, call, and listen only towards those who do it unto us, what reward have we? do not even the ungodly do the same?

The real blessings of visiting, sharing, listening, and under-

standing comes from giving of yourself to those who are not expecting it from you. The rich blessings come from serving those who serve not.

Why not visit the sick who aren't in your own circle? Call the family who lost a son or father in war. Show love—Christ's kind of love. A love the Holy Spirit can use to show a man the way to peace, life, and faith. A love that is unexpected. A love that opens the door to his heart.

This is not a plea to stop being good to Sister Annie. Never neglect a good thing you already do, to do another task. It is a plea to keep visiting the brethren and add to your virtue a visit to those not of the faith.

Is Sister Annie sick? Then visit her. It is our duty. But don't forget Mr. Jones and harlot Betty Jane—that is our duty too. □

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Preaching in American History by DeWitte Holland, ed. Abingdon. 1969. 436 pp. \$8.95.

This book concerns itself with selected issues in the American pulpit from 1630 to 1967. It describes the message, issues, and impact of American preaching as it interacts with history and as it shapes church and society. The issues covered include social problems such as slavery, war, peace, race relations, and theological problems such as the new birth, experiential religion, neoorthodoxy fundamentalist modernist controversy, radical right, and church-state separation.

This book exposes the interrelationship between the course of American history and the events of the American pulpit and reveals the place of the American pulpit in the dynamic interaction of opposing forces. It is an excellent resource to students and preachers concerning the issues approach to preaching. —LeRoy Kennel.

When You Pray by Harold Lindsell. Tyndale House. 1969. 182 pp. \$3.95.

The editor of *Christianity Today* has, in this book, given us a practical and helpful treatment of a vital phase of Christian experience. The author states his purpose in his introductory chapter. "... the purpose of this book is to throw some light on the dark places of prayer. I would like to share certain insights with those who have a lively concern for this accepted but often neglected aspect of the Christian life. It is not my purpose to write an apologetic for prayer to silence the guns of the skeptics. I commence with the fact of prayer. I will not try to convince the reader that he ought to pray. If he needs that kind of exhortation he should look for it elsewhere."

The chapter titles are: Presuppositions About Prayer, Kinds of Prayer, The Laws Governing Prayer, Problems in Prayer, Hindrances to Prayer, The Power of Prayer, Illustrations of Answered Prayer. The chapter on Problems in Prayer is especially pertinent and helpful, in which Dr. Lindsell discusses the various reasons for unanswered prayer. This book is one of the best treatments of the doctrine of prayer that I have seen for some time. A fine selection for the church library. —Earl R. Delp.

Three-Fifths of a Man by Floyd McKissick. The Macmillan Company. 1969. 223 pp. \$4.95.

The title of this book was taken from a statement in Article 1, Section 2, of the Constitution of the United States which says that free persons shall be counted by number excluding Indians not taxed, "and counting three-fifths of all other persons" meaning of course slaves. This was later altered by Amendments XIII and XIV.

Writing from the perspective of a lawyer the author describes the milieu created by the white man in which the Afro-American has had to live and in which he has struggled against the reluctance of the white man to grant to him the rights and privileges of a human being. It is a sad and depressing story. Progress has been made in the treatment of blacks by whites but it has never been voluntary. The white man always wants the marches, protests, and violence to stop, and will make promises to get them stopped only to go back on the promises as soon as the action stops, hoping things will return to normal. The black person either loses hope, gives up in despair or turns to militancy.

The theme of the author is that we really

need no more civil rights provisions than those already in the Declaration of Independence and in the Constitution with its amendments. These he has given in the appendix.

This will be a valuable book for the church library. It warns also of a national blood bath if progress is not made speedily in allowing a man to be a real man, regardless of color. —Nelson E. Kauffman.

Sourcebook for Mothers by Eleanor Doan. Zondervan. 278 pp. \$5.95.

This book might better be titled, *A Sourcebook About Mothers*. It contains poems, readings, toasts, devotional thoughts, plays, dialogues, etc., all about mother. The authors of these writings include Billy Graham, Lincoln, Longfellow, Amos R. Wells, Henry Ward Beecher, Susanna Wesley, Shelley, Carl Sandburg, plus a host of others including the inevitable Unknown. Not only are all phases of motherhood touched upon but there are sections on Children, Boys, Daughters, Mothers-in-law, and Fathers to name a few.

It would seem that one could scarcely plan a program honoring mother without the aid of this book. It would provide many inspirations for sermons on motherhood or any topic dealing with mother. The book can be used for inspirational reading as well as for reference. It is probably one of the most complete collections on mother that has been published. An excellent addition to the church library. —Jocelyne Meyer.

Prayer and the Living Christ by Flora Slosson Wuellner. Abingdon. 1969. 144 pp. \$3.00.

At the very heart of real prayer is the living Christ! So claims this homemaker-

writer who also moves in theological circles. She sets out to convince her readers of this by discussing in the first half of the book *The Foundations of Prayer* followed by *The Practice of Christian Prayer*. Quite often she seems to be speaking directly to persons of the liberal Protestant approach, with which she had found disillusionment in her own life. Prayer cannot be excused as a mere psychological phenomenon; it is a living relationship with a living Christ.

Prayer is not a rigid, disciplined act, although it takes determination to allow it to be the vital force it is. It is release and relaxation. Prayer is not the last thing we must do; it is the most effective work we do. "Prayer through the living Christ is our main source of strength and action," declares Mrs. Wuellner.

As a book *about* prayer, this is refreshing. It is written from both a practical and a theological viewpoint. But it always brings the reader back to Christ Himself, without whom prayer has no use or meaning at all. — Sylvia Jantz.

Pacifism in the United States by Peter Brock. Princeton University Press. 1968. xii plus 1005 pp. \$18.50.

Here is a deeply documented treatment of this theme from the colonization of America to World War I. Without letting his treatment be skewed by his own commitment, the author understands his material empathetically. The varieties of emphasis and shading which distinguish the three peace churches and the nondenominational pacifists are carefully delineated.

One of the significant sections is the narrative of the Quaker experiment in colonial government (drawing extensively from the studies of G. F. Hershberger). This experience is often appealed to as demonstrating a radical dichotomy between nonresistance and political activity. As Brock shows, it proves no such thing. Quakers could not continue to govern Pennsylvania according to their consciences because they were ultimately outvoted, because they were subject to royal charters over which they had no control, and because the Quakers active in government were not of deep pacifist conviction; not because of any intrinsic irrelevance of nonresistance to the common life.

In every major period a chapter is devoted to Mennonites and Brethren. Brock here brings together more material, in more adequate analysis, than has yet been done by any Mennonite author. Careful study of these sections throws much light on contemporary Mennonite problems of self-understanding. John F. Funk and John S. Coffman in their renewal of peace awareness during and following the Civil War give the lie to those who assume that Mennonite nonresistance was always until recently unmixed with borrowings from Quakerism or nonsectarian pacifism. All

three peace churches (except for the earliest Quakers) are burdened with a legalist, nonmissionary conception of their rejection of war and violence, but (as distinct from today) they found the clarity and stamina for a costly nonconformity.

This book is not too expensive when considered a reference book. It says more per dollar and per page than most books at a quarter the price. — John H. Yoder.

Never Underestimate the Little Woman by Clarissa Start. Drawings by Betty Wind. Concordia. 1969. 256 pp. \$4.95.

With a twinkle in her eye, one of the little women tells us how it is. There is no whining and pining for the days of yore when that "ideal" (?) woman mothered and grandmothered the generations past! Instead, the woman of today is pictured as still baking bread, braiding rugs, and making quilts, but doing infinitely more. She chauffeurs, referees, teaches, writes, volunteers for community work, paints, and trains animals. Lest there be some unbelievers, let them read the book!

Mrs. Start, now a widow, has had neighborly chats with women in her *St. Louis Post-Dispatch* column for more than twelve years. Because she is an American woman-housewife, worker-mother-volunteer, she knows the joys and dilemmas of the little woman. Who can help laughing with her at life's foibles and tangles? Don't take yourself too seriously, she says indirectly.

Behind the humor which makes this book so appealing, the reader can sense a standing on solid ground which brings meaning and solidarity to the family and the individual woman.

The drawings add flavor. — Sylvia Jantz.

I Remember, I Remember by Layona Glenn with Charlotte Hale Smith. Fleming H. Revell Co. 1969. 158 pp. \$3.95.

Miss Glenn, a spry and witty lady of 103 years, writes her memoirs of a useful, adventuresome life. She was born near Atlanta, Georgia, and now lives in a retirement center at Emory University in Atlanta. She remembers interesting details of her early life on a southern plantation, teaching in a one-room schoolhouse, preparation for missionary work in Brazil and the 35 years she spent there under the Methodist Church. While home on an extended furlough during World War I she was given a translating assignment in New York City and helped break up a spy ring through her knowledge of blueprints learned as a girl. She founded the first Methodist women's college and other schools in Brazil.

Miss Glenn received a physical fitness citation on her 100th birthday, was received by President Johnson at the White House, and also made a visit back to Brazil that year. Now retired, she writes a column for four local newspapers.

This book is lively, witty, and refreshing.

Miss Glenn could be a stubborn woman at times, but she is certainly dedicated and warmhearted. — Evelyn Bauer.

The Problem of Nationalism in Church-State Relationships, by James E. Wood, Jr. Herald Press. 1969. 31 pp. 50 cents (paper).

Nationalism is perhaps the most perverse of modern idolatries. There are over 125 separate nationalisms. Each is idolatrous in itself but like Baal of old each is subversive of other societal institutions. No institution or faith is as susceptible or has succumbed as often as has the church and Christianity.

James Wood has written a perceptive account of what nationalism is and its development in history. Very briefly he suggests the "problem." The problem is twofold. First, "nationalism is a denial of the universalism of the Christian gospel. . . ." Second, the problem is the negation of the gospel by a "wedding of religion to nationalism" which may be "the most important problem confronting the churches in American public life today. . . ."

This is a good short introduction. What we now need is a major account showing how in the age of the cold war American religion has become a major ingredient of both fortress America and Pax Americana. Those of us who are critical of these stances in foreign policy may become quite uncomfortable in seeing the intimate relationship of faith and foreign policy. But then judgment does begin in the household of faith itself. — John A. Lapp.

The Schizophrenic Church, by Lee Russell Galloway. Westminster Press. 1969. 192 pp. \$2.65 (paper).

What happens when the church is asked to get involved? Do rank and file church members have the courage to allow their workers a free hand? What part do clergymen play in guiding the parish to social relevance? Can these inhibited Christians be of any help to the black community?

This revealing book is a careful study of what happened when six congregational churches were asked to fund a social action program in community organization. As the Christian community divided into those who were against and those who were for the program, mistakes were committed on both sides. Perhaps the greatest lesson of all is one we know without testing; most western churches are completely immobilized by internal differences. When these are brought to the surface through confrontation, all creativity and most action is effectively brought to a standstill by our tendency to "divide and subside."

What happened in Oakland, Calif., was not unique. The lesson of the schizophrenic church is that we are not now ready to do our part in the urban crisis. We are not ready because we are not willing to trust our brothers who are on the scene to direct local action. — Vern Miller.

Items and Comments

For the first time in its history the Rockefeller-endowed Riverside Church in New York has revealed the amount of its financial assets. The balance sheet as of Dec. 31, 1968, showed endowment funds totaling \$23,994,000 and property having a replacement value of \$86,105,000.

The endowment includes not only "many gifts and bequests" from John D. Rockefeller, Jr., but also gifts from "many other generous members," according to church treasurer Warde B. Ogden.

The amounts stated for the endowment represent market value of the securities or other assets at the time they were given, Mr. Ogden said. In addition, "realized and unrealized net gains, accumulated to Dec. 31, 1968, amounted to \$13,700,000."

Military chaplains should be instructed to uphold officers and enlisted men who refuse to carry out orders which are "immoral," according to the Secretary for Chaplains of the United Church of Christ.

The Rev. Leon A. Dickinson "demanded" that such instruction be given in letters to the chaplaincies of the Army, Navy, and Air Force.

He referred to the alleged massacre at Song My as dramatizing "the gravity of the war and the extreme stress and intense demand for high responsibility by youthful officers in the field."

In a moving, heartfelt prayer, Pope Paul VI recited a litany of horrors for which man is responsible — nuclear-arms buildup, class hatred, racial exclusiveness, self-satisfied individualism, wars, slaughter, devastation — and cried out, "Lord, it is true! We are not on the right path!"

The pontiff uttered his prayer at the Church of Jesus, a 16th-century parish shrine, where he celebrated Mass on Jan. 1, the "World Day of Peace."

"Lord," he said, "our hands are still bloodstained from the last World Wars, so that not all our people have yet been able to take each other's hands in friendship."

The Pope noted that man now possesses "instruments of death" which "in a single instant could set the world ablaze and perhaps even destroy mankind."

Senate hearings to determine whether users of birth control pills are being adequately informed concerning the pill's potential health hazards began Jan. 14.

The open hearings were conducted by the Monopoly Subcommittee of the Senate Small

Business Committee, of which Sen. Gaylord Nelson, Wisconsin Democrat, is chairman.

"It is important," Sen. Nelson said, "that women be informed about all aspects of the use of the pill so that they are able to make an intelligent, personal decision about their use."

Sen. Nelson said the package insert, which the pharmaceutical companies are required by law to send with their shipments to druggists, warn of "skin blotches, liver damage, mental depression, jaundice, breakthrough bleeding, loss of sex drive, and a very large number of other serious adverse reactions" associated with use of the pill.

Among the many public school teachers who are developing significant courses or units on religion or the Bible, two have recently made available extensive course outlines and teacher aids.

"Man's Religious Experience" (A social studies course) \$1.00. Mr. David L. Bender, 500 Greenhaven Road, Anoka, Minn. 55303.

"The Bible as Literature" (An English course) free. Mr. James Muldoon, Corvallis High School, Corvallis, Ore. 97330.

"The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible — and this is what the young people, even the militants, are trying to tell us," Dr. George Wald said during a two-day symposium on Science and the Social Imperatives.

Dr. Wald, Nobel prizewinner, Higgins Professor of Biology at Harvard, teacher, and humanist, received tremendous applause from the academicians gathered at Southern Colorado State College.

"Nuclear holocaust," Dr. Wald declared, "can only be averted by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest, non-academic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for — and probably within the next 10 years."

An orderly throng of young Christians nearly 5,000 strong marched down Hollywood Boulevard under a banner proclaiming, "Jesus Christ Is Coming Again."

The event on Dec. 14, resembled earlier and smaller marches by students of Chinese for Christ in Los Angeles.

The most recent parade saw many youth

with placards reading, "Jesus Set Us Free," "Merry Christmas: God's Gift Is Christ!" and "Traveling with Christ Is the Perfect Trip," plus a multitude of others.

The Rev. Don Williams, minister to college students at Hollywood Presbyterian Church, originated the idea. Word spread to other churches until some 30 congregations took part in the massive and orderly demonstration.

As usual, Miss Elizabeth Aageson attended a worship service in Immanuel Baptist Church in Portland, Me., on Sunday, Dec. 14 — her 100th birthday.

She taught in the church's Sunday school for 81 years, retiring last spring only because she suffered a shoulder fracture. She was believed to be the oldest Sunday school teacher in the nation.

A piano teacher most of her life, Miss Aageson still lives in the house in which she was born.

The Board of Selectmen in Holbrook, Mass., has been asked to order a huge "Christmas card" removed from a public park because it displays a Vietnam moratorium peace symbol.

The display was constructed by senior students of Holbrook High School.

Everett W. Walker of Holbrook petitioned the Selectmen for removal of the 8 x 8 foot painting, one of eight executed by the students, on the ground that the peace symbol is "political."

Robert Kindelan, high school art director, defended the students' display. "It is just a peace symbol," he said. "What," he added, "could be more appropriate for Christmas?"

It would be "gross hypocrisy" for churches to push such programs as the guaranteed annual income if they haven't taken the lead in transferring their own resources to the poor, Miss Jean Fairfax told the Friends of the World Council of Churches at their annual meeting.

"We need the aid of the churches in working for these programs," the World Council and NAACP official said, "but they must come with clean hands."

Recounting the history of civil rights reforms in the 1960's, she said that the focus of discussion has now changed from wider participation in the structures of society to control.

"We are hearing the voices of the take-over generation," Miss Fairfax said. "And some of us should be the move-over generation."

CHURCH NEWS

A Time to Build

Biafra is dead. But the tribal tensions which gave birth to Biafra are not dead. It will take some time before soldiers from both sides of the conflict can embrace each other. Biafra's surrender to Federal Nigeria on Monday, Jan. 12, 1970, opens the way for reconciliation. But for reconciliation to come about the victors must be generous and the defeated cooperative. It will be weeks before the world learns whether or not such human qualities can emerge from people who have been 30 months in open combat, and decades, if not centuries, wary of each other.

The struggle of the Eastern Nigerians, chiefly the Ibos, was against not only the Lagos government, but against the combined arsenals of Britain and the Soviet Union, and Egyptian bomber pilots. The Ibos had spirit, an ingenious ability to improvise, and tribal solidarity. With such resources they might have prolonged their struggle against the Federal government. But in the last months, they lacked weapons and food.

One of the most important paragraphs in the statement of surrender broadcast by Brig. Philip Effiong from Biafran-held territory reads: "Our people are now disillusioned, and those elements of the old government regime who have made negotiations and reconciliations impossible have voluntarily removed themselves from our midst."

Obviously it refers to General Ojukwu, top man in Biafra, who had fled the besieged remnant of the secessionist territory. With him out of the picture, it appears that the more realistic members of both the military and civilian communities moved quickly to end the war.

Things Fall Apart

At the time of its independence from Britain, Oct. 1, 1960, Nigeria was divided into three regions: North, East, and West, roughly corresponding to the areas in which the three largest tribes live: Hausa, Ibo, and Yoruba.

Tribal antagonisms began to harden soon after independence. Suspicion and fear grew among these three tribes, so much so that peoples of each region had greater loyalties to their regional governments than they did to the Federal government in Lagos, which was dominated by Muslim Northerners.

Six years after independence the Prime Minister was assassinated in a military

coup. The officer then to rise as supreme ruler was an Ibo. Within months the North looked upon the military coup as an Ibo coup, and directed their anger against Ibo civilians living in the North. More than 30,000 Ibos were killed and the surviving two million fled to their homelands in the Eastern Region. Another military coup brought Colonel Gowon to supreme command of Federal Nigeria. But military forces under Lieutenant Colonel Ojukwu, then Military Governor of the Eastern Region, remained faithful to him rather than to Federal Nigeria.

Six months later, in an attempt to break the Ibo power of the Eastern Region, Gowon attempted to carve Nigeria into 12 regions, with the East to be divided into three. Three days later, on May 30, 1967, the Eastern Region declared itself an independent state, to be called the Republic of Biafra, taking its name from the bight whose waters wash its shores.

A Time to Build

The Mennonite Central Committee recruited two nurses in September 1968 to join an interdenominational relief effort under CCN to civilian victims of the Nigeria/Biafra conflict. They worked in secessionist territory recaptured by the Federal Nigerian forces.

Susie Miller, assigned to the Enugu General Hospital, supervised a ward for victims of kwashiorkor, a disease resulting in swelling of arms and legs from the lack of nutrition. Barbara Souder joined Nigerian medical personnel in holding mobile clinics five days a week in the area surrounding Enugu.

January 1969 saw the creation of the Quaker-Mennonite Services, a jointly sponsored program by the American Friends Service Committee and the Mennonite Central Committee to work solely within Biafra. Returning the Dr. Wallace Shellenbergers and Martha Bender, RN, to the Abiriba Hospital was the first venture for the new Quaker-Mennonite Service. Dr. Linford Gehman joined the Shellenbergers within a month, taking over their medical and relief program upon their termination.

Gehman and Bender worked within Biafran-held territory until Friday, January 9, 1970, when they evacuated to Sao Tome, an island off the coast of Nigeria from which the emergency relief flights originated during the past two years. They were to return to the U.S. immediately.

During their year in Biafra, it was necessary for the Quaker-Mennonite Service team to move their medical facilities several times as the Federal Nigerian troops pressed upon the Biafran-held territory.

On Christmas Eve, Dec. 24, 1969, the team crossed the Imo River to Obizi. Christmas morning the bridge was blown up and Ihie, the village from which the QMS team last operated their clinics, fell to the Federal troops.

During the weeks following Christmas, leading to the Jan. 9 surrender, the Federal Nigerian troops continued their attacks against the wearied, defeated Biafran defenses. Gehman and Bender evacuated only when it was obvious that the collapse of Biafra was imminent.

On Sao Tome island there still remains a month's supply of food which was to have been airlifted to Biafra. MCC has both foodstuffs and money on hand for any expanded emergency relief program which might develop. MCC is also in contact with the U.S. State Department, the American Friends Service Committee, and the Christian Council of Nigeria to learn how it can best respond to the situation.

Now that the Nigerian war is over, relief organizations the world over want to mount a massive operation for getting in food and medicines. Nigerian officials have made it quite plain that they are going to be very selective as to whom they allow in to assist them in such an operation. For the moment, it appears that organizations such as Joint Church Aid, which flew in relief to Biafra during the war, will not be invited by Nigeria to join in any expanded emergency relief program.

Such an attitude is difficult for Europeans and Americans to appreciate, especially the Western Christians, particularly those who make a career of corporate compassion. But Nigeria is trying to make two things clear: (1) she alone will determine how to feed her hungry and (2) she will decide also who gets fed.

On the second point African and European values would clash. Europeans rush to rescue dying babies and old people. But Africans would say: "Water the roots, not the leaves," which means they intend to keep alive the adults who can again bear offspring. Americans and Europeans will have to guard against accusing the Africans of being callous, simply because Nigerians do not feed whom Westerners would, nor in the manner they would.

The call now is to sustained compassion, even though we may feel frustrated or indignant since we have less power in shaping the expression of that compassion.

— Omar Eby.



(Left to right) Row 1: James Strite, Karl Schooley, Ken Ebersole, Claude Miller, Ted Leaman, Dave Gehman. Row 2: Betsy Stoltzfus, Edith Sauder, Andrea Gillin, Judy Myers, Connie Stutzman. Row 3: Donna Frey, Alta Landis, Nancy Hershey, Joanne Hostetter. Row 4: Glen Engle, Maynard Hostetler, Dan Hess, Dan Thomas, James Landis, James Hershey, Glenn Garman, Randy Miller, Jeremiah Martin. Not pictured: Eileen Stoltzfus, Paul Reigel.

Orientation VS Style

Twenty-six youth attended an orientation — VS style — Jan. 5-10 at Salunga. The week was a unique exposure to sharing. Discussion leaders shared their insights and ideas and the volunteers responded with their questions and comments on the issues of war and peace, urban living, what we as Mennonites believe, unit relationships, and others. Divided in small groups Bible study came alive as each person shared in trying to grasp what Matthew 5, 6, and 7 really has to say to Christians in 1970.

As the climax to a week of continual sharing of ideas, problems, victories, experi-

ences, etc., the group joined together in an agape meal. This tremendous feeling of oneness and fellowship helped the group look forward to sharing with unit members and others at their respective assignments.

In the commissioning service at the Millersville Mennonite Church the group gave their testimony through word and song. Presented in choric fashion, "Light in the Asphalt Jungle" by Vincent Harding was a unique testimony and challenge. Jay Garber gave the charge and Ray Geigley encouraged the group to "Get Out of the Church" and respond to the needs of the world.

Service Workshops Scheduled

Persons having advisory and leadership capacities connected to the various service programs of the Mennonite Church can anticipate some guidance in the near future as a result of several upcoming special workshops. Ken Seitz of the Relief and Service Office in Elkhart has announced five CPS Sponsor - Service Counselor Workshops during March and April, 1970.

The dates and locations for each regional meeting follow: March 7 — Mid-continent, Omaha, Neb.; March 14 — Eastern United States, Stephens City, Va.; March 21 — Maple Grove Church, Belleville, Pa.; April 17, 18 — Midwest, Elkhart, Ind.; and April 25, 26 — Western United States, Denver, Colo. All CPS sponsors and service counselors are expected to attend the workshop scheduled for their area. Voluntary Service program directors are also invited to participate.

As a representative for churchwide interests in the government-controlled I-W program, the CPS sponsor assists the newly

arrived CPS man in securing a service assignment or lodging and provides counsel and resources for group activities as requested. A service counselor is responsible to disseminate information on the different service opportunities available through all the mission and service agencies of the Mennonite Church. Both appointments are made on the district conference level.

The purpose of each regional workshop, according to Seitz, is to help service counselors see their roles more clearly and to discover the problems facing CPS sponsors and to help them better relate to men in I-W assignments. There will be special emphasis on current issues surrounding the draft and their effect on Mennonite youth. Visits will be made to VS or CPS locations in proximity to the places of meeting.

Persons have been appointed in each district conference to serve on the local arrangements committees and to notify all those who should attend. District con-

ferences have been asked to assume transportation and other costs involved for each workshop. If there are instances when this is not possible, a limited amount of funds can be made available by contacting Ken Seitz at Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Seitz invites anyone having questions concerning the upcoming workshops to contact him at this address.

Gerlach Dissertation Published

"Affluence produces revolutions too, contrary to Marxist theories to which many people subscribe," reports Eastern Mennonite College's Horst P. Gerlach in a doctoral dissertation just published.

"People who have higher incomes tend to reach for more political rights, thus becoming the leading force behind political uprisings." Gerlach is visiting professor in history from Germany. His dissertation is entitled *The English Peasants' Revolt of 1381 and the German Peasants' War: a Comparison*.



Horst P. Gerlach

Contributions Cautiously Climb

Response to three special missions giving appeals on behalf of Mennonite Board of Missions has been very encouraging in recent weeks, according to Leroy Yoder, Board controller.

As of Jan. 15, contributions total \$20,364 for the 1969 Christmas Sharing Fund, an annual above-budget project. The total amount received for the 1968 drive was \$15,339. Christmas Sharing Fund proceeds are divided equally between Mennonite Board of Missions, Mennonite General Conference, and Mennonite Board of Education (which includes the three church colleges).

Yoder also reports a total of \$63,526 as of Dec. 31, 1969, in Missions Week offerings as compared to \$54,488 received in 1968. Missions Week contributions are tallied as part of the regular contributions for Board program.

Enthusiasm and support for the much-discussed Compassion Fund continues to climb as \$18,035 has been contributed as of Jan. 15, 1970. More attempts are being made to interpret the purpose and use of contributed funds for this special above-budget appeal.

David C. Leatherman, treasurer, reports an 8.7 percent increase in contributions for the Board's program as of Dec. 31, 1969, as

compared to the same date last year. In order to meet the budget for the 1969-70 fiscal year ending March 31, an overall increase of 13.7 percent must be realized.

Action was taken on Dec. 18, 1969, during a meeting of the Mission Board Executive Committee to immediately cut \$63,000 from the program budget to help close the contributions-expense gap. If adequate contribu-

tions are received by March 31, this amount will be reinstated.

"We are thankful to our supportive bodies across North America for their significant response to the various needs in our Board program," Leatherman said, "and ask that the church continue to work with us as we enter the final phase of the current fiscal year."

Peace Center Opened

Three distinctions of the city of Albany, Ore., are: 1. It is the center of the largest concentration of (Old) Mennonites in the Pacific Northwest. 2. It has the largest Veterans' Day parade west of the Rocky Mountains. 3. It is the largest producer in the nation of rare earth metals, so necessary for rockets and jet engines.

On December 6, 1969, in the center of the downtown shopping area, a storefront named "The Peace of Christmas Center" was opened. Free coffee and comfortable chairs were available for weary shoppers. Posters which conveyed the message of peace decorated the walls. There were books, some for sale and some to browse through, and a generous variety of literature for people to pick up at no cost. A record player played music appropriate to the season from "Joy Is Like the Rain" to Handel's "The Messiah."

This Peace Center was the brainchild of a Mennonite, David Mann, pastor of the Albany Mennonite Church, and a Methodist, Orville Coats, pastor of the First United Methodist Church in Albany, who shared the concern that Christians in Albany, in the midst of war celebration and war production, should find a creative way to witness to the Christian message of peace. What could be more appropriate than the Christmas season for such a witness?

The purposes of the Peace Center were

set out by David Mann in a letter to his Church Board:

1. To attempt to put Christ more meaningfully into Christmas, and inviting persons to faith in Christ.

2. To proclaim the meaning and significance of the coming of Christ into the world as the Prince of Peace, and of the centrality of the message of peace to the heart of the gospel.

3. To make available to the community literature on the biblical teaching concerning love, peace, and war.

4. To provide a setting in the Christmas season for discussing with interested persons, questions concerning Christ, the Prince of Peace, and the issues of peace and war.

The Center was sponsored by interested individuals in the Albany Mennonite, Bethany Mennonite, and First United Methodist churches of Albany. These people accepted the responsibility of staffing the Center and underwriting the expenses. They were joined by members of other congregations.

While the response by shoppers was not overwhelming keen interest was shown by people who stopped by. Appreciation was expressed that something was being said in a positive, dignified way about peace and about the meaning of Christmas.

Many teenagers expressed positive attitudes toward the Center. One approvingly

said, "I didn't expect to find anything like this in a conservative city like Albany."

One of the helpful encounters took place when about a dozen pastors from more than half that many denominations met one morning to talk about peace. A Methodist pastor to students at Oregon State University provided the input with a short presentation on "The Scriptures Speak on Peace." The discussion indicated a deep concern about the peace message among the Christian churches in this area.

In line with the objective of helping individuals to find peace with God a sizable amount of evangelistic material was displayed prominently. Our main thrust was toward the biblical meaning of peace and not primarily against a specific war. However, in our situation it is impossible to talk about war without talking about Vietnam and the draft. In both of these instances we attempted to select materials that spoke clearly to the issues in a way that was consistent with our total Christian peace testimony. Not everyone agreed that we were completely successful in this attempt.

Some people also raised the question of the appropriateness of an interchurch witness in the area of peace. There was some feeling that an exclusive Mennonite witness would have been better.

What about the future? In the scramble to get the peace center open sometimes one heard the phrase, "If we do this again we'll. . . ." This has been modified to, "Next year we'll. . . ." Efforts are under way to establish a continuing peace witness in the community. Who can say where the Lord will lead? We trust that our ears will be unplugged when He speaks.

— David Groh, pastor of the Bethany Mennonite Church, Albany, Ore.



David Groh introducing some of the books to a group of ministers at the "Peace of Christmas Center." Courtesy of the *Albany Democrat-Herald*.

Stoltzfus Appointed VS Area Administrator

Dale Stoltzfus has been appointed by the Eastern Board as area coordinator and administrator for New York City on a half-time basis. He is also working one-half time for Mennonite Action Program, which coordinates service ministries of the various Mennonite Churches in New York City, including camping, youth work, drug rehabilitation, etc.

Stoltzfus' new assignment in Voluntary Service involves developing and maintaining relationships for the VS-ers who serve as youth workers for the local churches; finding more meaningful jobs for VS-ers in community development (teachers, social workers, and community organization); and counseling current VS-ers. He carries the responsibility for the development and direction of the total New York VS area program.

"Maturity" Course Coming

Recognizing the need for an additional course in its Home Bible Studies series, Mennonite Board of Missions authorized the development of a new course entitled *The Mature Person*. After nearly four years of writing, discussing, and rewriting, the new course is expected in April.

In 1966 a committee representing Mennonite Broadcasts, Mennonite Board of Missions, and Mennonite Publishing House met to discuss the need for a new course. The realization grew out of students' reactions to existing courses. They appreciated the direct Bible study, but many had questions which these courses did not answer.

The stated purpose of the new course is: (1) to help a person become more fully aware of himself, (2) to show the interrelationship of physical, social, emotional, and spiritual aspects of a person, and (3) to show the relevance of biblical categories of maturity to life here and now.

The focal point of the lessons is the person of Jesus Christ, the embodiment of maturity. He is the expression of God's

intention for man. But rather than pointing to a specific level or destination as a requirement for maturity, maturity is shown in the lessons as a process and not as an arrival.

Ray Keim, a psychologist at Oaklawn Psychiatric Center in Elkhart, was asked to write the lessons. Wilbur Hostetler, appointed by the Publishing House as editor of Home Bible Studies, is helping to put the finishing touches on the new course.

Mennonite Broadcasts uses Home Bible Studies as a major part of its counseling work and the staff is eager to begin using the new course. Paul Roth, in charge of correspondence course work at Mennonite Broadcasts, is excited about the new lessons and is convinced that they will be a real asset to the Bible study program.

David Augsburg, *Mennonite Hour* radio speaker, is planning a series of talks on the subject of Christian maturity. He feels that this subject concerns a vital part of Christian growth and development toward a wholesome, healthy personality.

Schroeder, Kansas City, Kan., one year as a nurse aide at Sullivan County Home, Claremont, N.H.

Back row: Sara Beachy, Woodburn, Ind., nurse aide for one year at Presbyterian Hospital, Albuquerque, N.M.; Marlin Ruth, Telford, Pa., community worker in Ary, Ky., for two years; Jan Yoder, Milwaukie, Ore., nurse aide for one year in Albuquerque, N.M.; Betty Esch, Mio, Mich., nurse aide at Sullivan County Home, Claremont, for one year; Carol Kindy, Plumsteadville, Pa., one year as a registered nurse at Maple Lawn Homes, Eureka; Phyllis Harbold, East Berlin, Pa., club leader for one year at Surprise, Ariz.; and Kenneth Good, Kouts, Ind., two years as an inhalation therapist at St. Francis Hospital, Albuquerque.

The next orientation at Mennonite Board of Missions is slated for March 2-12, with 15 or more volunteers anticipated. There are presently 340 service personnel in 55 locations in the United States, Canada, and Puerto Rico.

Students Abroad This Winter

Eighty Goshen College students left the States by air the first part of January to begin a 14-week Trimester of Study and Service abroad in the school's international education program.

The Trimester of Study and Service was inaugurated at the college a year and a half ago and was received with virtually unanimous acceptance by the students.

The trimester abroad is unique in that it is available to all college students, it sends students to developing countries in Central America and the Caribbean, it is a combination of seven weeks of study followed by seven weeks of unsalaried service, and it costs no more than a fall or winter trimester on campus. International education is a graduation requirement at Goshen.

During the first seven weeks abroad students learn the language and study the nation's culture, religions, economics, and plant and animal life. They go on field trips, visit government buildings and national shrines, and tour farms and factories. In the second seven weeks they work beside a national in an unsalaried job, often in a country town or village many hours from the capital.

One of the purposes of the trimester abroad is to help students learn how to serve God and man more effectively. Exposing him to hurts and needs of a part of the world strange and unfamiliar to him is an attempt to make his education "a process of self-realization and self-fulfillment, as well as the accumulation of facts."

Faculty leaders on location in the countries are Mr. and Mrs. J. Daniel Hess, San Jose, Costa Rica; Mr. and Mrs. Ervie L. Glick, Pointe-a-Pitre, Guadeloupe, French

340 in Mission Board VS

Twenty-three volunteers attended the Jan. 5-15 orientation school at Mennonite Board of Missions and were commissioned for assignments as follows.

First row: Doug Bontrager, Goshen, Ind., entering CPS; Paul Eby, Lebanon, Ore., male attendant for two years at Sunshine Children's Home, Maumee, Ohio; Kenneth and Cynthia McDaniels, Beaver Falls, N.Y., maintenance man and unit hostess for two years at the Englewood, Chicago unit; Ina and Orlin Eigsti, Wayland, Iowa, program directors at the Richmond, Va., unit for one year; Richard Miller, Ft. Wayne, Ind., two years as program director at the Albuquerque, N.M., unit; and Jay Hershberger, Kendallville, Ind., farm supervisor for two years

at Stone Mountain Village, Belleville, Pa.

Second row: Delores Hooley, Kalispell, Mont., kindergarten teacher for one year in Surprise, Ariz.; Rachel Boyer, Phoenix, Ariz., registered nurse in Ary, Ky., for one year; Gloria Swartz, Topeka, Ind., registered nurse for 26 months at Mennonite General Hospital, Aibonito, P.R.; Karen Hobbs, Chesapeake, Va., one year as a nurse aide at Maple Lawn Homes, Eureka, Ill.; Shirley Steckly, Preston, Ont., licensed practical nurse in Eureka, Ill., for one year; Janis Miller, Engadine, Mich., one year as program director for pre-delinquent girls in Portland, Ore.; Sharlene Kauffman, Lebanon, Ore., club worker in Portland, Ore.; on a short-term assignment; and Anna



January VS Orientation Group

West Indies; Mr. and Mrs. S. David Garber, Kingston, Jamaica; and Mr. and Mrs. H. Clair Amstutz, Managua, Nicaragua.

The students were the fifth contingent to go abroad since the program was launched in September 1968.

Calvary Church Dedicated

On the afternoon of Jan. 4, 1970, the Calvary Mennonite Church in Los Angeles, Calif., held a dedication and open house for its newly acquired facilities at 2400 West 85th Street in the Inglewood section of that city. Pastor LeRoy Bechler announced that over 225 persons representing the congregation and community were in attendance.

The dedication message was given by Dr. E. V. Hill, pastor of the Mount Zion Missionary Baptist Church. He began by asking if the Mennonite Church has a right to move into the Inglewood community.

"This question was very fitting," Bechler said later. "In the morning message I felt led to call for a rededication of our members before we dedicate the building. It was a real thrill to see the gathering around the altar, and we have confidence that the Lord will truly use the witness here in building His church."

Other participants in the dedication service included J. L. Hostetler, secretary of church extension for Southwest Mennonite Conference; the Mount Zion Missionary Baptist Church Choir; Arthur Cash, assistant pastor at Calvary; and Donald E. Yoder, overseer of Southwest Conference.

Calvary Mennonite Church was established at 151 West 73rd Street in Los Angeles over 40 years ago. LeRoy Bechler was installed as pastor in 1961. A five-member Voluntary Service unit is continuing at 147 West 73rd Street, relating to the church, as well as the community bordering the Watts area.

Spanish Radio Director Visits Mexico

"Though Lester Hershey was invited to Mexico primarily as annual conference speaker, his visit provided opportunity to work on many radio matters in a more satisfactory and thorough way than is possible by correspondence." This was a comment from Aaron King in Mexico City following a visit from Hershey, Mennonite Broadcasts' Spanish director in Puerto Rico. King is a full-time missionary and director of Mennonite Broadcasts' radio and television work in Mexico.

One broadcasting project currently under way in Mexico is the production of minute spots for radio and television. Hershey met with Senor Bauche Alcalde, who assist-



Lester Hershey (right) recording with economics professor Pedro DeKoster in Mexico City.

ed with Mennonite Broadcasts' special Easter program, "The Greatest Week in History."

While in Mexico City Hershey met with Pedro DeKoster, a university economics professor, to record his testimony and a talk entitled "The Absurdity of Violence." The talk is scheduled for use on a *Luz y Verdad* program in the near future.

Mr. Hershey also contacted several evangelical bookstores regarding *Luz y Verdad* records. He found an unsupplied demand and discussed ways of making the records available to them.

A Mexican version of the *Heart to Heart* program (*De Corazon a Corazon*) is being planned, and Hershey met with Senora Dorantes who is being considered for speaker on the program. She was converted to Christianity partially through the work of the *Luz y Verdad* broadcast.

In addition to serving as guest speaker for the Mennonite Church's annual convention, Hershey also conducted evangelistic meetings in several churches and visited in prisons and community homes.

After three weeks in Mexico, Hershey left for Bogota, Colombia, to attend the First Latin-American Congress on Evangelism.

FCA Responds to Hong Kong Fire Victims

More than 5,700 people in the Kowloon section of Hong Kong were left homeless Dec. 2, as a result of four fires during the day. The main fire, believed to have started when a kerosene stove overturned and exploded, destroyed 50,000 square feet of densely populated squatters' huts in Tai Hang Sai village, a basement factory, and the interior of a resettlement estate flat.

Everett Metzler, MCC Hong Kong director, reported that the largest of the fires leveled 400 squatters' huts, and the families lost everything. Fifteen Family-Child Assistance (FCA) families were among those who suffered great losses.

The Hong Kong government is attempting to help the fire victims by moving all those who are willing to resettlement areas. Unfortunately, the resettlement areas, Kwun Tong and Tsun Wan, are five to seven miles from their former homes. This has caused problems in transportation and has brought a disruption in the schooling for the children.

Many private and governmental agencies have been giving assistance to the people, but there is still great need. FCA helped each of the 15 families by giving them money grants and additional loans to buy items needed for their new homes. The loans and grants amounted to \$65 per family.

FCA is a project of the Mennonite Central Committee which enables poor families in needy countries to continue living together as a family unit. The aid given supplies financial support for school tuition and books, medicines, and ways to help families become self-supporting.

FIELD NOTES

Richard E. Martin, R. 4, Lagrange, Ind., was licensed to the ministry Jan. 11, at the Plato Mennonite Church, to serve the Plato congregation as the assistant pastor. Ivan Miller officiated at the service.

Conestoga Bible School, Morgantown, Pa., Feb. 16-27. Instructors include Glen Sell, Omar Kurtz, Herman Glick, Melville Nafziger, and Calvin Kurtz.

Duplicate Women's Winter Retreats are planned at Willow Valley Motel, R. 222, south of Lancaster, Pa., for Friday evening and Saturday, Feb. 20, 21 and Feb. 27, 28. Mrs. J. D. (Minnie) Graber will be meditation

leader on "Life in the Blood." For information and reservation write Mrs. M. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or call 717 626-5549. Homemakers, business or professional, all women are encouraged to attend. Excellent facilities.

The telephone number for Paul G. Burkholder has been changed to 703 867-5363.

New members by baptism: nineteen at Yellow Creek, Goshen, Ind.

Special meetings: Paul Brunner, Hubbard, Ore., at Albany, Ore., Feb. 6-8. David Augsburger, Harrisonburg, Va., at White-

stone, Hesston, Kan., Feb. 22-25. **William Miller**, North Liberty, Ind., at Fairview, Albany, Ore., Feb. 23 to Mar. 1. **John Drescher**, Scottdale, Pa., at Cedar Grove, Greencastle, Pa., Mar. 15-22.

A cablegram was received from **Stanley Friesens** on Jan. 18: "ARRIVED IBADAN JANUARY 15. ALL WELL." A letter from Laurence Horst dated Jan. 16 commented: "We thought it noteworthy that the Nigeria/Biafra war ended on the day they (Stans) were to leave for Nigeria."

Arlin Yoder writes from Sao Carlos, Brazil: "Some time ago I requested prayer for a family that had moved to Sao Carlos from Rio de Janeiro. I would like to report that prayers evidently are being rewarded. The mother is a baptized Christian, although she had not closely associated with any church since her youth. As we were reorganizing our Sunday school at the end of the year, this mother accepted a primary class and music director responsibilities. Continue to pray that their Christian experience might be deepened."

The **Earl Schwartztruber** family has arrangements to leave the U.S.A. for South America on Feb. 26. They are scheduled to reach Buenos Aires on March 4. The Schwartztrubers are on a three-month furlough in North America.

Mr. and Mrs. Ralph Buckwalter report from Obihiro, Japan: "The Bible School program continues even though the director, Takio Tanase, and his family are on leave of absence for two years. Working through a course in the Preexilic Prophets with nine regular students in the Kushiro and Obihiro classes is an enjoyable experience, although the message coming through to all of us is certainly not comfortable."

John Lehman and **Clare Schumm** of the Personnel Office at Mennonite Board of Missions will present the various service programs available under the Board during a second round of Service Emphasis contacts on the three Mennonite college campuses. The schedule for Eastern Mennonite is Feb. 9-11; for Hesston, Feb. 18-20; and Goshen is not yet determined.

Leamon Sowell has accepted an invita-

tion from the Bethel Mennonite Church in Chicago to assume its full-time pastorate. The Sowell request prayer support that the Lord will bless them with a vision to carry out this task. Bro. Leamon who has served with the Chicago Team Ministry, begins his new duties on March 1, 1970.

An abstract oil painting by **Erma Martin**, teaching assistant in art at Eastern Mennonite College, has been selected to hang in the new State Office Building of the American Association of Colleges and Universities in Washington, D.C.

The painting was selected by the art faculty at Madison College upon request by the American Association.

Miss Martin said she did the painting several years ago in response to the tornadoes which swept through Indiana on Palm Sunday, 1964.

A native of Wakarusa, Ind., Miss Martin witnessed the disaster and attempted to recapture the feeling of turmoil in her painting.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I want to give a hearty "Amen" to your editorial, "Let's Affirm Our Faith" in the January 6 issue. — **Jacob C. Kulp**, Telford, Pa.

Thank you for your excellent work in connection with the *Gospel Herald*.

I am not sure of my own analysis of the situation, but I am of the opinion that one of the reasons our young people are striking the church off their list is that they are nauseated with a "pie-in-the-sky" religion that is happy to do nothing about the social ills of the world. I think the *Gospel Herald* represents the church at its best since it has both the evangelical Christian message and social concern. We can have social concern without the gospel, someone has said, but we cannot have the gospel without social concern.

I feel that the *Gospel Herald* helps our thinking young people to respect the church.

I just want to thank you for what you are doing. — **Ruth B. Stoltzfus**, Harrisonburg, Va.

I am a boy of eighteen with deep feelings about the war in Vietnam and the air of contentment with the status quo present in our Mennonite communities.

I have really been encouraged and enlightened by the articles on the draft, VS and the reports concerning our conference's response to militarism and conscription. I have also been moved by Doug Hostetter's poems in the recent issues of *Gospel Herald*. — **Paul E. Hartman**, Elida, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Derstine, Paul and Eleanor (Yoder), Columbia, Mo., first child, Michael Paul, Sept. 27, 1969.

Franke, Roger and Patricia (Emmert), Fayetteville, Ark., third child, first daughter, Karoline Marie, Jan. 14, 1970.

Gascho, Mahlon and Miriam (Bontrager), Fairview, Mich., fourth child, third son, Shane Spencer, Jan. 7, 1970.

Helmuth, Omar and Priscilla (Hershberger), Arthur, Ill., first child, Monica Suzanne, Dec. 9, 1969.

Hershey, Kenneth and Joanne (Shenk), Bridgewater, Vt., second child, first son, David Laray, Dec. 6, 1969.

Kinzie, Harold and Dorothy (Pettersen), Preston, Ont., fourth child, first daughter, Ann Louise, Dec. 20, 1969.

Krabill, Marvin and Virginia (Weaver), St. Anne, Ill., fourth son, Jon Alan, Oct. 3, 1969.

Lichty, Willard and Viola (Bowman), Drayton, Ont., first child, Jennifer Lynn, Jan. 4, 1970.

Martin, Arthur and Marie (Frey), Alma, Ont., second child, first daughter, Melodie Ann, Dec. 26, 1969.

Martin, Ernie and Carol (Shantz), Elora, Ont., third child, second son, Roger Dwight, Jan. 5, 1970.

Ness, Charles A. and Janet (Nauman), Harleysville, Pa., second son, Clayton Jay, Jan. 6, 1970.

Schrock, Simon and Pauline (Yoder), Fairfax, Va., second child, first son, Eldon LaVerne, Jan. 2, 1970.

Smoker, Dale and Ruth Anna (Kauffman), Cochransville, Pa., third child, second daughter, Bonnie Sue, Dec. 29, 1969.

Wentorf, Dale L. and Leanne (Clemens), Kokomo, Ind., first child, Fredrick Alan, Nov. 8, 1969.

Yoder, Bradley and Marilyn (—), Indianapolis, Ind., first child, Greta Marie, Dec. 9, 1969.

Yoder, Roy L. and Lillian (Smoker), Belleville, Pa., second daughter, Laura Rose.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Charles — Musser. — Kenneth E. Charles, Lancaster, Pa., Columbia cong., and Marianne Musser, Lancaster, Pa., Mountville cong., by Ivan D. Leaman, Dec. 27, 1969.

Fraas — Gisel. — John Fraas, Archbold, Ohio, Lutheran Church, and Bettilu Gisel, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Dec. 20, 1969.

Hege — Steffy. — James W. Hege, Conestoga, Pa., Mt. Lena cong., and Carolyn Steffy, Millersville, Pa., Habecker cong., by Ivan D. Leaman, Dec. 6, 1969.

Holsinger — Friesen. — Donald Holsinger, Hesston, Kan., Hesston cong., and Ruth Friesen, Newton, Kan., Bethel College cong., by Elmer Friesen (father of the bride) and Peter Wiebe, Dec. 30, 1969.

Kurtz — Weaver. — Wayne Kurtz and Kathleen Weaver, both of Harrisonburg, Va., Mt. Clinton cong., by Samuel E. Miller, Dec. 27, 1969.

Lefever — Keeport. — Dale H. Lefever, Harrisburg, Pa., Harrisburg cong., and Dorothy A. Keeport, Washington Boro, Pa., Millersville cong., by Ivan D. Leaman, Jan. 10, 1970.

Randall — Teague. — Gerald Randall, Brooklyn, N.Y., and Sharon Teague, Fargo, N.D., by Maurice Vanderberg and Norman H. Teague, father of the bride, Aug. 29, 1969.

Schlabach — Fitzgerald. — Nathan Schlabach and Shelby Jean Fitzgerald, both of Greenwood, Del., Greenwood cong., by Alvin Mast, Nov. 15, 1969.

Schrock — Mullet. — Elwood G. Schrock, Glen Flora, Wis., South Lawrence cong., and Fanny E. Mullet, Mt. Jackson, Va., Griner cong., by Herman R. Reitz, Aug. 9, 1969.

Stamm — Reeb. — James Stamm and Susan Reeb, both of Metamora, Ill., Metamora cong., by Wayne D. King, Dec. 27, 1969.

Toller — Metzler. — Wayne Toller, Walsenburg, Colo., Catholic church, and Esther Metzler,

Calendar

School for Ministers, Hesston, Kan., Feb. 9-12.

Goshen Biblical Seminary's School for Ministers, Feb. 11-18, 1970.

Mennonite General Council, Midland Hotel, Chicago, Ill., Feb. 24, 25.

Association of Mennonite Hospitals and Homes, Park-Sheraton Hotel, Washington, D.C., Mar. 2-5.

Mennonite Publication Board Meeting, Scottdale, Pa. Apr. 2-4.

South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 10-12.

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Walsenburg, Colo., Walsenburg cong., by Maurice O. Gallagher assisted by Eugene Schulz, Dec. 20, 1969.

Yoder — Huber. — Ezra Jay Yoder, Kalona, Iowa, Fairview Conservative cong., and Wilma Jean Huber, Waynesboro, Va., Hildebrand cong., by Marion C. Weaver assisted by Roy D. Kiser, Nov. 28, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Martha, daughter of Charles and Lydia (Bechtel) Hendricks, was born Sept. 14, 1891; died Oct. 13, 1969; aged 78 y. 29 d. On Dec. 28, 1912, she was married to Warren Alderfer, who died in 1938. Surviving are 4 children (Edith — Mrs. Joe Clemmer, Martha, Warren, and Irma — Mrs. Royden Rittenhouse), 11 grandchildren, and 5 great-grandchildren. She was preceded in death by 2 daughters. Funeral services were held at the Towamencin Church with Harold Fly and Ellis Mack officiating.

Brunk, Aldine C., was born at Broadway, Va., Oct. 25, 1886; died at Schowalter Villa, Hesston, Kan., Dec. 23, 1969; aged 83 y. 1 m. 28 d. He was married to Eva Harder, who preceded him in death in 1949, and to Melva Harder, who survives. He was a former missionary to India. He was a member of the Hesston Church, where funeral services were held Dec. 26, with Peter Wiebe, Jerry Weaver, and Earl Buckwalter officiating; interment in the Zimmerdale Cemetery.

Erb, Salome, daughter of the late Peter and Nancy (Schultz) Boshart, was born in Perth Co., Ont., Dec. 3, 1900; died at St. Mary's Hospital, Kitchener, Ont., Jan. 10, 1970; aged 69 y. 1 m. 7 d. On July 19, 1920, she was married to Menno O. Erb, who died Dec. 14, 1955. Surviving are one son (Albert), 3 grandchildren, and one brother (Emanuel). She was preceded in death by an infant daughter and 2 brothers (Samuel and Ezra). She was a member of the Maple View Church, where funeral services were held Jan. 14, with Herb Schultz, Steve Gerber, and Chris O. Erb officiating.

Esbenshade, S. Ella, daughter of Amos and Elizabeth (Lutz) Shanbach, was born in Strasburg Twp., Pa., Jan. 15, 1884; died Jan. 2, 1970, following a 6-month illness; aged 85 y. 11 m. 18 d. She was married to Milton H. Esbenshade, who died Feb. 12, 1963. Surviving are 7 children (Elizabeth F. — Mrs. Harry K. Landis, Martha H., Mary E. — Mrs. Aaron H. Denlinger, Elias B., Noah S., Ella Mae — Mrs. Samuel S. Wenger, and Milton A.), 23 grandchildren, 32 great-grandchildren, and one sister (Elizabeth — Mrs. Earl D. Ranck). She was a member of the Strasburg Church, where funeral services were held Jan. 5, with Emory H. Herr, Clayton L. Keener, and Charles L. Good officiating.

Johnson, Emma, daughter of Carl and Anna Johnson, was born near Chief, Mich., Sept. 18, 1892; died at the home of her daughter Neva, Farmington, Mich., Dec. 25, 1969; aged 77 y. 2 m. 7 d. On April 8, 1915, she was married to Elmer T. Johnson, who died in 1965. Surviving are one daughter (Neva — Mrs. Gordon Kruse), 4 grandchildren, 3 great-grandchildren, and 5 foster sons (Irvin, Carl, Arthur and Ernest Anderson, and Fred Johnson). She was a member of the Pleasantview Church. Funeral services were held at the Terwilliger Funeral Home, Kaleva, Mich., with Henry Wyse officiating; interment in the Norwalk Cemetery.

Kinzie, Nancy, daughter of Noah and Nancy (Weber) Dettweiler, was born at Bloomingdale, Ont., Aug. 28, 1883; died at Coutts Pavilion, Kitchener, Ont., Nov. 16, 1969; aged 86 y. 2 m. 19 d. In 1909, she was married to Ephraim Kinzie, who died in 1958. Surviving are

one son (Elton), 3 daughters (Verda, Della, and Orpha), 4 grandchildren, and one brother (Norman). She was preceded in death by one daughter (Rheta) in 1968. She was a member of the Preston Church, where funeral services were held Nov. 18, with Rufus Jutzi officiating; interment in the Hagey Cemetery.

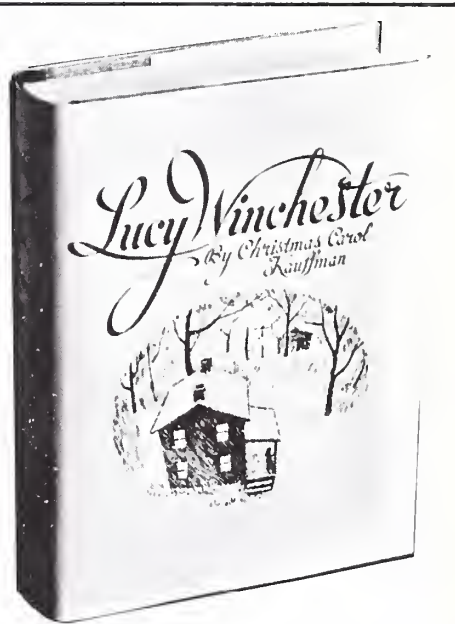
Kurtz, Rebecca, daughter of Christian and Christina (Good) Culp, was born at Elida, Ohio, July 23, 1881; died Jan. 3, 1970; aged 88 y. 5 m. 11 d. On Dec. 27, 1906, she was married to Samuel David Kurtz, who preceded her in death in Feb. of 1946. Surviving are 2 sons (Ervin C. and Christian S.), 7 grandchildren, and 2 sisters (Mrs. Elizabeth Hartzler and Mrs. Ada Berry). She was a member of the Mt. Pleasant Church, Chesapeake, Va., where funeral services were held Jan. 7, with Amos D. Wenger and Philip Miller officiating.

Langs, Eugene, son of William Wallace and Helen (Allen) Langs, was born in Norfolk Co., Ont., Nov. 16, 1881; died at his home of a heart attack, Jan. 8, 1970; aged 88 y. 1 m. 23 d. In 1909, he was married to Louida Shantz, who preceded him in death in 1938. In 1941, he was married to Susannah Kolb, who died in 1959. Surviving are one son (Tom), 2 daughters (Stella — Mrs. Enan Hunsperger and Mrs. Helen Robinson), 8 grandchildren, and 15 great-grandchildren. He was preceded in death by a son (John) in 1931. He was a charter member of the Stirling Avenue Church. Funeral services were

held at the Preston Church, Jan. 10, with Rufus Jutzi officiating, assisted by James Reusser and Howard Good; interment in the First Mennonite Cemetery, Kitchener.

Lehman, Lydia, was born in Sterling, Ohio, Sept. 28, 1884; died at Goshen, Ind., Dec. 16, 1969; aged 85 y. 2 m. 18 d. On Aug. 16, 1905, she was married to Martin Clifford Lehman, who preceded her in death on Dec. 22, 1963. For 25 years she and her husband served as missionaries to India. Surviving are 2 daughters (Carolyn — Mrs. Robert L. Bender and Irene — Mrs. Edwin I. Weaver), 10 grandchildren, and 10 great-grandchildren. She was preceded in death by one son (Waldo J.) in 1960. She was a member of the Prairie Street Church, where funeral services were held Dec. 18, with Russell Krabill officiating.

Mayer, L. Anna, daughter of Abiah D. and Lydia (Zook) Byler, was born in Belleville, Pa., Oct. 28, 1890; died at the Schuerer Hospital, Pigeon, Mich., from complications developing from a fractured hip, Jan. 8, 1970; aged 79 y. 2 m. 11 d. On Feb. 13, 1921, she was married to Ezra Mayer, who died Feb. 5, 1956. Surviving are 4 daughters (Irene — Mrs. Henry Slabaugh, Gladys — Mrs. Delbert Fenner, Lucille — Mrs. John Wenger, and Verda), one son (Willard), 19 grandchildren, one brother (Jesse D. Byler), and 3 sisters (Mary Byler, Barbara Byler and Ella — Mrs. Daniel Longenecker). She was preceded in death by 3 brothers (Levi, David, and Rufus).



LUCY WINCHESTER

by Christmas Carol Kauffman

This is Mrs. Kauffman's first and last book. It was her first novel published in 1945. It has been out of print for years. The main character of the book died in 1960. When it was suggested that the author rewrite the story, her response was: "With enthusiasm I undertook the task of rewriting the story, not to change it but to make the characters come alive in a fresh way." This she has done. After the manuscript was submitted to the publishers, the author died. LUCY WINCHESTER is a big, beautiful book of 544 pages with easy to read type.

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Funeral services were held at the Pigeon River Church, Jan. 11, with Earl Maust and Luke Yoder officiating.

Miller, Mary Williams, was born in Bristol, England, March 8, 1874; died at Coutts Pavilion, Kitchener, Ont., Jan. 9, 1970; aged 95 y. 10 m. 1 d. She came to Canada as a young girl and grew to womanhood in the Anson Groh home, Preston, Ont. She was married to John Miller, who died in 1943. Surviving are one daughter (Nettie — Mrs. Harry Martin), 6 grandchildren, and 21 great-grandchildren. She was a member of the Weber Church. Funeral services were held at the Stager-Barthel Funeral Home, Preston, Jan. 12, with Rufus Jutzi officiating; interment in the Hagey Cemetery.

Rohr, Charles, son of Samuel B. and Elizabeth (Moyer) Rohr, was born March 10, 1890; died Nov. 29, 1969; aged 77 y. 8 m. 19 d. Surviving are 4 sisters and one brother. He was preceded in death by one brother and one sister. He was a member of the Doylestown Church, where funeral services were held Dec. 3, with Joseph L. Gross and J. Silas Graybill officiating; interment in the Blooming Glen Mennonite Church Cemetery.

Ruth, Verna K., was born in Skippack Twp., Pa., Nov. 3, 1881; died Dec. 16, 1969; aged 88 y. 13 d. She was married to Howard Ruth, who died in Sept. of 1951. Surviving are 3 sons (Howard, Markley, and John), one granddaughter, and 2 great-grandchildren. Funeral services were held at the Towamencin Church, Dec. 19, with John E. Lapp and Ellis Mack officiating.

Troyer, Eldon Wayne, son of Mahlon and Naomi (Swartzentruber) Troyer, was born at McMinnville, Ore., Oct. 16, 1956; drowned at Port Alsworth, Alaska, while ice skating, Dec. 20, 1969; aged 13 y. 2 m. 4 d. Surviving are his parents, one brother (Marvin), and one sister (Roxanne). He was a member of the First Mennonite Church of McMinnville, Ore. (Body not found.)

Van Pelt, Marc Leon, son of Jake and Marilyn (West) Van Pelt, was born at Oregon City, Ore., May 9, 1969; died at Portland, Ore., from conditions caused by birth complications, Jan. 14, 1970; aged 8 m. 5 d. Surviving in addition to his parents are 2 sisters (Janette and Juli Ann). Services for the family were held at the Zion Church, Jan. 17, with Paul Brunner officiating.

Widrick, Andrew M., son of Daniel and Fannie (Moser) Widrick, was born at Croghan, N.Y., Sept. 2, 1898; died at the Greenbriar Nursing Home, Carthage, N.Y., from a respiratory infection, Jan. 8, 1970; aged 71 y. 4 m. 6 d. On Oct. 27, 1927, he was married to Nancy K. Leis, who survives. Also surviving are 4 children (Richard, Laveda — Mrs. Ralph Taube, Edward, and Loretta — Mrs. Joseph Zehr), 18 grandchildren, his mother, 2 brothers (Ben and Daniel), and 3 sisters (Rose — Mrs. Joe Nafziger, Martha — Mrs. Elizas Zehr, and Esther — Mrs. Nelson Widrick). He was preceded in death by one son (Albert) in 1938, his father, and 2 brothers (Reuben and Ira). He was a member of the Naumburg Conservative Church. Funeral services were held at the Croghan Conservative Church, Jan. 11, with Elmer Moser, Richard Zehr, and Milton Zehr officiating.

Young, Lillian H., daughter of the late Albert H. and Barbara (Wellfey) Harner, was born in Rapho Twp., Lancaster Co., Pa., Jan. 15, 1899; died unexpectedly at her home in Mount Joy, Pa., Jan. 4, 1970; aged 70 y. 11 m. 19 d. On March 1, 1917, she was married to Roy Young, who died in 1959. Surviving are 2 daughters (Arlene — Mrs. Lewis Diller and Mrs. Dorothy Wagner), 3 grandchildren, 2 great-grandchildren, one brother (Albert Harner), and 2 sisters (Mrs. Mary Herr and Mrs. Ruth Shank). She was a member of the Mount Joy Church. Funeral services were held at the Nissley Funeral Home in Mount Joy, Jan. 7, with Henry W. Frank officiating; interment in Cross Roads Cemetery.

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Cover picture by Harold M. Lambert

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Tuesday, February 10, 1970

Volume LXIII, Number 6



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Guidelines for Compassion Funds

Ed. Note — During a recent meeting in Elkhart of the Urban-Racial Council Executive Committee, a vote was taken to change the name of the organization to the "Minority Ministries Council." Also during that meeting, the Executive Committee adopted a set of guidelines established by the newly titled Minority Ministries Council for use in deciding project funding made possible by contributions to the above-budget Compassion Fund. It is hoped that a careful reading of these guidelines will answer many questions congregations and district conferences are asking concerning the use of Compassion Fund contributions.

A. Guidelines for Minority Ministries Council

1. "Compassion Funds" are to be used to alleviate racism and poverty in minority communities (Black, Spanish-speaking communities, Indian, and Appalachian).

2. The following are programs to be funded (by no means exclusive):

- Projects which are designed to evangelize minority communities at their level.

- Programs which are designed to train minority leadership.

- Programs which provide for racial self-image.

- Recreational programs with emphasis on character development.

- Programs of remedial and home economic education (other forms of education).

- Projects which provide an economic base in minority communities, e.g., shopper's cooperatives and day care centers which hire indigenous staff.

- Projects which prepare people to work at the problems of racism and poverty (training centers).

3. Funding of projects will be to those having reconciliation as the basis of their program, whether the group is church or community-sponsored.

4. All projects should have a self-help emphasis.

5. Projects funded must have indigenous participation in planning and decision-making. Where feasible, persons from indigenous minorities should direct program.

6. Funds are to be used for programming. However, if just cause is shown, monies can be allocated for rental facility. If monies are approved for facility, funds shall not be

used for new structures unless there is already a proven project at work.

B. Guidelines for District Conferences and Local Congregations. The Minority Ministries Council sees the necessity of conferences and congregations becoming involved in problems on the local level. Because of limited resources it is difficult for local congregations and conferences to do the kind of work necessary in solving all of the problems. For this reason, Compassion Funds can be used for an effective ministry on the local level. We are establishing the following guidelines to be used in helping conferences and congregations effectively use Compassion Funds:

1. All guidelines of Minority Ministries Council evaluation are applicable to district conferences and congregations.

2. District conferences and churches should coordinate efforts with Minority Ministries Council. MMC stands ready to give help in administering the program.

3. "Compassion Funds" should be used only in projects that could not have been carried out unless these funds were available. (Note: conferences should not use Compassion Funds to carry out projected programs which would have been deferred if these funds were not available; e.g., buildings.)

4. In order to get a complete record of the per member giving to "Compassion Funds" all projects using Compassion Fund monies are to report amount to Minority Ministries Council.

5. Local emphasis on assistance should not be the only area of concentration. Funds not used to carry out local programming in minority communities are to be channeled to Mennonite Board of Missions designated for "Compassion Fund."

C. Application Procedure. Projects seeking funding from general Compassion Funds should submit applications to Minority Ministries Council. Where there is a Mennonite group making application, a copy of the application should be submitted to the district conference in which the project is located. Mennonite Board of Missions departments should apply directly to Secretary of MMC. The secretary will process all applications for funds through MMC and the Executive Committee of MBMC.

Secure applications from: Minority Ministries Council, Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514 ☐

"Guidelines for Compassion Funds" was provided by John Powell, Executive Secretary of the Minority Ministries Council. Additional copies of this material are available by writing Powell at Box 370, Elkhart, Ind. 46514.

The World Shall Be Destroyed

By Lester T. Hershey

In his autobiography, Eddie Rickenbacker, North American hero in World War I and II, makes the following predictions for the near future: Airplanes that will hold 1,000 passengers, planes that can remain in the air for a year, individual jet-flying belts, interplanetary flights, cars with jet motors, TV with two screens, extrasensory perception, recapturing of mental impulses and thoughts of the past, etc.

On the other hand Captain Rickenbacker predicts an increase in problems, misery, and hunger; there will be Communist guerrillas infiltrating Asia, Africa, and Latin America, there will be another half-century war, the white man will be turned out of Africa and there will be a world divided by color — whites stirring up trouble with the blacks.

His prediction is very similar to what Jesus Himself said, "Nation will rise against nation, and kingdom against kingdom . . ." (Lk. 21:10). The Greek word, nation, really means race, or "a multitude that lives together being of the same type." A literal translation of Jesus' words would read like this, "Race will rise against race." We are seeing the first signs of the fulfilling of this prophecy. Unless our world undergoes a drastic change from that course which it now follows, our universe will enter a period of tremendous suffering as Rickenbacker predicted.

What Does the Bible Say?

God has spoken about future events through the writers of the Holy Word. The Gospel writers, Matthew, Mark, and Luke quote Jesus' prophetic words, "there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven" (Lk. 21:11, 12). "All this is but the beginning of the sufferings" (Mt. 24:8). As to the spiritual condition in those days Jesus predicted that the very church of Jesus Christ would be persecuted, would suffer imprisonment, and hate.

"And brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death" (Mk. 13:12). He who remains faithful in following the Lord in spite of all this can do so only because the Lord will cut short those days: "And if the Lord had not shortened the days, no human being would be saved . . ." (Mk. 13:20).

When Will This Be?

Some believe that we are already entering these days of tribulation. If we look at the persecution of the church in the countries behind the Iron and Bamboo Curtains, or in those places where Communism is terrorizing the population by means of their guerrillas, we would have to agree. "Men fainting with fear and with foreboding of what is coming on the world" (Lk. 21:26). Certainly the devil is working harder than ever. It seems that he is trying to make his last and most powerful attack before being chained by God. It seems that the events prophesied in history are lining up in such a way, the way is being prepared for the coming of the Lord. His coming will be "as the lightning [that] comes from the east and shines as far as the west . . ." (Mt. 24:27). It is possible that His coming may be very soon. It is important, therefore, that believers take care that their "hearts [not] be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare" (Lk. 21:34).

Sudden Destruction

In the same way that the world in the past was destroyed by the power and Word of God, just so the world in which we live shall be destroyed by the same power and Word of God. Peter prophesied, "But the Day of the Lord will come as a thief. On that Day the heavens will disappear with a shrill noise, the heavenly bodies will burn up and be destroyed, and the earth with everything in it will vanish" (2 Pet. 3:10).°

If this has not taken place yet it is not because the "Lord is . . . slow to do what he has promised, as some think. Instead, he is patient with you, because he does not want anyone to be destroyed, but wants all to turn away from their sins" (2 Pet. 3:9).°

How much of a future we have depends not on our material progress, nor even on the tensions we often think are unbearable. Our future depends upon the grace of God, His forbearance, and mercy. Let us work for "the night is coming."°

From *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.

Lester T. Hershey is the speaker on Mennonite Broadcasts Luz y Verdad.

sss S-A Report

The appreciative words and friendly adieus indicated that the Sunday School Superintendents' Seminar was a success. To encourage others to attend the second seminar scheduled for Camp Amigo, February 20-22, I will report on the one held in January at Laurelville Mennonite Church Center.

There were about fifty. Many participants brought their wives, which was a good thing. It is important for congregational leaders to participate in new experiences with their wives. In most cases superintendents took the initiative. They came as the guests of their congregations. Wives came as the guests of their husbands. It is great to see women taking an active part with men where vital issues about the shape of a congregation's future are dealt with. It is the beginning of a new era in the church when men and women can come together to an intensive leadership-oriented event like a Sunday school superintendents' seminar.

There was considerable concern that young people be taken seriously — both in terms of designing Christian education programs that meet them where they are and that adults be taught how to build bridges instead of walls between the generations.

I noted a new willingness to consider a wide variety of educational options. At the same time there was an eagerness to know what was coming from Herald Press. There was enthusiasm when progress was presented on the revised graded materials, the new kindergarten program, the studies for new church members and creative youth materials such as *Holy Now*.

The seminar was many-faceted. It began with introductions and a film on communication. Next, congregational groups worked at planning their own programs for the year. Paul Lederach reported on a number of new and renewed Christian education programs in various stages of progress. One period was spent considering what we are doing right in our congregations. A number of creative approaches to Christian education were listed. On Saturday evening a hilarious hour was spent on "Sunday School Superintendents Are People Too."

Sunday morning included the use of several sorts of music — particularly the kind that is meaningful to young people. There were demonstrations on how the Uniform lessons may be taught creatively. The seminar concluded with the voluntary participation of persons in a communion service focusing on the meaning of discipleship in a world where Christ's followers are constantly being asked to be broken and poured out for the world God loves.

— Arnold Cressman

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By Still Waters

For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 1 Cor. 1:26.

One of the striking lessons of Scripture, stressed time and again, is that few of the wise, the mighty, and the great come to faith in Christ. Few such will be saved. This is not due to Christ's rejection of them but their rejection of Christ.

One does not join the ranks of the redeemed by becoming adequate at some point or all points. Only the inadequate qualify. Nor is one saved because of reaching a certain level of righteousness. Only the one who hungers and thirsts after righteousness can be saved. Neither is the one who imagines that he has no need a candidate for salvation. Only the one who senses great need can really come to Christ.

So strange as it may seem, today as always, the presence of the foolish, the base and the weak among the believers indicates that not many wise, mighty, and noble are storming the gates. We may not like to think of it this way. But it is necessary to ponder what the Scripture says when it reminds us that one of the greatest stumbling blocks to salvation is our own self-sufficiency.

Remembering our mercies aids in forgetting our miseries.—Carl Yoder.

How seldom we weigh our neighbor in the same balance with ourselves.—Thomas a Kempis.

Jesus did not come to earth to eliminate those things which make men suffer. He didn't eliminate them, but He did illuminate them by His own Spirit. He didn't abolish sin, but He did send a shaft of light through the sin of the world, and that light is the forgiveness of God's love. Jesus didn't banish the darkness of the night, but He did pierce the darkness with His own steadfastness. Jesus didn't eliminate pain or disease or death, but He did show us the way to bear pain and sorrow and conquer the fear of death. Christ showed us the ugliness, the besetting sins of the world about us, but He also showed us the glory of things as they should be. The church proclaims Christ's teachings which can provide a yardstick by which we can measure our spiritual stature and growth.

What Brings Communism?

Communism grows these days only where people are so exploited and desperate for help that they will go anywhere help seems available. The cruelties and economic failures of communism are well known. Yet many persons are not ready to admit what really breeds communism. Atheistic communism is evil. But this evil comes when other evils pave the way.

Injustice brings communism. Whenever people are robbed of their just rights, whenever laws are on the side of injustice and favor the rich over the poor, whenever a land lets its rich become richer while its poor become poorer it prepares the ground for communism.

Racism brings communism. Putting white or black or brown on top or bottom plants the seeds for communism. Whenever people of different races are placed in different classes or because of race are condoned or condemned, communism has fertile soil.

Preachers and other persons who preach only "pie in the sky" really call for the coming of communism. To deny the social implications of the gospel and do nothing about the social ills of our age is creating the climate for communism to grow. To call farm and other "nice" forms of government subsidy "aid" and to call help for the poor and needy "welfare," while demanding the former and denouncing the latter is planting the seeds for communism.

People who live in expensive homes, drive big cars, and live in luxury bring communism. These are the ones who are hit first when communism comes because such accumulate to themselves while those around find it nigh impossible to live.

People who run businesses, reaping large profits while keeping employees at the lowest possible standards and wages bring communism. This inequality begins to burn and rebellion rises within the heart. Only when people are exploited does communism have a chance.

Doctors, dentists, lawyers, and other professionals who charge exorbitant fees bring communism. It is when the poor feel caught by those who have the advantage to make unreasonable demands that communism crouches at the door.

Lawmakers who think more of the next election than of the next generation bring communism. A lack of concern for the common man and the putting of personal prestige and pursuits above people spells the death of democracy and opens the door to communism.

All such and others who put personal gain before concern for persons rightly need to fear communism the most and be warned that unless they change their course the curse of communism and revolution shall come and that right early.

— D.

The Monopoly of Smallness

The smaller a person is, the more room he needs for himself. This is not true by arithmetic but by fact. The smaller persons are as individuals, the less room there is for other people to work around them. Ten large men fill an elevator more than 12 small men, but three small persons in a church can crowd it more than 20 persons of more ample moral and social stature.

Small persons like to monopolize situations lest other people become competitors for their spot in the limelight. They hold other people at a distance lest some choice personal domain might be invaded.

Small persons feel insecure and afraid. They feel that every person of larger personality stature is a threat. They prefer to succeed alone rather than share success with others. To do this they must keep their projects small enough that they can encompass them entirely. Two small persons can find it utterly impossible to work together in a project which would provide good opportunity for 20 more ample persons.

The small person prefers to sing a solo rather than to be a member of the choir. Small persons quickly call attention to the mistakes made by others, especially if the other person is in some way a competitor. Small persons like to stand in the

spotlight and dress themselves in any available glory. They like to be given something to do, and may work themselves nearly to death doing it themselves rather than organizing a crew which could do it more easily and more effectively.

Small persons like to be martyrs in order that people may see them being heroic. They work valiantly so long as they get credit for it. They often talk about how they are left alone to do the hard work. They find it difficult to make room for helpers. They are inwardly disappointed to see able people appear on the scene, and discourage allowing others to get experience in their positions. They are often highly efficient if they can work alone and in plain sight.

Small-souled persons are contentious, jealous, and defensive. They take up all the room they can get and continually irritate all who work in their environment.

A farmer found his cattle barn was too small for his multiplying herd of small, long-horned cattle. He disposed of them and bought a larger herd of larger cattle without horns. His barn was ample for them. Stunted people incline to grow long horns. Sometimes one gets in a church and keeps it pretty much to himself for years and years. — Milo L. Arnold. From *Herald of Holiness*. Used by permission.

Adaptability and Salty Christianity

By Carl S. Keener

For the Christian, solutions to the deepest questions of existence are not found in human attempts of science or philosophy, however helpful our understanding of truth may be in these areas. Rather, a Christian finds ultimate meaning for his life in the resurrected Christ who calls us to follow Him and to serve our fellowman. Many years ago Peter confessed Christ as the Author of final truth when he burst out in his memorable confession, "Lord, to whom shall we go? thou hast the words of eternal life" (Jn. 6:68). This same Christ who calls us has not promised us an easy road, but He has promised us a meaningful one.

But having said this, one of our major questions is, How are we to operate within a brotherhood whose claim is a faith in Christ? The specific questions that I want to raise are related to the analysis and solution of the big questions of our time. They are thereby also related to the consequent relationships that emerge within the human community, and more specifically, the community of Christian believers.

Group Adaptability

At this point I want to illustrate the human problem of group adaptability with an analogy out of my experiences as a biologist. One of the facts of natural history is that some plant and animal populations survive environmental changes while other populations become extinct. In fact, a natural population of living organisms cannot survive in the face of new environmental stresses unless it in some way adaptively changes to meet these new stresses. Each population faces two main problems: (1) how to generate new variability, which in natural populations is accomplished mainly by new

mutations, and (2) how to spread these new beneficial mutations throughout the population with maximum effectiveness.

Populations risk great danger of ultimate extinction if all organisms are essentially alike, especially if there is no mechanism for generating the spread of new and adaptively beneficial mutations throughout that population. Now one strategic effect of a new beneficial mutation in a given organism is to increase the flexibility of that population. Furthermore, unless a population has a mechanism for spreading favorable mutations, its genetic structure may not alter rapidly enough to cope with any new environmental stresses. For example, a good recent case is the houseflies which had the adaptability to resist DDT. Such flies survived spraying, reproduced, and now certain strains of flies can take the undiluted stuff! The point is simple: if a population cannot change, it will become extinct.

I contend that this analogy closely parallels church groups (or for that matter, any structured organization). One essential characteristic for group survival is adaptability and this adaptability is in some way correlated with new ideas that trickle into the thinking—the philosophy—of the group.

No one doubts that church groups face difficult and complex questions (e.g., big cities, the race question, war, poverty, disease, old age, hunger, pollution, technocracy and automation, the population explosion, adequate and relevant witness to Christ, witness and protest to the government, the generation gap, theological dogmatism, genetic control of living things, especially humans, God—His being and relationship to the world of nature, etc.). Our environment rapidly and often unpredictably changes at an increasing and frequently alarming rate. The question now is whether the group structure of the church can be such that its resident faith in Christ can absorb new ideas, incorporate these new ideas within the matrix of old ideas already operative within the group, and face these difficult questions honestly and without self-destruction.

Social analysts, especially those of the New Left, claim that the church is a monolithic, sprawling dinosaur so rigidly rooted to a belief system that it is essentially unadaptable. For many, the church, at least as a visible institution, is extinct. Only the fossilized bones (big church institutions) are around as a mute witness to a former life of engagement.

Ask Big Questions

I suggest that within the brotherhood, the followers of Christ must raise and seriously debate new ideas about the nature and function of the church and the mission of the Christian in society. Furthermore, we must at least try to offer tentative answers to the pressing questions of our time which I raised earlier in this discussion.

We must somehow generate the dynamics of a fluid, yet

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deeply rooted brotherhood which regards its members as individuals—as THOU'S. I contend that if the Mennonite Church, or any church, is to survive the last third of the twentieth century, its members must willingly and honestly ask big questions and openly, without rancor, debate the answers. And then get swiftly to work. Moreover, the entire brotherhood must be engaged in this task.

There are those who fear new ideas because they wish to preserve a church life which attempts to keep our old ideas safe and uniform. But remember that if populations of plants or animals are too uniform, they may become extinct because they are unable to cope with the changes in the natural environment. We also have the problem of who shall evaluate the worth of the various ideas that come to us from other sources—both Christian and non-Christian.

When a person's ideas seem to threaten our cherished beliefs, can we solve the problem by simply attaching the label "heretic" as some have done with Harvey Cox, author of the best-selling *The Secular City*? Furthermore, won't our more intelligent and perceptive offspring rightfully demand an explanation for our judgments of orthodoxy and heresy?

In this connection I am reminded of a story Will Durant tells about Spinoza, the famous Jewish heretic. Spinoza had just been excommunicated and moreover, narrowly missed **being murdered by some pious ruffian. Whereupon**, as Durant tells it, Spinoza concluded, ". . . there are few places in this world where it is safe to be a philosopher, [and] he went to live in a quiet attic room on the Outerdek road outside Amsterdam. . . . His host and hostess were Christians of the Mennonite sect, and could in some measure understand a heretic. They liked his sadly kind face (those who have suffered much become very bitter or very gentle), and were delighted when, occasionally, he would come down of an evening, smoke his pipe with them, and tune his talk to their simple strain."

Tentative Answers

In this article I shall not discuss possible mechanisms for generating new ideas that are preliminary answers to the big questions. The big questions of our time need to be asked. Beyond this, we need to give tentative answers. If an answer has a low adaptive value (i.e., it doesn't help the church be salt and light), it should be dropped or altered. Furthermore, determining the adaptive value of suggested answers to big questions is a fascinating and necessary area for further analysis, but I shall say no more about this pressing problem here. Now given that we do get new ideas, we need to get at the question about the effective communication and dissemination of these new ideas.

First, we need more critical debate in our church periodicals. Too many articles are bland rearrangements of good ideas relevant a generation ago, but which have little adaptive worth for our time. At the present time, I seriously doubt whether Mennonite periodicals (and here I mean periodicals aimed at the broad spectrum of Mennonites, not the technical or specialized publications) could print analytical articles on biblical hermeneutics, new theological cur-

rents, situation ethics, the crisis of our population explosion, issues between science and religion, etc. (For example, there has been much recent literature about the reputed death of God, yet for some reason our papers have not come up with a serious analytical paper about this theological school.)

Stephen Toulmin once suggested that great intellectual advances take place not at the interface of great age and great mystery, but rather at that period of time when young men hammer out their own elements of a philosophy, one compounded with mixtures of transmitted insights, wisdom, and knowledge, plus that which is new and original insight.

If Toulmin is right, then we need to care for those who are young enough to have visions. Certainly young people tend to absorb many new (and current) ideas into their philosophical belief structure. Should the older (and wiser) brethren take no interest in the present-day intellectual currents which may become part of the fabric of the value system of the next generation, then we have ourselves to blame if the young people drift away.

We cannot prevent them from reading and believing what they want to, but we can have discussions with them on the big questions of our time. Yet how can we discuss if we are ignorant, or worse, don't really care? This is one reason why our church periodicals need to keep analyzing the thought patterns of our time—to help all of us to wrestle realistically and effectively with the current issues in faith and conduct.

Small Congregations

Second, I suggest that revisions in the typical Sunday morning worship service be tried. The function of the sermon might have had great worth in a legalistic church structure in which congregational power was concentrated in the hands of a few usually ordained men. However, if the Mennonite Church takes seriously the concept of the priesthood of all believers, then no one man holds the locus of power. Certainly if the members of a church are to intimately know each other, the effective size of the congregation must be small.

In such a group the traditional sermon could well be a sermon-discussion in which the leader would address the group on a question and then have a follow-up period of congregational engagement in discussion. In this approach, ideas can be disseminated much more rapidly and effectively than if a group were to have only one speaker.

Moreover, we are facing the great embarrassment of a low salaried or non-salaried ministry in our brotherhood. It is grossly unfair to expect the ordained minister to be a pastor, counselor, theologian, and preacher, all wrapped up in one man, and then expect him to do his task well, especially if he has to work at some other occupation in addition to caring for his family of five. Or we pay him a poverty wage of \$4,000 and then cannot understand why he doesn't do more.

I say we are not fair to our Mennonite pastors when we expect them to earn their living in a factory or on a

A Hard Night's Day

By Ruth Kehr

farm, nourish their congregation with carefully prepared sermons, visit their flock, and be family men besides. Consequently, nothing gets done right—the flock is seldom visited, the sermons are slapdash concoctions of anecdotes (“what happened to me last week”), rip-roaring admonitions to be good (“avoid mixed bathing”), etc.

As a church we're going to have to face the increasing difficulty to get dedicated men to be pastors. We can either evolve great big congregations of 2,000 members and pay the minister a good salary of \$12,000 a year, or we could aim to form small groups and rework the functions of the ordained men. A pastor in such a setting could be the catalyst (i.e., a person who speeds up and enhances person-to-person interactions) in the local population of Christians. He could give counsel, chair the group meetings, etc. But the teaching, the sermon-discussion, could well be handled by dedicated laymen.

A congregation in which all earn a living at some vocation (including the pastor) would free the congregation of an embarrassing salary problem. Yet the pastor would have more time for his pastoral care if the congregation in a significant way would share the pastoral responsibilities. At any rate, *all* members of the congregation must be engaged in witness, in discipline, in the spiritual nurture and growth of the members.

Increasingly, the pastor will have to be the catalyst in the life of the congregation. He simply cannot be everything—preacher, teacher, confidant, pastor, leader, judge, family man, etc. We must find ways to more effectively and actively involve all members in the initiation and dissemination of new ideas, and in active witnessing, or many will silently drift away from us. One thing is clear to me: the Mennonite Church needs pastors, not more preachers.

Small Groups

A third way to effectively disseminate new ideas is through small discussion groups. While the traditional Sunday school discussion does this, too often the short period of time, the distractions of other classes, and the general scattered and flighty approach reduces its effectiveness. Core groups of a dozen or fewer individuals could meet in homes for prayer, fellowship, sharing mutual concerns, serious discussion of a topic or book, or even communion.

As I see it, three major operational problems confront us: (1) generating new ideas that are tentative answers to our problems, (2) determining the adaptive worth of these new ideas, and (3) effectively disseminating new ideas that help the church be salt and light. In brief, one of our major problems is to find ways to accept and activate a pluralistic brotherhood while being single-mindedly devoted to Christ. As John Krumm expressed it, “The orthodox Christian, confident that life is fundamentally an encounter with a personal God, is of all men the most flexible, the most resilient, least likely to be overwhelmed in despair or reduced to panic when favorite doctrines and ideas must be discarded or radically altered.”

What really did Paul mean when he said, “I have become all things to all men . . .”? □

It was a decisive moment! At 11:00 p.m., Wednesday, November 5, Bethel Mennonite Community Church agreed that its nursery school activities would close at the end of the following day. A community pressure group had threatened violence to life and property if we did not agree to cooperate with their proposed program. (See background in *Gospel Herald*, November 25, 1969, page 1035.)

To think of all the details in planning an abrupt final day was almost overwhelming. What could we say to parents? Though difficult, spoken communication seemed most helpful. Parents' questions could be discussed and on-the-spot reactions would be known. I would phone those who did not bring or call for their children. Just one more day would take us through the week, and parents would have the weekend to make other arrangements.

Up to this point our discussions with the Midwest Day Care Center Board were considered an internal problem to be handled by the church council, the nursery's governing body. Parents, with the exception of several who were either church or staff members, did not know about the conflict. Indeed, it was not until October 21 that the council was faced with threat tactics. Wavering confidence was beginning to topple. Could parent involvement help after this stalemate in relationships had been reached? It was not invited.

What could we say to the children? We all sensed a gnawing awareness that this could be our last day together! Will we tell the children that they won't be coming back tomorrow? They would be sure to ask why. How could they understand the feelings and dealings that unexpectedly invaded their world? Our closing inevitably brought some wonderings in the wilderness. One mother has had five different babysitters to care for her four- and five-year-olds. Several parents have their children in the third nursery school since November 6.

Several months have passed since November 6. Uncertainties still remain. But many of us have experienced a new awareness of our mission field around Bethel. The challenge of militant blacks has no easy answers.

Gratitude is expressed for the prayers of all our friends who shared in these trying weeks. Please continue!

Ruth Kehr is supervisor of the Bethel Day Nursery, 1434 S. Laflin on the near-west side of Chicago.

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“When the other fellow takes a long time to do something, he's slow; when you take a long time, you're thorough. When he doesn't do something, he's lazy; when you don't you're busy. When he succeeds, he's lucky; when you do, you deserve it.”

What Did Jesus Say About Killing People?

By Don Blosser

Matthew 5:21-26

"It is flatly impossible to find any statement in the New Testament which forbids war. The attempts of some people to say that the Old Testament ethic permits war, but the New Testament does not is totally unfair to Scripture. We believe there can be only one point of view to Scripture and both the Old and the New Testament must agree on all points. If the Old Testament permitted God's people (Israel) to go to war in His name, then it must be quite obvious that the New Testament will also permit God's people (the church) to participate in war."

How does that sound to you? This is a direct quote taken from a church periodical of another denomination that was accidentally put in my mailbox a number of years ago. It was a special article written by a teacher on the matter of "War & Killing From the Biblical Point of View." As Mennonites have understood the Word of God, these statements are completely off base, but I would like to use them to begin with a few questions.

Several Basic Questions

Does the Old Testament always agree with the New Testament on how the child of God should live? What do you do if they don't agree? Pick the one you like best?

Where does a person start in interpreting the Bible? This article assumes that you start on page one, which would of course be Genesis and simply proceed from there.

Is it really true that war in the Old Testament was God's will?

Is it really correct to say that there is no statement in the New Testament forbidding war for the Christian?

Old Testament Teaching

In one place the Old Testament prophets said a day will come when nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid . . ." (Mic. 4:3, 4).

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Jesus, several hundred years later said, "When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. . . . this is but the beginning of the sufferings" (Mk. 13:7).

In John 16:2 He goes even further and says the day is going to come "when whoever kills you will think he is offering service to God." This happened during the Reformation, but you don't have to go nearly that far back in history for examples. Martin Luther King was killed by a man who was convinced he was serving God by getting rid of a terrible anti-Christian communist. Jesus is making it very clear that if you take the call to be Christian seriously, somebody may not like it and will try to kill you.

Throughout history, the attitude of the Christian church in general toward war has been one of the great hindrances to its world mission. Charles Wells, a Quaker theologian and writer, made the comment that the Christian church has always assumed that the angels who announced the birth to the shepherds on the hillside might have been good singers, but they were the worst theologians in history — imagine — talking about peace on earth. He goes on to say there is something very unusual about the Christians who keep trying to get people to follow the Prince of Peace while they themselves go about killing people. Wells suggests that if we gave medals for killing people throughout history the Christians would have 90 percent of the gold ones — and don't forget, we are supposed to be the good guys!

Christ's Statements

What is Christ all about when it comes to killing people? Look at some biblical passages: Luke 22:35-38: Jesus is nearing the end of His life, and they are on their way to the garden when we have this conversation: "Then Jesus said to them, 'When I sent you out that time without purse, bag, or shoes, did you lack anything?' 'Not a thing,' they answered. 'But now,' Jesus said, 'whoever has a purse or a bag must take it; and whoever does not have a sword must sell his coat and buy one. For I tell you this: the scripture

that says, "He was included with the criminals," must come true about me. . . . The disciples said, 'Look! Here are two swords, Lord!' 'That is enough!' He answered."

These people who do not accept the nonresistant position look on this passage and literally rub their hands with glee, saying this proves Jesus was not a pacifist; He was telling His followers to sell their coats and buy a sword to defend themselves.

What did Jesus mean? We do a great injustice to Jesus when we do not permit Him any sense of humor. He had just pointed out that when they went out at His command they got along quite well, and now He is pointing out the futility of armed resistance when He suddenly discovers that the disciples are not joking, they think He is dead serious and they immediately and rather proudly produce two swords. The words of Jesus "That is enough" could not possibly mean that these two swords are adequate, because they would be facing the temple guard, a rather good-sized regiment of armed men, so it would be like taking on the Philadelphia National Guard with single-shot pistols, it is rather ridiculous.

Then a few hours later when Peter draws one of the swords to defend Christ, Jesus tells him to put it away. The whole point of the passage is that even in difficult times when self-defense would seem permissible, Jesus says *no*. The way of Christian love for your enemies is not to be practiced only when your enemies are 2,000 miles away and the U.S. army stands between you and them. It is to be practiced even when they are in the process of knocking down your front door.

A second passage is found in John 2:14-16. In the temple one day He found men selling cattle, sheep, and pigeons and a number of racketeers in the banking business. "He made a whip from cords and drove all the animals out of the Temple, both the sheep and the cattle; he overturned the tables of the money-changers and scattered their coins; and he ordered the men who sold pigeons, 'Take them out of here! Do not make my Father's house a market place!'"

I would only like to point out several things from this passage, for it is often used as proof that Jesus did believe in violence, for He drove the money changers out etc., with a whip, so they say.

First of all, we should never confuse nonresistance or pacifism with passivism. A true nonresistant person is not one who simply withdraws from life—he is one who is actively involved with the affairs of life, trying to bring peace to the warring factions of life as we find it. Jesus was anything but a quiet, mild, unemotional man, and the setting up of all these things in the temple was both a worship problem and a race problem. This marketplace was the area designated for Gentile worship and the Jews had simply forced them out, so they had no place to worship God, and since the Jews were also the law of the land there was no court of appeals.

Jesus came in, saw this terrible injustice, which was illegal according to both spiritual and governmental laws, and took definite action. He made a little braided whip and drove

them out of the temple. The Greek sentence here obviously refers to the sheep and the cattle. In the process of this action, tables were upset and in general quite a mess was created in the temple courtyard.

Nonresistance Is Not Cheap

Now, what does that say to us? Nonresistance should never be used as an excuse to get out of something. Nonresistance should never be twisted around to mean I cannot get involved and work to correct the evils of society. For example, I believe it is genuinely Christian to boycott a store that sells liquor along with the groceries, or war toys along with basketballs and baseballs, even if it means paying a slightly higher price for your food products at another store. After all, Christian commitment does not start with what helps us get by the most cheaply. I believe also that noncooperation with the draft is a very valid Christian position to take, provided again that you are not using it to get out of something and that you are prepared to accept the consequences of that action.

You see, Jesus is telling us that not killing someone goes far beyond just not pulling the trigger when the gun is aimed at someone. It means being part of the whole system whose obvious and publicly expressed goal is the removal of people who are (for the present at least) designated the enemy.

This is one reason, for example, why Mennonites have traditionally refused the I-A-O classification which would make you part of the army, but would give you a non-combatant job such as driving an ambulance or working in an office. In doing this, you become part of the total war machine. This is also why a growing number of young men are taking the path of noncooperation, because they believe the Selective Service System is also part of the total American war machine.

Just one more passage—and that is from John 15:12, 13: "This is my commandment: love one another, just as I love you. The greatest love a man can have for his friends is to give his life for them."

Here again is a passage used to give honor and glory to our soldiers. Just this past summer President Nixon quoted this passage as he made a presentation to a widow of a soldier killed in Vietnam. The only problem is that it doesn't apply to that kind of situation. Any visit to any army base will quickly show you that men there are not being trained to die gracefully for their friends. They are being trained to kill effectively and quickly, before they themselves are killed.

Now, I would be the first to acknowledge the courage, fighting ability, and training of the United States Army. I believe they are probably among the best in the world. And I would also immediately recognize the tremendous sacrifice the American government demands from their servicemen. I believe this was pointed out again by these four American women who flew to Paris to ask the North Vietnamese to tell them if they were wives or widows. This is a kind of pressure and sacrifice very few of us are acquainted with. Is it right for any young man who says I cannot kill to make

any less of a sacrifice? Can a Christian honestly look around him to find a I-W or VS job which will permit him to get home every three months, or to take his car and wife along to his place of employment?

I believe a proper interpretation of John 15 would have the nonresistant Christian say, "I will not go to Vietnam and kill," but then he should immediately add, "I will volunteer my services through MCC or other appropriate channels to go to Vietnam and risk my life for those who are suffering, or I will go to Biafra and help those who are starving."

I can get angry when an administrator in one of our church offices tells me of a mother who wrote him saying, "Please do not place my son in Cleveland or Chicago, but give him a job someplace where he will not get hurt." I can just see General Creighton Abrams in Vietnam reading a letter from a mother whose son has just been drafted — "please don't send my son where he may get hurt!"

The nonresistant Christian position will mean that I may get killed for what I believe, but the Bible clearly teaches that there is something much worse than death.

Let's back up now and have a quick summary of what has been said in the form of some possible implications for our day. (1) The Christian ought to be willing to lead out in correcting the wrongs of society. Certainly there is much more to the gospel than just trying to stop wars; but Jesus Himself did much more than just say, "Please don't kill anybody." He was actively engaged in correcting the injustices put upon men here on earth.

(2) No nonresistant Christian could ask for the protection of the army for his own benefit. It would be quite un-Christlike for the nonresistant Christian to call for army helicopters and gunships to rescue him from danger during an attack by the enemy. It is also wrong for me to inwardly support the Vietnam war here at home, hoping the government can win a big victory there so my nonresistance will never be tested here.

(3) And admittedly this is a rough one. Even though the army pays a salary, I believe the only position for the nonresistant Christian would be one that involves some form of sacrifice, such as VS or Pax. It might even involve risk of personal safety. Since the risk of loss of life is very real in the American army, should not risk of loss of life in the army of Jesus Christ also be a reality? Personal safety or financial security should never be the guideline for Christian commitment. This would mean also that if the day should ever come when the U.S. government drops the draft, our youth service programs would continue. We serve not because the government says we *must*, but because Christ has called us and redeemed us for the ministry of reconciliation. It will be very interesting to see if we can hear the call of Christ as clearly as we hear the call of Uncle Sam.

**From *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.

Wherever in history there has been a genuine reformation that even for a little while lifted the church to be a cleansing and transforming agency in society, at its heart has lain one thing: the rediscovery of Jesus.

Men at Work

By Samuel R. Burgoyne

We shall miss Ben when he leaves us next week on the completion of a three-year period of service. His name could be Dick or Ed or Jim or a score of other names, for he is typical of the pleasant, hardworking youth whom we bunch together as Paxmen.

They come, usually a little shyly, into our language school in Katmandu, eager to study Nepali, to learn about the country and people from the orientation lectures and reading materials, and to prepare for work in close touch with the people of the Himalayan kingdom. In moments of leisure they cycle through the narrow streets of the capital. They are intrigued by the friendly people and the bewildering differences of types and dress. All these, against a background of tiered pagodas and gold-covered stupas, form an exotic and colorful picture.

Three months of concentration on Nepali soon pass, and Tom, Ken, or Stan moves out to the low-lying terai area or the mountains on his assignment. It may be backbreaking work in a rock tunnel, part of a power project for the growing town of Butwal. His duties may involve him in training nationals in automechanics. There is a hospital being built in a remote mountain area, a four-hour climb from a primitive airstrip; and our young man may be responsible for supplies, planning, training of local farmers as masons or carpenters, and the actual building work.

Yes, we shall miss Ben and all his tribe, for they have made a tremendous contribution to work for God in a challenging situation. Quiet, cheerful, and industrious, they have often lived hard under difficult conditions. Their dedicated service has been a true Christian testimony, and a demonstration of deep faith in Jesus Christ. The United Mission to Nepal shall welcome more such committed Christians to follow in their footsteps. □

Samuel R. Burgoyne is Director of Personnel, United Mission to Nepal.

Peacemaker in Action

After being confronted anew with the criticalness of the present racial conflict, and with the Christian mandate to break down barriers, I prayed that God would show me ways in which I might witness to the oneness of all men under God. The next day I found it necessary to fill out a form. The question, "Race?" hit me! Should I bow down to this totally irrelevant, but racist-oriented question? I could not! I wrote in bold letters, *Human*, with the firm decision that if this answer was insufficient, I would stand ready to allow my application to be refused.—Albert Zehr.

The Grace of God

By Marcus Lind

Titus 2:11-14

The subject of this text is *The Grace of God*. For this occasion I shall define *grace* as "that quality in God that caused Him to come down and love the unlovable." The text divides into four parts: (1) The Salvation of Grace, (2) The Teaching of Grace, (3) The Hope of Grace, (4) The Discipline of Grace.

The Salvation of Grace

"The grace of God that bringeth salvation hath appeared to all men" (verse 11). The salvation of grace as used here has three dimensions: from God to man, from man to God, and from man to man. From "God to man" it is a heart-broken Jesus pouring out His lifeblood for those who were yet in their sin and rebellion against God. His love was sufficient to make the supreme sacrifice that will penetrate man's rebelliousness and woo him unto Himself.

From "man to God" grace is the rebound of His love in us which causes a willing response to Him. "We love him, because he first loved us" (1 Jn. 4:19). There is no quality that will move men to action like the power of suffering love. God demonstrated that power by breaking through man's highest love expression, to lay down life for a friend, and initiate a greater dimension of love that will lay down life for an enemy — "in that, while we were yet sinners, Christ died for us" (Jn. 15:13; Rom. 5:8). To withhold response to such a love is the worst sin of which man can be guilty.

From "man to man" is the only tangible means to reciprocate the grace of God, and in that vein I use this text to welcome this assembled conference. We are drawn together from east to west by ties of Christian brotherhood on the proposition that "if God so loved us, we ought also to love one another." His love found us, and because He so loved us, we also love. That will put a warmth and glow into our mutual give-and-take, a fellowship that is superior to all secular gatherings which are not founded on the love of God. We westerners are noted for our unpolished outspokenness. We say what we think, and act the way we feel; but you will note a quality of sincerity in our hospitality, although it is possibly less refined than the more sedate variety of our eastern brotherhood. We hope that you will like these qualities, and receive them as an informal gesture of the matchless grace of God.

The Teaching of Grace

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

present world" (verse 12). Like every good teacher, grace has both a negative and a positive aspect. We are to deny ungodliness and worldly lusts. When Peter denied, he declared, "I know not the man," and vouched for his denial with all the vehemence of his very impetuous spirit, though for a wrong cause. How very pertinent that for a righteous cause, our lives should flatly deny that which we see and hear on every side in this contemporary world!

Such a denial leads to a positive approach: that we should live soberly — attitude toward self, righteously — attitude toward others, and godly — attitude toward God. If one were able to add these three words together and divide them by three, the net result would be a Christian humility like that defined in Rom. 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." *Soberity* is used here as an antidote to thinking of one's self too highly. It is the basis for righteousness toward others that involves its subjects in open transparentness which breaks through every barrier to gracious communication with others. With that spirit we further extend our welcome to this conference.

The Hope of Grace

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (verse 13). The word *blessed* as used in the King James Bible has no adequate synonym in the English language. Modern translators have hurt their versions by trying to improve its meaning. Here it gives an added touch to the most optimistic of the spiritual graces — the Christian's *hope*. And hope is directly related to that star in the future horizon which never diminishes in radiance, "the glorious appearing of . . . Jesus Christ." Against the dark background of this present world it shines the more brilliantly to open a vista into the eternities where Christ Himself is the light.

The Discipline of Grace

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (verse 14). As long as we dwell in bodies of flesh and blood we need to be concerned about redemption. While it is quite normal to think of our beloved church as a body of redeemed people, do we take too much for granted in this? The Philippian believers, though in a high state of spirituality, were admonished to work out their own salvation with fear and trembling. As

Marcus Lind, Salem, Ore., presented this devotional service at the opening session of Mennonite General Conference, Turner, Ore., Aug. 15, 1969.

we brush up with sin in this apostate age, we are bound to become dirty at times, and need to resort to a redemptive neck-and-ear-cleansing by the grace of God.

To be redeemed *from* iniquity is to be purified *unto* Christ, a peculiar people, that is, a people "marked for himself." Status quo in today's society has fallen so far below the spiritual norm of God's Word that to be redeemed from it is bound to make a person stand out as different and peculiar. Jesus was peculiar in this respect in the culture in which He lived. He promised that to follow Him would bring enmity with even those of one's near kin. It therefore follows that to be most intimately associated with Him is to become correspondingly peculiar in the eyes of the world. So, while the objective of the

transformed person is not to be different, yet a difference will normally follow as the subject becomes more closely affiliated with the One who changed him into a holy person.

But the end product is more than simply to be holy. The four verses of this passage are arranged in such a way that they seem to compose one of the poems that were sung in the early church, such as are found in Philippians 2 and a few other passages. These are noted for their sense of balance and completeness. And so here these peculiar people are to be "zealous of good works." True, the grace of God causes men to be holy, and to be good; but not just to sit around enjoying that imagined halo over their pious heads. "For we are his workmanship, created in Christ Jesus unto *good works*" (Eph. 2:10). ☐

It Wonders Me

By Wilbur W. Bloom

The Pennsylvania Dutch have an apt expression, used to indicate surprise or that they have difficulty understanding some act or situation. They say, "It wonders me that . . ."

Standing at the beginning of a new year with all its challenge and uncertainty there is a natural inclination to both reflect and project. Out of my reveries come some puzzlements, and perchance, some personal exposures. Entering 1970 "it wonders me . . ."

— that God is so patient with His erring, bungling, arrogant children and that He continues to shower upon us the many blessings we enjoy.

— that the Christian community, Catholic and Protestant, has come so far in mutual acceptance in recent years.

— that the U.S. can spend over twenty-five billion dollars per annum in a questionable war while at the same time there are schools in our nation which may need to shut down, or shorten their courses, for the lack of a few millions of dollars.

— that church-related people have such largely increased incomes, yet giving to missionary causes is reduced.

— that the church speaks so softly about man's basic alienation from God and man — his sin.

— that persons who are innovative and progressive in their secular activities can be rigidly against change in the church.

— that frequently the little church, of less than 100 members, is more sure of denominational error than its larger counterparts.

— that pastoral leaders having the most limited theological training are the first to "detect" the theological and program fallacies of their church family.

— that churches must put up with stodgy, old-fashioned, and outdated leadership which would kill any business.

— that churches are so miserly in regard to pastors' compensations, forgetting the adage "you get what you pay for."

— that once having established an administrative or program function in our church family, local, state, or national, we find it almost impossible to scrap it for a greater priority in a changing world.

— that some who give little, or no financial support to our united work feel they have an a priori right to determine its policies.

— that people continue subscribing to newspapers or magazines whose reporting and editorials they often reject, but are insistent that a denominational publication be thrown out if it does not fully agree with their social or theological perspectives.

— that many who urge the church to be a "change agent" find their only comfortable place in a church which least needs their influence in order to change.

— that those who seemingly couldn't "make it" in local church leadership are occasionally selected to serve in positions of state or national leadership.

— that denominational leadership can be so frequently insensitive to "grass roots" feeling.

— that those who talk the most about sensitivity are often the most insensitive persons.

— that we make great pronouncements about the killing in Vietnam (and we should!), but are so silent about the liquor-induced highway deaths and cancer-producing cigarette smoking.

— that some can be so much for national and international peace and yet act so utterly inhumane in personal, office, or business relations.

— that parents demand that their children do not experiment with drugs while they themselves tip the glass or light up their Camel, Marboro, or Kent, they themselves being hooked on what were their most daring teenage experiments.

— that the church survives in spite of all its public and private criticism and our lack of concerned dedication.

Finally "It wonders me" that this should be written and what the response will be. ☐

Wilbur W. Bloom is executive secretary of the Pennsylvania Baptist Convention and editor of *Crusader* Pennsylvania Baptist News section. Used by permission.

What Am I?

By Nina Walter

"What is this?" I asked the two-year-old who was just beginning to learn the names of things.

She took the watch I handed her and turned it over and over. "Shiny," she said.

"What is it?" I repeated.

She tried to bite it and said, "Hard." She held it to her ear and said, "Tick-tick." Finally I told her its name and smiled at the little song she made of it.

Her brother trying to confuse her, asked, "What is a watch?"

She answered instantly, "Shiny tick-tick."

After their play carried them somewhere else, I thought about the question. What is a watch? Is it the shiny case that holds the works? Is it the works inside the case? Is it the principle that makes the works work?

My musings led me to another question: What am I? Like the watch, I have a case. I have works inside the case. And there is a principle that makes the works work. Like the watch, I am more than a shiny tick-tick. Also, like the watch, I am not self-created. There is a principle that makes me function, and there is a Creator of that principle. In short, there is God, and I am His creation.

• • •

Just for today I will be happy. This assumes that what Abraham Lincoln said is true, that "most folks are about as happy as they make up their minds to be." Happiness is from within; it is not a matter of externals.

• • •

About the bitterest thing a person can swallow is a dose of his own medicine.

• • •

Those at war with others are seldom at peace with themselves.

• • •

The lazier a man is, the more he is going to do tomorrow.—Norwegian proverb.

• • •

Home is where the start is.

Folly

***Pride lifts the latch to
yesterday. Sees past mistakes.
Fails new achievements.***

— Barbara Risser

To Cast a Stone

How can there be a greater sin,
One sin more wrong than others,
Unless perhaps it is this sin —
The judging of my brothers?

— from *The Church School*, copyright 1966, by The Graded Press. Used by permission.

• • •

When arguing with a stupid person, be sure he isn't doing the same thing.

• • •

A tourist is a man who travels to see things that are different and then complains when they aren't the same.

• • •

Of course college students get out of line now and then—you can't picket all the time.

• • •

A Topeka, Kan., tax assessor recently ran across the newest and best answer yet to the question on the assessment blank: "Nature of taxpayer." The answer: "Very mean."

• • •

You can't fool all the people all the time . . . but those highway interchange signs come pretty close.—*Advancer News*.

• • •

Said one fellow to another, "My wife has been talking for two straight days."

"What is she talking about?"

"She didn't say."

The Importance of Right Attitudes

By Christian E. Charles

An attitude may be defined as an emotionally charged response to a stimulus. It is the way a person looks at life. Our attitudes are our real person. It is the way you feel about anything. It is your emotional reaction to people and happenings around you. They reveal your beliefs. If your attitudes are right, your mind and heart will be open. If they are not, they will be closed and you cannot grow spiritually. It is a cause for much spiritual immaturity.

Right attitudes are necessary for balanced living. We largely make our own experience. It isn't so much what happens to you that is important as it is how you react to it. The same experience may cause one person only temporary difficulty; yet occasion a nervous breakdown in another. We establish either a positive or a negative attitude toward life and it is that which influences every thought and act.

There are three distinct attitudes in which the soul may be found in reference to the dealings of God, namely: subjection, consent, and rejoicing. When the will is broken, there is subjection. When the understanding is enlightened as to the divine object, there is consent. When the affections are engaged with God Himself, there is rejoicing.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Mennonites of the Ohio and Eastern Conference, by Grant Stoltzfus. Herald Press. 1969. 459 pp. \$7.95.

This book contains miniature summaries of the history of each Ohio congregation. They are too brief to provide anything but a historical sketch. The author has done an excellent job with the scanty material he was provided with. He has captured well the general moods and movements of the conference. The book can serve as a kind of directory of churches and clergy of the Ohio and Eastern conference. If there is any criticism of this book, it is merely that the author was asked to cram far too much history into one volume. Because of this space factor important developments in mission, in evangelism and social concerns are missing. It should be in Mennonite church libraries. — Vern Miller.

Black Power and Christian Responsibility, by C. Freeman Sleeper. Abingdon Press. 1969. 221 pp. \$4.50.

Sleeper points out that black power is an attempt on the part of blacks to share some of the power that whites have possessed through the years. He attaches significance to the need for positive response on the part of white Christians. There is an examination of the background of Black Power, and further explanation as to how it can show the gospel of Christ in a new and meaningful way. His points are theologically based and do not leave room for excuses for those who profess Christianity.

This book is divided into three parts, in which the author examines concretely, objectively, theologically, and sociologically the concepts of Christian ethics, and Christian community as the basis for responsible Christian social action. This book is a must for all churches. — John Powell.

The Extremists; Gadflies of American Society by Jules Archer. Hawthorn Books. 1969. 197 pp. \$4.95.

In American society extremism has always been provoked by times of crisis. Extremists are identified as "those who pursue their goals by unlawful, unjust, or extravagant means, whether against the power structure, in defense of the power structure, or against another group in society." Commonly we label extremism either to the right or left.

Famous extremists in American history include Roger Williams, Samuel Adams, Tom Paine, Henry Lloyd Garrison, Horace Greeley, Carrie Nation, Eugene Debs, Joseph McCarthy, Carl McIntire, H. Rap Brown, etc. Among the extremist movements are the

Salem witch trials, the Molly Maguires, K.K.K., Know-Nothing Party, I.W.W., John Birch Society, S.D.S., and Black Muslims.

This historical treatment helps the reader understand the influence of these gadflies in American society. Extremists keep society from being too complacent; if they are sound, they spearhead reform and progress. It is important to be tolerant of extremism, either right or left, and to distinguish between goals and methods. — Harold D. Lehman.

House by the Bo Tree by Ruth Seamands. Word Books. 1969. 154 pp. \$3.95.

This book gives a sometimes neglected picture of missionary living in a foreign country. It shows a lively, fun-loving family taking interest in all the unusual and usual happenings about them. The J. T. Seamands spent 20 years as missionaries in South India for the Methodist Church. Mrs. Seamands writes of their experiences, and those of their four daughters, with personal intimacy and enthusiasm as she would use with a close friend. The reader is shown the humor and pathos in the encounter between two cultures which are very different. The warm appreciation for other peoples and mutual inspiration through Christian faith and living which are found in this book make worthwhile, delightful reading. — Evelyn Bauer.

Still Hungry in America, by Robert Coles. Illustrated by Al Clayton. World Publishing Company. 1969. 115 pp. \$6.95 (cloth), \$2.95 (paper).

This book presents the cry of the hungry in affluent America. Pictures on nearly every page vividly present the story to the eyes of the reader. The quotes given by hungry persons touch the heart of the reader. The author and illustrator have done a tremendous job of presenting the heart cry of the poverty-stricken in this great nation. One quote:

"From day to day I think to myself that God will stop it. I think He'll come down here and say something that will make a difference hereabouts. He'll tell the people that they should stop doing like they do to one another, and they should hear His Word, and go do likewise. But until He comes, I'm afraid we're going to die all the time, way before it's time. I've lost three before they were born. I've lost two before they were a year. I've lost two old enough—I thought—to live, to be full grown, the same as me and their father did. Yes, I've got me the six here who are still living, but let me tell you, I can never wake up in the morning without wondering

whether we'll make it, one of us, or all of us, until sundown. And that's the truth."

Stories of mothers walking miles to the hospital for their baby to be delivered, to be simply told they can't stay. If they try to stay, they are forcibly ejected. The pictures of empty refrigerators and attempts being made to prepare some food are most touching. The pictures of nice-looking little girls whose faces are covered with sores and scabs, the pictures of the little infants with the navel hernias, and the pictures of mothers with five little hungry children, some with no clothes except a diaper. The pictures of five children in a dingy bedroom with nothing but two beds, the pictures of children with sores all over their backs, the pictures of adults with teeth so badly formed and misplaced, and only a few left, the pictures of sad-looking children who seemingly cannot smile, and then to see in contrast the smile of the little child with the bowl and spoon at his mouth who has food to eat. The cry of the hungry is heart-rending!

Every affluent American home, especially those of affluent Mennonites, ought to have a copy of this book on their living room table. It ought to be read by all, and the guests who frequent the homes as well. One cannot but be deeply moved when he reads this. Should be available in church libraries. — John E. Lapp.

Hallelujah Chariot by Evelyn Hathaway. John Knox Press. 1969. 213 pp. \$4.95.

Hallelujah Chariot was the nickname by which the preacher's new 1917 Model T touring car was christened. This story, however, is not about the automobile but about the preacher and his family. Written by a daughter, it is a lively, heartwarming and often exciting account of Andrew Hendricks' life. It begins with his youth in Minnesota and his near fatal illness and miraculous recovery. Hendricks went to California for the sake of his health at age 17. How he became converted, his courtship and marriage to Fawn, and his call to ministry in the Nazarene church all set the stage for the remarkable story of Papa, Mamma, the five children and their frequent guests in the parsonage.

Although the setting of this account is Los Angeles in the early 1900's the tensions involving this family sound strangely familiar. There were the same feelings about preachers' kids; worldliness and dress were big issues. But most of all the Hendricks family relished life and enjoyed the Lord's service. Highly recommended as an enriching reading experience. — Harold D. Lehman.

Items and Comments

A tall, lanky Baptist preacher on Hollywood's Sunset Strip began on Christmas morning a cross-country walk to Washington, D.C., carrying an 80-pound wooden cross.

The Rev. Arthur Blessitt, founder of "His Place" to minister to hippies, drug addicts, and other disadvantaged youth in Hollywood, said he made no announcement in advance of his departure because he didn't want the complications of undue publicity.

The 3,000-mile hike will end July 18 in the capital where Blessitt expects 500,000 people to gather around the Washington Monument for a "Which Way America?" prayer rally. It will begin with a 24-hour period of silent prayer and fasting for a national turning to God. Each person attending is asked to bring "a Bible, a flower, love, and two gifts—one to give to someone needy in Washington and the other to place on the lawn of the U.S. Department of Health, Education and Welfare headquarters facility so the government agency can distribute it to a poor family."

The 29-year-old Southern Baptist clergyman urged fellow ministers to keep their churches open July 18 and 19 for prayer services. He asked also that during the six months of the walk Christians everywhere pray one hour each day and make it their business to help needy families in their communities.

"Let's give Jesus a chance!" Blessitt told the crowd gathered for the send-off. "We have wallowed too long in negative analysis. Now it's time for positive action!"

Forty-two percent of the U.S. adults in 1969 attended church in a typical week, 7 percent less than in 1958, the Gallup Poll reported.

Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968. A high of 49 percent came in 1955 and 1958.

Gallup reported that the falloff was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 percent adult attendance in 1958 to 63 percent in 1969.

The Protestant drop was from 43 percent in 1958 to 37 percent in 1969.

Young people today studying for the Christian ministry have a wide divergence of opinion concerning the nature of God, according to Louis Garinger who surveyed representative students in American theological seminaries for the *Christian Science Monitor* newspaper.

"I am more concerned with the purpose

of God than with the nature of God," a young woman from Harvard Divinity School asserted. For a student in Atlanta it was "hard to talk about God apart from His Son. God is a constant companion. I have a very personalistic concept of God. We have a little thing going, a very meaningful relationship."

All in all, Garinger discovered in his survey that the old anthropomorphic notion of Deity is "incredibly naive."

Views of God ranged from "Father" to abstract "love."

A black student said, "Only in the life of Jesus Christ do we really get to know who God is." Said another, "I would view God through Christ."

Not one of the students surveyed offered the opinion that God is dead.

At present growth rates, Africa will hold more Christians by the year 2000 than any other continent, it was predicted at a National Congress on Evangelism held in the Congo recently.

In an action of questionable constitutionality the State of Kansas Finance Council headed by Governor Robert N. Docking approved a restriction limiting all conscientious objectors working in state institutions to the minimum wage regardless of skills or positions held within the institution. This means \$1.60 per hour or \$282 per month for a full work schedule. The Governor reportedly said that if the conscientious objectors wanted pay commensurate with their skills that they should serve in the armed forces.

The November 12 vote of the council was 6-1 with Lt. Gov. James DeCoursey casting the one vote against the action. He was quoted in the *Kansas City Times* on November 13 as saying "it seems to me that we are saying nobody ought to be a conscientious objector as he is allowed under our legally constituted system." But Governor Docking held to his argument that there should be some sort of penalty for refusing to serve in the armed forces. Some of the others voting with the Governor included the President Pro Tempore of the Kansas Senate, Glee Smith (R-Larned), and state Representative Bill Fibley (R-Abilene).

The action will have the effect of placing all conscientious objectors at Kansas State institutions under the title "conscientious objector" instead of the name of the position which they are in, thus automatically placing them at the bottom of the pay scale of that institution.

It is alleged by some that this is nothing

less than economic discrimination on the basis of religious belief, and that it could have a chilling effect on the free expression of one's religion.

A Catholic college has moved to quell student uncertainty about the Selective Service System by hiring a draft counselor.

Paul Frazier, a draft counselor for the New York Catholic Peace Fellowship, took his new post at Manhattan College in the Bronx, N.Y., on January 21. A graduate of Manhattan in 1967, he holds a master's degree in social work from the University of Michigan.

Mr. Frazier, himself a conscientious objector, worked in Ann Arbor, Mich., both as a counselor and trainer of counselors. He is the coauthor of the *Manual for Draft Training*, a text used by counselors. Mr. Frazier is credited with training 150 counselors in the New York City area for the Catholic Peace Fellowship.

Brazil's Protestant churches are increasing more than twice as fast as its population. According to figures recently released by the Missionary Information Bureau, the country has an annual population growth rate of 3 percent, while Protestant church membership is gaining at the rate of 6.7 percent each year.

After Indonesia, Brazil is said to have the fastest-growing church in the world: it now has 3,244,000 Protestants, more than double the number of Protestant church members in all other Latin American countries combined.

Two thirds of Brazil's Protestants are Pentecostals from the fast-growing Assemblies of God, the Christian Congregation, the Brazil for Christ movement, and independent Pentecostals groups. Evangelistic emphasis is seen as the reason for the phenomenal rise of Pentecostal churches.

It is unlikely that the Japanese government will permit the Far East Broadcasting Company to continue operating when Okinawa is returned to Japan in 1972.

FEBC said in its Communication Research Review in Hong Kong that existing Japanese broadcasting laws prohibit any religious stations on Japanese soil from transmitting religious programs to the China mainland.

President Richard Nixon in November signed an agreement returning the island to Japan in two years.

CHURCH NEWS

Mennonite Central Committee Looks at Its History and Role

"These past 50 years have been years of terrific upheaval worldwide, but they have also been years of forward movement on the part of Mennonite and Brethren in Christ churches," said William T. Snyder, executive secretary of the Mennonite Central Committee. "I am thankful to God for the good foundation which others laid during these 50 years, and for the continued vitality of our inter-Mennonite efforts through MCC."

The occasion for these remarks was the annual meeting of MCC in Chicago, Jan. 23, 24, during which the organization's 50th anniversary was commemorated.

Snyder noted that more than 4,500 persons have served under MCC during the past 50 years, and that the average age of MCC people in service has hung around 26 years.

"We within MCC are greatly challenged and stimulated as we attempt to administer a program in which the preponderant number of participants are young people," Snyder said. "While these young people are, on the whole, possessed with better training, broader knowledge, and a world view that is considerably above that of a generation ago, there is the same deep interest in the church."

"We have an assortment of idealistic, individualistic, and vocal young people who want to serve under the church but who also want the church to consider new approaches in blazing new trails with the old faith."

MCC service has been in areas of strife, rapid social change, and outright war, Snyder said. "I believe that MCC has maintained its servant stance during the past 50 years that have also seen growth in mission and service thrusts for the individual conference programs."

"Our people have not been on the barricades in the political and social revolution, but there has been a quiet revolution in our churches with greater numbers of people getting involved in the acute problems of our times."

Noting some trends in recent years, Snyder lifted up sub-Saharan Africa as an example which best told the story of the shift in placing MCC personnel in less-developed countries. In 1960 there were 14 MCC volunteers below the Sahara; a decade later, the number stood at 222.

In his report to the committee, the

executive secretary also observed that the formation of MCC (Canada) and the close working relationship between the Canadian and American churches is "one of the greatest causes for thanks within the last 50 years."

Nigeria Relief Plans

Linford Gehman MD, and Martha Bender, RN, two of the three-member Quaker-Mennonite Service team in the former Biafran territory, were freshly back in the States and attended the annual meeting. They left the Eastern territory for Sao Tome island only two weeks before.

Also with Gehman and Bender at the Chicago meeting was Roger Fredrickson of the American Friends Service Committee, the administrating partner of the Quaker-Mennonite Services. All three were given the opportunity to speak either about their experiences or future plans for rehabilitation and reconstruction in Federal Nigeria.

Fredrickson reminded the meeting that a new vocabulary is needed when referring to the present situation in Nigeria. "Biafra" is finished, he said, and the Ibos of that area are quite ready to move on into a new chapter.

"Throughout the past year, Quakers and Mennonites on both sides of the line in Nigeria have maintained what I call a low

external visibility," Fredrickson said. "There have often been times when the press has approached us, wanting us to make statements with respect to the political situation. We have practiced restraint; we have tried to speak to the human condition and not to the political one."

"People like our QMS team developed a reputation for what I call high local reliability," the AFSC official continued. "And it is that which is going to point the way for what we can do from this point on."

Fredrickson said that AFSC representatives have been in constant conversations with the Nigerian government in interpreting to them why Quakers and Mennonites felt that it was important for them to be working on both sides of the conflict.

"The evidence in thus far seems to be that this has been understood," he said.

Gehman gave a quick sketch of the QMS activities during its one year of operation. Miss Bender gave a brief testimony. "Some of you might say we had some hair-raising experiences. I don't feel it was all that bad. We got used to the war situation gradually. And all in all, we were very fortunate. We hope now to return as soon as possible," she said.

Meanwhile, MCC is strengthening its emergency relief team already operating in Nigeria. The annual meeting passed a budget which included a \$150,000 figure for Nigeria, not including the Teachers Abroad Program financing.

MCC Projects into the '70s

"We should be able to continue the growth in number of persons serving in the Mennonite Central Committee as we move into the Seventies," said William T. Snyder.

"We have moved from 368 persons in



Plenary session of the MCC Annual Meeting, Jan. 23, 24, 1970

1959 to 700 persons in 1969. The financial report would indicate that our income has grown in a commensurate manner," he said.

In light of such steady continuing expansion, the executive secretary and the various departmental directors submitted projections for 1970.

After reviewing all phases of MCC's ministry, the committee approved the following program projections:

Overseas

- Two Paxmen to begin agriculture work in the Peloponnesus, Greece.

- To set up an Eastern Europe trainee program, especially for Polish and Yugoslavian young people, who would receive wages instead of pocket money, and receive orientation separate from other trainees.

- To enter into a new agreement with other agencies planning to continue in Algeria until 1975.

- To decrease substantially the distribution of material aid, especially used clothing in Jordan, East Bank.

- To explore the possibilities of cooperating with the Ecumenical Advisory Council for Church Services in Egypt.

- To increase TAP and Pax programs in the Oriental and Kivu provinces of the Congo, an area where the needs of the people have been more neglected than in other parts of the Congo.

- To recruit 150-200 families from the Altoplano (highlands) in Bolivia, and assist them in resettlement by providing technical services in health, agriculture, and education, in cooperation with the Bolivian government which provides the land.

- To enter Jamaica with a modest TAP program.

- To pursue efforts to provide more assistance to needy people in areas controlled by the National Liberation Front in South Vietnam and within the Democratic Republic of Vietnam.

- To phase out the Christian Child Care Training program in Korea and terminate the financial support of the Mennonite Vocational School.

Other Projections

The Voluntary Service department is planning a major expansion of program in urban areas of the U.S. It was observed that the continuing urban crisis calls for equal priority attention by MCC comparable to other crisis areas in the world, such as the Middle East, Bolivia, Vietnam, and Nigeria. VS will also seek to establish a unit in another city where there are no Mennonite churches, such as Nashville, possibly.

A further major thrust for 1970 VS programming will be to inform, educate, and seek the active involvement of persons and the resources from MCC constituency congregations in a reasonable radius of urban areas to help minister to the hurts of minority groups imprisoned in the inner

city. MCC will be working with Mennonite churches or conferences in the urban areas rather than pose separate MCC programs.

As in the past few years, the Mental Health Services will continue its search for greater clarity in defining what should be its precise role in the future, including relationship to church, to MCC, and for each psychiatric center to the community.

Peace Section will sponsor a second study tour in the Middle East, and a second fraternal visit to the Nazarene Christians in Eastern Europe and explore ways of supporting their nonresistant testimony. Also, among numerous other projections, the Peace Section plans to develop with Mennonite Broadcasts, Inc., television spots on peace, and radio spots on alternative service; begin a newsletter to alternate with the *Washington Memo*; and in conjunction with MCC (Canada) sponsor a special study of how the church can best minister to draft-age refugees in Canada.

More Mennonite Disaster Service units in 1970 will incorporate young people and women into their organization and planning. The trend is away from MDS as a function for men exclusively. Also, MDS will continue to increase its efforts to help urban congregations to assist in "disasters" of the ghetto.

"At the beginning of the Seventies there is a great need for an unselfish outpouring of concern in action," Executive Secretary Snyder said. "One can only pray that we will be able to do our share as Mennonite and Brethren in Christ people."

New Relationship Within VNCS

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was reviewed after its fourth year of operation.

Paul Longacre, MCC director of Asia, presented to the annual committee the new "Memo of Understanding" drawn up by the three agencies. The major change affects the administration of VNCS. For the past four years, MCC administered the program for the three partner agencies. Beginning January 1, 1970, Church World Service will assume that role.

Longacre, in his presentation, noted that MCC felt the need to relate more closely to the national Vietnamese church and the Mennonite missionaries in Vietnam "MCC felt that it could do this better as a junior partner in VNCS than in the administering capacity," Longacre said.

Without embarrassing its other partners, the new arrangement allows MCC more freedom to pursue its interest in working with the people in the areas controlled by the National Liberation Front and North Vietnam should service opportunities open that would allow MCC's normal administrative principles of seeing goods and services to their end use. It also allows CWS and



Martha Bender, RN, with the Quaker-Mennonite Service team in Biafra gives a testimony. Prior to the civil war she had been in the Eastern section of Nigeria with the Mennonite Board of Missions, Elkhart, Ind.

LWR to pursue any special interests they may have as agencies.

"During the four years, we have experienced excellent relationships with CWS and LWR," Longacre said.

No major shift of MCC personnel within VNCS is expected to occur, though MCC within the VNCS framework will work more closely now with the National Protestant Church in the administration of the hospitals at Nhatrang and Pleiku.

Robert Miller will continue to be the country director for VNCS.

Probe Rationale for Urban Program

One of the innovations at the annual meeting was discussion groups in which the committee members and guests divided into four groups to discuss areas of major concern to MCC.

The groups — overseas services, Voluntary Service, Mennonite Mental Health Service, and personnel services — were each given a pertinent issue to discuss and later reported to the assembly the ideas which had come from the discussions.

The Voluntary Service discussion group centered its thinking around the central idea of VS-ers in the cities and how they should relate to constituent conferences and the local congregations. Conference representatives were present for these discussions.

Paul Leatherman, director of VS, proposed the idea that the issue of working in the urban areas is just as important as working in the crisis areas around the world and should hold high priority with

these troubled spots. One of the difficult tasks of inner city is programming. Should VS-ers be satisfied to serve as ambulance drivers and hospital workers? How can they communicate with the people and get to the root causes of existing problems in the city? How much should VS-ers be expected to identify with the city and its people?

VS-ers from inner-city units were present and shared their views as to how VS-ers can be of help in the city. Vernon King, director of the Fresno, Calif., unit, proposed that there should be two types of programs for the city. One such program would provide resource people to help the community realize its own problems and learn to deal realistically with them. This is the type of program in which he and his wife are involved at present. They were invited by interested Mennonite churches of the Fresno area to help them realize the problems and begin working to find ways of solving them.

The VS director from the Atlanta unit, John D. Yoder, proposed that VS-ers work for enrichment of the cities through such programs as home management, education, job training, and general health. He also pointed out the fact that we should move into the cities to learn as well as to give.

An important aspect brought out in the discussion was that the programming for the cities should be on a long-range basis similar to overseas projects. Mennonites don't fully realize the problems of the urban areas and must be realistic about what they should and can do for the people. They should not think of this as a short-term program.

The idea of MCC working with existing programs in the cities instead of beginning its own was also favored.

Educating the congregations on urban policies was considered a major task of inner-city VS-ers. While working in the cities, they should return to the white rural Mennonite churches so that something more can be done about the problems of the city. The home communities and churches should serve as support groups for the VS-ers and the only way this is possible is by telling them of the problems and needs as the VS-ers see them.

The group concluded with the idea that the ministry to the city is a massive task and challenge. How to reduce the opportunities to manageable proportions without being overwhelmed, however, will continue to be a major area of concern.

Trends Noted

Orie O. Miller, speaking on "The Meaning of the Past Fifty Years," reviewed some of the trends within the Mennonite Church and among the nations of the world which helped to pave the way for the beginning of MCC and the wider brotherhood relationships.

"MCC's accepted scriptural priority of

prayed-out Christian-committed workers, and after this, then, contributed varied gifts and things 'In the Name of Christ' and the needed administration not only simplified the Treasurer-Controller function but prepared for the merging with mission and world brotherhood partnership in gospel outreach obedience," Brother Miller said.

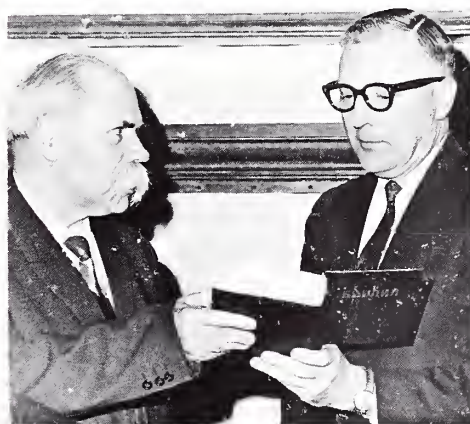
Miller noted that MCC's slogan—"In the Name of Christ"—clarified worker standards and motivation. He also pointed out that the many programs—TAP, VS, Pax, MTS, MEDA, etc.—show MCC's concern that nothing be wasted in the brotherhood, as with Jesus' concern for the "crumbs" in His feeding miracle.

On Thursday afternoon and evening, prior to the annual meeting, an "MCC Background Day" was held for members, editors of Mennonite papers, pastors, and any other people who wished to attend. It provided an opportunity for such persons to speak to the Akron staff on specific areas of program, securing detailed information for which there is generally little time during the regular plenary sessions.

As an experiment, the Background Day was not highly successful, as only one third of the MCC members attended, and only four of the dozen editors invited. Thus, there were two Akron staff or staff-related persons on hand for every MCC member and constituent group member.

The evening's session of old photographs, color slides, and films depicting the past 50 years of MCC's ministries was only slightly better attended. Many agreed that the drama of MCC's early years—the Russian relief and resettlement assistance in Paraguay—needs somehow to be told again across the constituency; a younger generation has grown up in the church little aware of this aspect of inter-Mennonite program and witness.

The following evening, Myron Augs-



Russian Baptist Timchenko presents a copy of a Russian language Bible to MCC Chairman, H. Ernest Bennett. The inscription on the flyleaf reads: "To the Mennonite Central Committee in memory of the visit of the representatives of the All Union Council of Evangelical Christian Baptists in this year on the occasion of your 50th anniversary."

burger, Eastern Mennonite College president, centered the annual meeting's attention on current affairs within Christian circles with which MCC must be aware. He spoke on "The Renewal of Social Concern Among Evangelical Christians."

"In this country there are churches who have programs oriented around proclamation and they call themselves evangelicals; there are other programs oriented around service and they are embarrassed to call themselves evangelical. Then, there are also programs oriented around discipleship, which reaches into both of the first two areas. And that is the kind of programs in which we Mennonites stand," Augsburg said.

"As with other evangelical churches, the Mennonite Church too had to have a reawakening. And the Mennonite Central Committee has been a vital part of this reawakening in terms of what social concerns really are as an extension of the proclamation."

Augsburger's full address will be made available later.

Soviet Visitors Attend

By coincidence, three Soviet Russia visitors were on hand for the occasion.

MCC members and visitors spent time reflecting on the organization's 50 years of growth and service. It was most fitting to have three visitors from Russia, since the collapse of the czarist government in Russia in 1917 played a significant role in the formation of the MCC.

As was portrayed during the Chicago meeting by a series of old photographs, a reign of terror which followed the overthrow of the Russian government led to great suffering for all Russians, including the Mennonites.

The call for help from Russia reached the North American Mennonites in 1919 and consequently led to the forming of an inter-Mennonite central committee in July 1920. Its sole task, as then envisioned, was to arrange for the collection and shipment of food and clothing, and the setting up of facilities for the distribution of materials within the Soviet Union.

The Russian visitors at the MCC annual meeting are officials of the Union of Evangelical Christian Baptists in the U.S.S.R. The three, each who had made earlier visits to the States and Canada, were Sergei Timchenko, the first vice-president of the Union; Ilia Orlov, deputy chairman of the Union's international department; and Mrs. Klaudia Pillipiuk, a secretary within the same department. They were accompanied in the U.S. by Adolfs Klaupiks, a Russian-born Baptist, and retired Relief Coordinator of the Baptist World Alliance.

Only 10 days before its annual meeting, MCC first learned in a cable from Moscow about the intended visit of the Russian Baptists.

During the Friday evening, Jan. 23, public inspirational meeting held in connection with the MCC annual meeting, all three Russian visitors gave greetings and testimonies. They praised MCC for its 50 years of worldwide relief "in the Name of Christ." Timchenko reported on the December triennial meeting of their Union in Moscow, at which "Unity in Christ" was the theme. He expressed sorrow over those people, whether in Russia or North America, who "sow discord among the brethren."

In conclusion, Timchenko, on behalf of his team and the Moscow Union, presented a copy of the Bible in the Russian language to H. Ernest Bennett, MCC chairman. Timchenko explained that it was a copy of a recent reprinting. "Around this Word," he said, "we are united."

Adopts Modest Budget Increase

Mennonite Central Committee approved a 1970 budget totaling \$2,794,700, which represents a 12 percent increase over last year's budget.

However, only a 2 1/2 percent increase in constituency giving is reflected in the

total budget figure. MCC entered the new year with sizable contributed funds designated for the emergency relief program in Nigeria and for the Mennonite Disaster Service operations. For 1970 MCC hopes to receive in contributions a total of \$1,694,810.

The bulk of the budget — \$1,713,100 — is designated for overseas programs. The rest covers Voluntary Service and peace section work in Canada and the U.S., disaster service and mental health services coordination and administration.

Reporting on MCC's financial matters for 1969, Paul E. Myers, assistant treasurer, told the MCC members that contributions were up 6.86 percent over 1968.

Myers also reported that 81.4 percent of total MCC funds for 1969 were spent overseas, which includes relief, trainee, and the Teachers Abroad Program; 9.9 percent in Voluntary Service programs; 3.8 percent in Peace Section affairs; 1.1 percent in Mennonite Mental Health Services administration; .6 percent on Mennonite Disaster Service; with a 3.2 percent of total funds for other expenses.

assembly a sneak preview of program developments for Mission '70.

The public sessions of the Board, slated for July 2 to 4, will follow the theme, "The Spirit of the Lord upon Me," a phrase taken from Luke 4:18 and 19. In an innovative move this year, the Board business sessions will be held both preceding and following the public sessions.

Gunmen Hold Up Brunks

The Kenneth Brunk family and two guests went through the harrowing experience of a holdup. After a Sunday night service two brethren from the Eastern Mennonite Board of Missions were guests at the Brunk home. The brethren Jay Garber and Wilbert Lind were on their way to Haiti in the interest of their Board.

It was late when the gunmen forced their way into the Brunk home. They demanded wallets and watches. They rummaged through the bedrooms and finally asked for their gun. Twila, Mrs. Brunk, told them they did not believe in violence and did not own a gun. She offered them food, but they declined. They also asked for the car keys, but Kenneth told them he could not give them the keys.

After attempting to lock the men in the bathroom, and threatening Kenneth by putting a butcher knife to his throat, Mrs. Brunk was able to slip out the back door unnoticed. When the robbers became aware she made her getaway they fled. They first cut the telephone wires and slashed two tires on the car. They also took about \$300 in money. Most of the money was from the pockets of the two visiting brethren.

The Board is aware that missionaries live dangerously and we should ever be fervent in prayer for their safety.

Associated Seminaries Cooperate in Urban Project

The Associated Mennonite Biblical Seminaries of Elkhart, Ind., are among six theological schools in Midwest America who are cooperating in the development of a pilot project, "Urban Ministries Program for Seminarians." This program will be related closely to churches and agencies of Chicago, according to an announcement from Gilbert James, director of the program. James is a member of the faculty of Asbury Theological Seminary, Wilmore, Ky., another of the cooperating institutions.

Dates of the project are June 15 to Aug. 21, 1970. The purpose is to train seminarians for ministry in the urban community under interchurch auspices. The program will combine action with theological reflection.

This experimental program is financed through a \$50,000 grant from the Lilly

Machinery Meshes for Mission '70

Around 75 representatives of Franconia Mennonite Conference in eastern Pennsylvania gathered at the Quakertown (Pa.) Diner on the evening of Jan. 12, 1970, for an inspirational dinner meeting — preliminary planning session for Mission '70. The 64th annual meeting of Mennonite Board of Missions will be held on the campus of Christopher Dock High School near Lansdale, July 1 to 7, with Franconia Conference serving as host.

The first order of business was to enjoy the dinner together as a total group. Each person present has accepted some responsibility on a local arrangements committee.



During the kick-off dinner for Mission '70 planning, Henry P. Yoder acquaints the local arrangements committee members with their assignments. Yoder is a pastor and field secretary for Franconia Conference.



Three persons carrying heavy responsibilities behind the scenes for Mission '70 are (left to right): Jim Boyts, Hesston, Kan.; Lewis Strite, Harrisonburg, Va.; and Samuel Janzen, Harrisonburg.

Serving as chairman of the local arrangements steering committee is Henry P. Yoder of Lansdale. In his address following the meal, Yoder explained the organizational arrangement for Franconia Conference and outlined the responsibilities that each of the 17 subcommittees will have. Each subcommittee is responsible to the six-member local arrangements steering committee.

Persons directly involved in the program for Mission '70 were also present. Lewis Strite, Harrisonburg, Va., will serve as overall program coordinator, while Jim Boyts will assist Strite and provide leadership for the small strategy groups. Samuel Janzen, also of Harrisonburg, is chairman of the program committee. Ivan Kauffmann, secretary for Information Services at Mennonite Board of Missions, with assistance from Strite, Boyts, and Janzen, offered the

Endowment, Inc., Indianapolis, Ind. It is being administered by a committee of deans of which Dean Ross T. Bender of the Associated Seminaries has been designated as chairman.

"Uyo Story" to Be Released

"Madam," said Effiong one day, "What will we be now — the Mennonite Church of Scotland?" A fitting question, since the development of Mennonite mission work in Nigeria fitted neither the old established mission nor splintered "independent" church patterns.

Mission work in Nigeria began in response to a call from independent Nigerian churches who had of their own accord adopted the name "Mennonite." In 1959 Edwin and Irene Weaver responded to this call to relocate from India to Nigeria.

Their newly published book, *The Uyo Story*, tells with charity and candor the early disillusionments and frustrations and the gradual developments of a new vision of opportunities in "supportive" and "co-operative" mission. The book will be available from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514 as of Feb. 13.

Schwartzentrubers on Brief Furlough

An active lay leadership in the Bragado, Argentina, Mennonite Church is carrying on the church program in the absence of the pastor, Earl Schwartzentruber. Earl, originally from Tavistock, Ont., and Genevieve, from Goshen, Ind., have been missionaries in Argentina with Mennonite Board of Missions since 1960. The family is currently on a three-month furlough in North America.

In addition to pastoring the 90-member church in Bragado, Earl participates in English instruction classes by teaching six hours weekly in the Bragado church facility. English students range from youth and adults to students and teachers.

The Argentina Mennonite Conference,



Earl Schwartzentruber family

of which Earl is the retiring treasurer, is comprised of seven members — four nationals and three missionaries.

Genevieve is involved in women's work. Cadena, meaning "chain," is the national counterpart of WMSA. Activities include visitation in pairs to people not in the church, promotion and discussion of the Spanish *Heart to Heart* radio talks by Marta Alvarez, mending and distributing clothing to needy community people and to a school for retarded children. From 20 to 35 women also attend Sunday afternoon women's meetings at the Bragado church.

Cadena publishes a magazine called *Colmenar*, meaning "beehive." Argentine women are not as culturally free to travel as their North American counterparts. *Colmenar* helps to introduce and acquaint the women from the various regions with one another, thus aiding unity and mutual support in local projects.

The Schwartzentrubers will return to Argentina on Feb. 26.

International Agricultural Seminar to Be Held

The Youth Service Committee is sponsoring an International Agricultural Seminar, June 12 to 27, 1970. These are the correct dates, rather than the dates listed on the brochure. The seminar will be composed of a group of six to ten college students who have interest in agriculture. The purpose is to stimulate interest in them toward a long-term permanent agricultural missions location.



Ken Martin

Ken Martin, Agricultural Economic student at Penn State University, will be serving as leader of the seminar. Martin served for three years in Honduras in agricultural development work. He is former president of Pennsylvania State Future Farmers of America.

The seminar will be spending two days in Guatemala, four days in Honduras, four days in Haiti, and four to five days in the southern part of the United States. They will be observing church and agricultural development projects. They will be listening to lectures and having various exposure experiences to stimulate them in the needs of agricultural development and they will attempt to relate this to their own agriculture tradition.

Scholarships valued at \$500 will be available for each person to cover travel, lodging, and food. The Youth Service Committee is soliciting funds from interested agricultural businessmen and agricultural industries for the support of the seminar. Contributions are tax deductible.

Application blanks are available from Youth Ministries Office, Salunga, Pa., 17538. Applications must be returned to the office by Mar. 15, 1970. Selections will be announced Apr. 1, 1970.

Tam Elected Leader in Saigon

Mr. Tam was elected youth leader of the Gia Dinh congregation, Saigon, during a special conference and business session held on Dec. 27. About 30 youth were in attendance. Mr. Tam is a married university student and director of the Gia Dinh English School.

Mr. Trung and Miss Nguyet were re-elected to the Gia Dinh congregational church council on Dec. 28.

FIELD NOTES

Paul T. Guengerich, dean of students at Eastern Mennonite College, has been granted a one-year leave of absence to accept a position with the Hokkaido International School in Sapporo, Japan, according to an announcement by Myron S. Augsburg, president.

Guengerich and his wife, Marjorie, residents of 1520 Upland Drive in Harrisonburg, will leave for Japan in July under the auspices of the Mennonite Board of Missions, Elkhart, Ind. They will serve as mission associates in Japan in an administrative-teaching capacity.

Belton, Montana, CPS Reunion to be

held on July 19. The Mountain View Mennonite Church has invited the group to be their guests for the day and to present a program in the evening. The days before and after Sunday will be spent in Glacier National Park.

More than 400 men were campers at Belton at some time. Plans are to publish a list with as many addresses as possible, as well as occupation, wife's name, number of children and grandchildren. Send the addresses of as many men as you know about to Willard Unruh, Box 26, North Newton, Kan. 67117.

Many will want to camp in the park, but

those desiring information about other accommodations should include this in their letter.

Thirteenth Annual Christian Life Meeting, Columbia Mennonite Church, Columbia, Pa., Feb. 15. Instructors are John W. Burkholder and Clarence Y. Fretz.

22nd Annual Ministers' Fellowship Meeting of the Conservative Mennonite Conference to be held Feb. 25 to Mar. 4 near Hartville, Ohio, with the Marlboro Mennonite Church as host congregation.

Special meetings: Milton Troyer, Milford, Neb., at Sycamore Grove, Garden City, Mo., Feb. 16-21. Nelson Litwiller, Goshen, Ind., at Prairie Street, Elkhart, Ind., Mar. 25-29. John Lederach, Hesston, Kan., at North Goshen, Goshen, Ind., Mar. 26-29. Howard Zehr, Scottdale, Pa., at North Lima, Ohio, Mar. 27-29.

New members by baptism: four at Lambertville, N.J.; two at Bay Shore, Sarasota, Fla.

An Evangelism Institute was held in San Felipe, British Honduras, Nov. 24 to Dec. 4, 1969. Miguel Lopez and James Sauder from Honduras were invited to direct it.

For the new secondary school at Johar, Somalia, blueprints are ready, and steps are being taken to begin building operations shortly. John Zook will give oversight to the project; John and Velma have been helping at Mahaddei while engaged in language study.

Seventy persons attended the Christmas evening program and feast at Mogadiscio, Somalia. Of the group, 15-20 were women. Some were wives and girl friends; others were students.

Thirty persons attended the watch-night service in Mogadiscio on New Year's Eve. The group reflected on their experiences of God's presence during the past year and faced the new year with His promise, "I will be with you."

Macon Gwinn, 140 Clay St. S.E., Atlanta, Ga. 30317, was ordained as pastor of the Berea congregation in Atlanta on Jan. 4.

Calendar

School for Ministers, Hesston, Kan., Feb. 9-12.
Goshen Biblical Seminary's School for Ministers, Feb. 11-18.
Mennonite General Council, Midland Hotel, Chicago, Ill., Feb. 24, 25.
Association of Mennonite Hospitals and Homes, Park-Sheraton Hotel, Washington, D.C., Mar. 2-5.
North Central Conference Annual Ministers' Meeting, Cooperstown Bible Camp, Cooperstown, N.D., Mar. 9-11.
Mennonite Publication Board Meeting, Scottdale, Pa. Apr. 2-4.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
North Central Annual Conference, Minot, N.D., June 11-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

A youth chorus has been organized by the Mennonite congregations in Alabama, with Richard Kling, Atmore, Ala., as leader. Herbert Heller, Flomaton, Ala., was chosen as youth adviser for the district. Bishop Paul Dagen, Atmore, Ala., serves as Eastern Board's area superintendent for these home mission churches.

George Beare, formerly a missionary in India, has again spent some time in the hospital since Jan. 20. He is showing improvement according to the latest report. What was first suspected as another heart attack was diagnosed later as a reaction to medication. The address: 690 North First Ave., Upland, Calif. 91786.

Arlin Yoder writes from Sao Carlos, Brazil: "Pray for a new couple, Manuel and Maria. They are a lovely pair. Pray that God might help us in a special way to see these new couples find their way within our small core group, finding fulfillment of their needs in Christ. To see a policeman, a tractor dealer, a school principal, a bricklayer, an electrician coming together to form a new Christian community is a real blessing. But it isn't easy when they come from so many regional backgrounds and different class levels to develop those ties that truly bind. We need your prayers."

Wesley Richard, Sapporo, Japan, says: "I want to report that I have been officially hired by unanimous consent of the Hokusei faculty, effective Apr. 1. My position is that of full-time lecturer, from which I can be promoted to assistant professor after two years if I produce some articles for publication."

James and Beth Styer, appointed to Woodstock School in India, are scheduled to fly from Philadelphia on Feb. 22. James is currently serving in the Physical Education Department at Goshen College and will teach this subject at Woodstock. The Styers both come from eastern Pennsylvania.

Kenneth G. Bauman, principal, Union Biblical Seminary, Yeotmal, India, writes: "The seminary has started a Hindi radio program which is to be sponsored jointly by the Mennonites. The student who has been doing the Marathi program is now taking over the Hindi also. He has recorded 15 programs and will complete a total of 30, which will be broadcast starting May 1970. The program is called 'The Call of the Cross.'"

Ralph Buckwalter, Obihiro, Japan, reports: "Personal witnessing and radio evangelism follow-up are bringing fruit. The Narawas are both blind but Mrs. Narawa is seeing the light! She and their only daughter are regular participants in Sunday worship services. Ogasawara-san, a clean-cut chap of 22 who works at a veneer plant in Makubetsu, started taking the radio Bible correspondence course early this year and is now sharing in the believers' fellowship. Sato-san is a second-year student at Obihiro Agriculture College, an only son

who has come to firm, simple faith in Christ. He requested baptism several days ago after witnessing the baptism of Mrs. Takeuchi and Mrs. Kimura on Christmas evening."

February speaking engagements for **David Augsburg**, *Mennonite Hour* speaker, are as follows: Fort Wayne (Ind.) Bible College, Feb. 3-6; Cuba Mennonite Church, Feb. 6-8; Milan Center Mennonite Church, New Haven, Ind., also on Feb. 8 at 9:30 a.m.; and First Mennonite Church of Ft. Wayne at 11:00 a.m. On Feb. 22-25 he will be at Whitestone Mennonite Church, Hesston, Kan.; and Feb. 26 to Mar. 1 at Wellman, Iowa, Mennonite Church.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thanks so much for publishing Lee J. Miller's very worthy and objective response to sensitivity training entitled, "Reversing the Order" in the Jan. 13 issue of *Gospel Herald*. I appreciate the authority by experience that he was writing with. — Harold L. Mast, Kokomo, Ind.

I have read the last issue (Jan. 20) of *Gospel Herald* and the following three articles took my attention in particular: "Tongues—Sign of the Spirit?", "Peace—the Vine or the Grapes" by Warren M. Wenger, and "No Vision—Perish" by Earl B. Eberly. Each contained timely advice pertaining to issues of our day. — Reuben O. Horning, Lititz, Pa. . . .

I am writing to express my appreciation for Robert Baker's wise and sensitive letter to his son Doug. The son's vision and conscience are undoubtedly due in some part to the beliefs and teachings of his father; and even though his son has ventured into new and more radical discipleship, I should think Mr. Baker would be (and likely is) grateful that his son has grown up to be a compassionate and courageous human being. Some parents are not so fortunate.

A response from Mr. Baker's son would be interesting to read.

A word of appreciation is also in order for the timely, thought-provoking editorials which appear consistently in the *Gospel Herald*. I always look forward to reading them. — Marlene Y. Kropf, Portland, Ore.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baan, John and Mary (Lichti), Walton, Ont., second son, Donald James, Jan. 14, 1970.

Charles, James and Charlotte (Martin), Ronks, Pa., first child, Melissa Ann, Jan. 16, 1970.

Faulhafer, Clare and Freida (Gerber), Milverton, Ont., second son, Robbie Lee, Jan. 13, 1970.

Godshall, Ray and Mary J. (Kulp), Telford, Pa., first child, Marlita Faye, Jan. 4, 1970.

Good, Paul R. and Verna (Oberholtzer), Greenwood, N.Y., eighth child, sixth son, Andrew Hans, Jan. 19, 1970.

Graves, Lewis J. and Mary Ruth (Keim), Aurora, Colo., third child, second son, Donald Wayne, Dec. 29, 1969.

Gusler, Duane and Cheryl (Birky), Goshen, Ind., first child, Chad Michael, Jan. 7, 1970.

Headings, Mark and Mary (Wenger), East Lansing, Mich., first child, Lisa Jo, Nov. 2, 1969.

Helmuth, Edward and Verna (Weirich), Sara-

sota, Fla., third daughter, Bonnie Jean, Jan. 15, 1970.

King, Dwight and Dixie (Popps), Bradenton, Fla., first child, Michelle Renee, Jan. 6, 1970.

Kolb, Homer and Clara (Moyer), Phoenixville, Pa., third child, first son, Marcus Elliott, Nov. 11, 1969.

Martin, Enos D. and Ruth (Keener), Hummelstown, Pa., second child, first son, Vaughn Rene, Jan. 4, 1970.

Mumaw, LaVerne and Anna Jo (Trost), Charles City, Va., second son, Joseph LaVerne, Dec. 28, 1969.

Nice, William Lee and Marie Karoline (Oprel), Harleysville, Pa., second daughter, Christina Marie, Dec. 13, 1969.

Nisly, Maynard and Ruth (Shirk), Tallahassee, Fla., first child, Tina Marie, Dec. 26, 1969.

Roth, Delbert and Miriam (Wittrig), Golden, Colo., second child, first son, Matthew Dean, Jan. 11, 1970.

Schrock, Robert and Donna (Yoder), Burr Oak, Mich., first child, Kenneth LaVerne, Jan. 6, 1970.

Sensenig, Donald and Doris (Mellinger), Saigon, Vietnam, fourth child, first son, Kenneth Allen, Jan. 23, 1970.

Wagler, Keith and Ruth Ann (Morrison), New Hamburg, Ont., first child, Brian Keith, Jan. 13, 1970.

Yoder, Dennis and Kathy (Anders), Lagrange, Ind., first child, Robert Kurt, Dec. 10, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blair — Hershey. — Norm Blair and Joy Hershey, both from Indianapolis, Ind., First Mennonite cong., by Richard Yoder, Dec. 27, 1969.

Cross — Zuercher. — Alvin Cross, Phoenix, Ariz., and Evelyn Zuercher, Prescott, Ariz., both of the Trinity cong., by Donald E. Yoder, Nov. 1, 1969.

Replogle — Delp. — John T. Replogle and Helen H. Delp, both from Telford, Pa., by Richard Detweiler and Warren B. Metzler, Dec. 27, 1969.

Schloneger — Steen. — Wesley J. Schloneger, Elkhart, Ind., Beech cong., Louisville, Ohio, and Patricia M. Steen, Louisville, Ohio, Nazarene Church, by Ray Bair, Jan. 5, 1970.

Schrock — Bentley. — Ronald Schrock, Tampa, Fla., Metamora (Ill.) cong., and Cathryn Bentley, Jenkins, Ky., Baptist Church, by Grover Adkins, Oct. 31, 1969.

Stoltzfus — Harris. — Floyd Stoltzfus, Denver, Colo., First Mennonite cong., and Lynette Harris, Craig, Colo., Lutheran Church, by Kermit H. Derstine, Dec. 27, 1969.

Zimmerman — Swartz. — Mark Zimmerman and Karene Swartz, both from Malvern, Pa., Frazer cong., by C. Ralph Malin, Dec. 6, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coy, Cora, daughter of Henry and Martha (Lehman) Ziegler, was born at North Lima, Ohio, Oct. 30, 1880; died at Salem, Ohio, Dec. 7, 1969; aged 89 y. 1 m. 7 d. In 1899, she was married to Noah Cullar, who died in 1908. In 1916, she was married to Stelvin Coy, who died in 1951. Surviving are 3 children (Mrs. Bertha Halferty, Ruth — Mrs. William Howell, and Orville), one stepdaughter (Edna — Mrs. Ralph Oesch), 10 grandchildren, 19 great-grandchildren, one

great-great-grandchild, and one sister (Laura — Mrs. Bert Rohrer). She was a member of the Midway Church. Funeral services were held at the Seederly-Beilhart Funeral Home, North Lima, Dec. 10, with Ernest Martin officiating.

Gindlesperger, Minnie V., daughter of John J. and Malinda (Blough) Kaufman, was born in Conemaugh Twp., Pa., Nov. 12, 1885; died at Johnstown, Pa., from a broken hip and stroke, Jan. 12, 1970; aged 84 y. 2 m. On Aug. 23, 1906, she was married to Samuel S. Gindlesperger, who died June 30, 1953. Surviving are 3 children (Kenneth, Mary — Mrs. Freeman Blough, and H. Merle), 12 grandchildren, 16 great-grandchildren, one brother (John B.), and one half sister (Nan — Mrs. Ralph Baumgardner). She was preceded in death by one son (Fred), one daughter (Gladys), 2 sisters, and one brother. She was a member of the Stahl Church, where funeral services were held Jan. 14, with Sanford G. Shetler and David C. Alwine officiating; interment in the Blough Mennonite Cemetery.

Gingerich, Eli D., son of Daniel and Lydia Kauffman, was born in Custer Co., Okla., March 2, 1901; died at his home near Turner, Mich., following an extended illness (which caused his legs to be paralyzed since July, 1968) Jan. 14, 1970; aged 68 y. 10 m. 12 d. On April 24, 1932, he was married to Wilma Eichorn, who survives. Also surviving are 3 children (Paul, Mary Grace — Mrs. Gilbert Shue, and Mabel — Mrs. Boyd Knicely), 3 grandchildren, 3 brothers (Joe, Edward, and Daniel), and one sister (Katie). He was a member of the Riverside Conservative Church, where funeral services were held Jan. 16, with Elmer Swartz, Alvin Swartz, and Levi Swartz officiating; interment in the Whitney Cemetery.

Holsopple, Walter Wenger, son of Lewis A. and Anna (Shantz) Holsopple, was born near Versailles, Mo., Nov. 30, 1931; died at his home at Versailles, Mo., of cancer, Jan. 13, 1970; aged 38 y. 1 m. 14 d. Surviving are his father, one brother (John R.), and one sister (Clara A.). Funeral services were held at the Kidwell Chapel, Mt. Zion Church, Jan. 15, with Allen Zook, Leroy Gingerich and Norman Wenger officiating.

Kuhns, Paul A., son of Samuel H. and Martha (Horst) Kuhns, was born at Chambersburg, Pa., July 26, 1914; died at Chambersburg Hospital, Nov. 14, 1969; aged 55 y. 3 m. 19 d. He was married to Lucinda Wenger, who survives. Also surviving are 3 daughters (Lois — Mrs. Richard Landis, Hazel — Mrs. Eugene Frey, and Julia), 4 grandchildren, 4 brothers (Ira, Harvey, Adin, and Harold), 3 sisters (Mrs. Mary Hummer, Mrs. Naomi Martin, and Mrs. Cora Crunkleton), his mother, stepfather (Samuel H. Ebersole), 2 stepbrothers (John and Merle), and 6 step-sisters (Mrs. Edna Shank, Mrs. Ruth Wingert, Mrs. Elizabeth Horst, Mrs. Anna Grove, Mrs. Mildred Frey, and Mrs. Lois Bair). He was preceded in death by one infant son. He was a member of the Chambersburg Church, where funeral services were held Nov. 17, with Amos Martin, Omar Martin, and Preston Frey officiating.

Landis, Ellen F., daughter of Benjamin and Lizzie (Fry), Weidner, was born in Warwick Twp., Lancaster Co., Pa., May 5, 1888; died at the Lancaster Osteopathic Hospital, from a stroke, Dec. 6, 1969; aged 81 y. 7 m. 1 d. On July 23, 1912, she was married to John E. Landis, who survives. Also surviving are 5 children (Maurice, Raymond, Dorothy, David, and Naomi — Mrs. Da-

Serving God

Theme for 1970

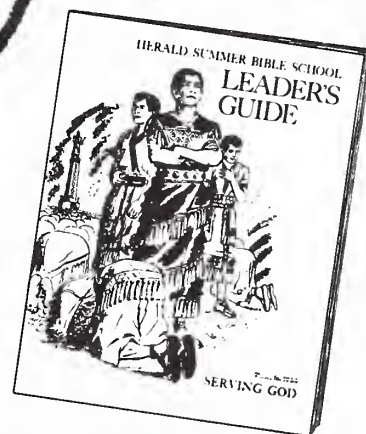
Youth need a biblical and intellectual knowledge as a basis for their faith. Today's youth are looking for purpose in life, for justice, honesty, consistency and for life itself.

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vid L. Bair), 11 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Amanda Shreiner and Mrs. Arthur Keath), and 2 brothers (Frank F. and Maurice). She was a member of the North End Church. Funeral services were held at the East Chestnut Street Church, Dec. 9, with James M. Shank and Earl M. Wert officiating; interment in the Millersville Mennonite Cemetery.

Loucks, Clara, was born in Holmes Co., Ohio, Oct. 11, 1886; died at Schowalter Villa, Hesston, Kan., Aug. 21, 1969; aged 82 y. 10 m. 10 d. On June 3, 1906, she was married to Joseph Loucks, who survives. Also surviving are 3 sons (Phares, Vernon, and Charlie), 5 daughters (Mrs. Clyde Jantz, Mrs. Orville Stutzman, Mrs. Glenn Cox, Mrs. Jesse Diener, and Mrs. James Posar), 22 grandchildren, 14 great-grandchildren, and one sister (Mrs. Frances Stoltzfus). She was a member of the Spring Valley Church, where funeral services were held Aug. 24.

Mast, Jacob K., son of David and Elizabeth (Stoltzfus) Mast, was born Nov. 21, 1902; died of a coronary infraction, Jan. 2, 1970; aged 67 y. 1 m. 12 d. On Jan. 6, 1927, he was married to Ada Stoltzfus, who survives. Also surviving are 8 children (Milford S., Oliver S., Paul D., Wesley S., Miriam — Mrs. Allen Weaver, Virginia — Mrs. Truman Hertzler, Rhoda — Mrs. Ed Longenecker, and Mae — Mrs. George Stoltzfus), 2 brothers (John M. and Aquila D.), and 3 sisters (Rebecca — Mrs. Isaac S. King, Sara — Mrs. Elam King, and his twin Nancy — Mrs. Wayne S. Martin). He was preceded in death by stillborn twin sons, one daughter, and one son. He was a member of the Conestoga Church, where funeral services were held Jan. 6, with Ira Kurtz and Harvey Z. Stoltzfus officiating; interment in the Pine Grove Cemetery, with Milard Shoup officiating.

Sauder, Mrs. Stanley, daughter of the late Mr. and Mrs. Solomon Gingerich, was born in Hay Twp., Jan. 14, 1919; died at St. Joseph's Hospital, Hamilton, Ont., following a lengthy illness, Jan. 16, 1970; aged 51 y. 2 d. On March 23, 1946, she was married to Stanley Sauder, who survives. Also surviving are one son (Ray S.), 3 daughters (Shirley, Marcia, and Carri), 5 brothers (Earl, Lorne, Alvin, Neil, and Lennis), 5 sisters (Mrs. Elda Bender, Dorothy — Mrs. Seonard Bowman, Doreen — Mrs. Earl Oesch, Della Mae — Mrs. Kenneth Gascho, and Helen — Mrs. Keith Gingerich). She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Jan. 19, with Robert Johnson and Vernon Leis officiating.

Yutzy, Fanny, daughter of Levi and Rebecca (Mast) Helmuth, was born at Hutchinson, Kan., Oct. 25, 1913; died at the K.U. Medical Center, Kansas City, Kan., Jan. 14, 1970, after having had open-heart surgery; aged 56 y. 2 m. 20 d. On March 8, 1936, she was married to Joe Yutzy, who survives. Also surviving are 4 children (Orva — Mrs. Ron Hargett, Elaine, Harold, and Merl), 2 grandchildren, and 2 brothers (Eli and Alvin). She was preceded in death by her parents, one daughter, 2 sisters, and 2 brothers. She was a member of the Yoder Church, where funeral services were held with Andrew Bontrager and Edward Yutzy officiating.

Zimmerman, John Sensenig, son of Moses and Fianna (Sensenig) Zimmerman, was born in East Earl Twp., Lancaster Co., Pa., Sept. 1, 1893; died at Seaford, Del., of a heart attack, Jan. 17, 1970; aged 76 y. 4 m. 16 d. On June 9, 1921, he was married to Elmira Hess, who survives. Also surviving are 2 children (Norma — Mrs. Carl Meck and J. Byron), 4 grandchildren, 4 brothers (Harvey S., Moses S., Ira S., and Walter S.), and one sister (Mrs. Anna S. Zeiset). He was preceded in death by 2 daughters (Mary and Martha). He was a member of the East Chestnut Street Church. Funeral services were held at the Lititz Church, Jan. 21, with James M. Shank, Luke S. Shank, Melvin Lauver, and Raymond Bucher officiating; interment in Hess Mennonite Cemetery.

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Volume LXIII, Number 7



Why I Don't Eat Grapes

By Paul Landes



Paul Landes

In California and Arizona a growing number of farm workers, primarily Mexican-American, are in the midst of a struggle for self-determination and recognition. Their leader, Cesar Chavez, is a devout Roman Catholic layman committed to the principles of nonviolence. He heads the United Farm Workers Organizing Committee (UFWOC). The center of their struggle is the grape growers of California and Arizona.

Because the farm workers are practically powerless in resources, they depend upon their ability to rally the masses of farm workers behind their ideal and to gain support from other concerned people. The grape growers have banded together in opposition to the farm workers struggle and have avoided being singled out as a boycott target by trading labels among each other. As a result of this power display, Cesar Chavez has called for a nationwide boycott of all California and Arizona table grapes. UFWOC is appealing to consumers across the nation through various religious organizations and civic groups to refrain from buying any California or Arizona table grapes. The purpose of all this is to gain recognition for the UFWOC as a legitimate bargaining entity which would give the farm workers the right of negotiating the cost of their labor rather than being at the mercy of the grower.

Mennonites find themselves in a dilemma. On one hand we are involved with these deprived peoples through programs of Mennonite Board of Missions, especially in South Texas and Arizona. On the other hand we have not supported tactics which usually are affiliated with the labor union movement.

We presently have Voluntary Service units relating to farm workers and their families in Caldwell, Idaho; Nyssa, Oregon; Surprise and Buckeye, Arizona; Robstown and Alice, Texas; and several Florida locations. We have this kind of involvement, yet we are not certain what our role, as God's people, should be in the struggle with the grape growers.

My own pilgrimage has brought me to the following point: I do not eat grapes, nor does my family. I am not particularly vocal about my position, but I have been quite faithful in abstaining from grapes. I greatly admire the dedication and determination of Cesar Chavez. Cesar has unselfish motivation and is displaying tremendous self-sacrifice for the sake of others. Further, my own experiences over the past nine years have brought me to a personal identification with the farm worker.

I recall the Apostle Paul's reaction when confronted with a similar question. Certain persons became offended because a few Christians openly ate meat that was considered by some to be unclean. Paul had no particular conviction against eating this meat. Yet he was sensitive enough to the feelings of others that he vowed never to eat meat the rest of his life if it offended his brother. I feel like I have identified myself with the farm worker. I could easily offend many of my friends by eating grapes.

One cannot remain neutral on certain issues. Jesus said at one point, "You are either for me or against me." In many ways the same is true of the grape dispute. By eating grapes a person either unwittingly or intentionally is supporting the grape owner. By refusing to eat grapes a person demonstrates support for the farm worker. I don't eat grapes because I have chosen to cast my lot with the "have-nots."

There is a danger of causing polarization of the two groups and alienating either one or the other. I believe Jesus was concerned about all stratas of society and did not pit one against the other. Therefore, rather than allowing feelings of hostility to arise toward either the growers or the farm workers, we must remain redemptive in all our attitudes.

To put dollars, personnel, and other resources into programs ministering to farm workers and then ignoring concerns that are vitally important to them seems like a contradiction. This is what happens if we belittle or ridicule this present effort for self-determination by the farm workers of our land. I urge every responsible person to learn all he can about the grape strike and join me in refusing to eat grapes. ☐

Paul Landes is a district director of Voluntary Service and Civilian Peace Service with Mennonite Board of Missions. His regional office is located in Phoenix, Ariz.

All in the Family

By Jim Bishop

It didn't take long to sense that the November 10-20 Voluntary Service orientation school at Mennonite Board of Missions was going to be a bit different. The first evening of orientation during a sing-along, one participant volunteered to share via original songs his pilgrimage as a successful but bewildered performer with a California rock group to a consciousness of a Power beyond himself. Others spontaneously shared personal testimonies as well as their anticipations for orientation.

VS administrators also began talking. Something was happening in their daily S-groups (small group sharing sessions) too. One evening the group went on a fast as a symbolic act of concern for the suffering people of Biafra and gathered for Bible reading, prayer, and discussion.

For the November 20 commissioning service, the chapel was suddenly darkened but for one lone candle. By pairs the VS-ers walked forward, carrying candles, and gave personal testimonies to the Mission Board staff. Yes, what is happening to our young people today?

Not the least of the unique features of the November orientation was the presence of a brother-sister combination. Ken and Connie Sommer, from Orrville, Ohio, claim it just happened that way, although it took awhile to convince fellow VS-ers that they weren't husband and wife.

Ken, who will turn 21 in December, spent two years at Goshen College and was in the first Study-Service Team (SST) sent by the college to French Guadeloupe. Here as part of his experience he gave six weeks of voluntary service

teaching missionary children, which, he stated, had a direct bearing on his deciding to enter VS upon returning state-side.

"I think one of the flaws in Christian thinking today is that we need to go overseas somewhere to get involved in mission work," Ken said. "I feel now that some of the most crucial spiritual and physical needs lie right at our North American doorsteps. This is where God wants me to get to work at the present time.

"I've also been asking myself some basic questions about life as a Christian, and since college wasn't helping me find the answer, perhaps VS will."

Both Ken and Connie credited their home congregation, Orrville Mennonite, as an added incentive to consider VS. The pastor, J. Lester Graybill, promotes the service concept and has a way with young people, they said.

For the next two years, Ken will serve with the new VS unit opened in Pass Christian, Miss. He will assist with rehabilitation and construction of homes damaged or destroyed by Hurricane Camille and relate on an individual basis to persons being served.

Connie, 20, spoke matter-of-factly concerning her reasons for entering VS. "I attended Goshen College one year," she said, "but still remained undecided about my future. I also lacked the financial means for returning this fall.

"Having worked with inner-city children at Camp Luz near Orrville and participated in a one-week Out-Spokin' bicycle trip in August helped develop my interest in social work. The camp nurse had just returned from a VS stint in Haiti and suggested I consider a similar experience."

Connie has now begun a one-year assignment working with young people in the area surrounding the Detroit, Mich., VS unit.

Many of Ken and Connie's statements during the course of the interview alluded to their coming from a closely knit family. They were asked what adjustments needed to be made during their time of separation.

"It hasn't been too difficult thus far," Ken replied. "Connie's twin brother, Ron, is currently involved in Goshen's SST program, so all of us children are presently away from home and have been before while in college.

"It will take us awhile, however, to get over the fact that for the first time in our lives we won't be home for Christmas."

Mr. and Mrs. Norman W. Sommer of Orrville, Ohio, will be keenly aware of the absence of their children during the next year or two. But for Ken and Connie, it's all in the family. □



Connie and Ken Sommer

Gathered with Purpose

This is the year for congregations to take a careful look at themselves. Mennonite General Conference has chosen "Gathered with Purpose" as the biennial focus. The staff persons and the various committees will help to pour meaning into these simple yet powerful words.

It is a bit premature but you can be told that the Mennonite Commission for Christian Education and the Worship Committee are working hard at a plan to personalize the "Gathered with Purpose" theme for dozens of congregations. The plan will bring a team of resource persons to clusters of congregations for long weekend events. While the interpretation and use of the new *Mennonite Hymnal* will be a part of the content, it will by no means be all of it.

The whole range of thought about why God's people gather in congregations at regular and irregular times will be reviewed. There will be opportunity to use all sorts of flexible programs and methods for discovering together why God's people gather and what they should do at those times. All sorts of approaches can be used, small group, large group, song, liturgy, printed materials, talks, Bible study, group discussions, instruments, new media, team preaching, and many others. As this program develops you will be informed. Perhaps your congregation may want to be among the first to get into the schedule which will be arranged by the Mennonite Commission for Christian Education, Mennonite Building, Scottdale, Pa.

Aside from the particular program sketched above your congregation could get on board the "Gathered with Purpose" theme in a number of ways. Has your congregation carved out a statement of purpose that is uniquely yours? Some congregations are doing this by taking their leaders to church camp settings for entire weekends where the hard work of developing a statement of purpose is done.

It would be exciting to use this year as the occasion to try those things your church has talked about but which nobody really has had the nerve to try. What are those untried things? Ask the creative people in your congregation what they'd like to see done. Ask young people.

Don't be satisfied though just to do new things. Discover what the *right* things are. Relate the things that are tried to the big question, What does God intend for this congregation? This means, of course, that there must be considerable searching on the part of some people for the clear leading of God for your particular situation.

So it should be a very exhilarating year, one which can be looked back on later as a significant congregational milestone.

— Arnold Cressman

Praying Is Receiving

By Elma Smuland

"Ask, and ye shall receive, that your joy may be full" (John 16:24).

Asking *is* receiving. This thought was brought home to me with such force that it put new meaning into my prayer time. Often we pray, — perhaps for things, or, something to happen, a change of circumstance — nothing happens. Is this what you have thought? And then, you stopped praying?

Yet if you were to keep a memo of your prayer requests, you would learn some startling things. A day by day revelation would bring you to the awareness — asking *is* receiving!

The Book of the Acts of the Apostles in Chapter 10 gives an illuminating account of two men praying and receiving as they prayed. One was a follower of God, the other a pagan. Both prayed. Cornelius a Roman centurion, was to find that the cross was the center of forgiveness, and Peter an apostle of the Lord Jesus Christ was to learn for the Jewish world that the circle of forgiveness was to include the entire globe. And it was in the act of prayer that God touched Cornelius to get, and Peter to receive.

When upon rereading this story, you become aware of the fact that neither Cornelius nor Peter, at the first, recognized the receiving when it came, you may be awakened to your own blindness of not recognizing that you were on the receiving line. But, you stopped praying. Not so Peter or Cornelius, they continued to pray. And while they prayed they were prodded into the awareness that the answer had been given for them to receive.

Have you neglected prayer time? Thought God didn't answer? Peter was also perplexed. For we see not things as God sees them. Is. 55:9. To the first command to "rise, Peter; kill and eat," he said, "Not so, Lord; for I have never . . ." Could it be you don't want to change either, so you are in fact, by not continuing in prayer, saying, "Not so, Lord; for I have never . . ." But Peter continued in prayer. Prayer is for receiving.

A Short, Short, Short Story

One day a young man found a \$5.00 bill between the ties of a railroad. From that time on he never lifted his eyes from the ground while walking. In 30 years he accumulated 25,916 buttons, 62,172 pins, seven pennies, a bent back, and a sour, miserly disposition. In "finding" all this, he lost the smiles of his friends, the songs of the birds, the beauties of nature, and the opportunity to serve his fellow man and spread happiness. — From *Kitchener's Shepherd's Staff*.

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Affirmations of Conviction

Michael Sattler was savagely executed by Austrian authorities with full collaboration of the "official" church of his country which regarded him as a dangerous heretic.

Remember, he was sentenced to have his tongue cut out in full view of the populace in the public square, then to have his body pinched again and again by red-hot tongs, and finally while alive and still conscious to be burned at the stake until nothing was left of him but ashes. Nice people, these Christian (?) Austrians.

There is value in noting some of the convictions that brought about this futile attempt to destroy all who believed and lived by similar convictions. Here is a sample from his writings: "A great mass of men is without God's word and command in today's world [1527] with its infant baptism — a trickery to the simple and an insidious shame to all Christianity, a brassy pretense of all godless. . . ." Admittedly not calculated to win friends, but that's the nature of reformers, to be blunt, say what they believe, and take the consequences.

Well, it seems that in February of 1527 a seven-point "confession of faith" for Anabaptist peoples was drawn up (these Anabaptists or "re-baptizers" could not in good conscience go along with any of the Lutheran or Reformed wings of Protestantism because they believed that Luther, Calvin, Zwingli, and other Protestant reformers had retained too many "Romish" customs and teachings).

It appears that Michael Sattler was the chief author of this 1527 "articles of faith" document. He would, of course, have stoutly maintained that these affirmations of conviction were in no sense a "creed" which was usually stated with precise doctrinal formulations. Rather, these confessions or articles were generally statements of basic principles, sometimes negative in character (refusals to accept some aspects of official "creeds" in use at the time).

Here is a sort of summarization of the seven principles enunciated by Michael Sattler and for which he gave his life:

1. Baptism is only for those who have been converted, whose lives have been changed, and who believe that their sins have been taken away by Christ and who are willing to be "buried" with Him as a witness to their newfound faith (which position, of course, constituted a renouncing of their "infant" baptism as either ineffectual or not really baptism at all).

2. The second article described procedures for disciplining and if necessary excommunicating members of Anabaptist congregations who had fallen into open sin and whose lives had become a reproach upon their profession of being Chris-

tians. This was a three-step process which began with efforts to bring the sinning member to repentance and restoral. But these failing, he was no longer to be regarded as a member of the church. (This was an effort to get away from the predicament of having those who lived scandalous lives still being regarded as "good church members.")

3. Article three had to do with the Lord's Supper which was described as a memorial, a remembrance of the sacrificial death of Christ on the cross. It was to be open only to those who upon profession of faith and testimony to salvation had been publicly baptized.

4. The fourth article called for separation both from the world and from the external church system which to these men represented apostasy from true Christian principles. "The genuine believer should get out of Babylon and worldly Egypt."

5. The fifth article concerned itself with the nature of the church which was to have a spiritual shepherd called by and supported by the congregation. The pastor is to be responsible to that congregation (rather than to a higher ecclesiastical authority).

6. The sixth article describes acceptable relationships of a Christian to the state. It accepts the "sword" of the state for the punishment of those who do evil and the protection of the state for those who do good. But it rejects interference from the state with the congregation's right to govern its own affairs and discipline its members "armed with truth, righteousness, peace, faith, and salvation."

7. The last article forbids the taking of oaths. A Christian's word is to be taken as truth, his "yes" and "no" are sufficient in and of themselves.*

Now you just might find echoes in those articles of principles you have heard elsewhere. They are part of the general heritage of all those who across the last few centuries have sought in one way or another to reconstitute New Testament Christianity in a time when the popular or dominant churches seem to have strayed far from New Testament ideals.

This is a worthy heritage, is it not? Even if we cannot agree with it in every minute detail, should we not be re-examining such a heritage in order to discover and reaffirm foundational principles without which the church in any age will decline in vitality? — Harold L. Phillips in *Vital Christianity*.

*This summary is based upon and quotes the writings of Swedish church historian Gunnar Westin in *The Free Church Through the Ages* (Broadman Press, 1958), see pp. 71, 72.

Something to Do About Drugs

"I knew that for every hour of comparative ease and comfort its treacherous alliance might confer upon me now, I must endure days of bodily suffering; but I did not, could not, conceive the mental hell into whose fierce corroding fires I was about to plunge."

A modern addict? Hardly. These words were written in 1842 by a young English immigrant, William Blair, to describe his experience with drugs.

Language has changed since Blair's day; the effect of drugs has not.

John and Karen live in New York City. They are "hooked." Both have been in jail (John, ten times; Karen, twice) and to hospitals (he, four times; she, twice) — and have emerged each time to start their habits again. They are not married. Karen's earnings as a prostitute support them both. John occasionally steals to support their habit. Four times a day they squeeze heroin through a needle into their bloodstreams. The drug brings peace — temporarily. This is all they live for. In a reflective moment Karen says:

"We are animals. We are all animals in a world no one knows. . . . I imagine that I've been sorry every day that I've had the habit. . . . I'll probably die — early. . . . I don't care anymore. I really don't. Because there's nothing for me. I don't have any reason to quit using."¹

Not all suffering is individual. Society suffers too — in wasted lives, in lost talent, and in huge costs for law enforcement and efforts to rehabilitate addicts.

The Issue:

Eleven billion doses of stimulant, depressant, and hallucinogenic drugs are produced annually in this country. Illegal

manufacture and sale of drugs is widespread.

Over 3,000 deaths annually are attributed to barbiturates alone.

Of 2,000 criminal investigations conducted by the Federal Bureau of Drug Abuse Control, one third involved LSD and marihuana. Seventy-five percent of those arrested were under 25 years of age.

Over 60,000 addicts steal millions and contribute \$350 million to organized crime for illicit drugs.²

The problem is serious enough to warrant a federal agency to deal with it. Under President Lyndon B. Johnson, the Federal Bureau of Narcotics and Dangerous Drugs was established to control the manufacture and sale of dangerous drugs.

Types of Drugs

The bewildering array of drug types adds to the complexity of the problem.

Narcotics: the term "narcotics" principally denotes opium derivatives, morphine and heroin. Morphine is a pain killer used to produce sleep or stupor. Heroin has no medical function; it is the chief drug of addiction in the United States. When taken by swallowing, sniffing, or injection, heroin brings drowsiness, apathy, and impaired mental and physical performance. Repeated usage will lead to physical dependence.

Marihuana, a derivative of a plant in the hemp family, is classified by law as a narcotic because of its dangerous potential and illegal associations. It is cut, dried, pulverized, and converted into cigarettes called "links," "joints," "pot," "weed," "grass," or "Mary Jane." Effects vary with the user: some users experience exaltation or quietude; others, panic and hallucinations; many suffer a confused sense of time and impaired mental and motor functions. Marihuana has no accepted medical use. It produces no physical dependence and only slight tolerance.³

Cocaine is regulated by narcotic law though it is a powerful stimulant that builds up no tolerance or physical dependence. It is produced from the leaves of the coca plant. Cocaine creates excitability, talkativeness, euphoria, and hallucinations followed by depression. Users sniff, inject, or mix cocaine with other drugs. Though it has no withdrawal symptoms, cocaine does bring strong psychic dependence.

Depressants: The most commonly abused depressants are the barbiturates, nicknamed "goofballs." Every year in the United States nearly 48 million barbiturate prescriptions are filled to relieve anxiety and bring sleep. Taken orally, rectally, or intravenously, barbiturates can produce a condition resembling the intoxication of alcohol. Slurred speech, staggering, erratic behavior, hallucinations, and impaired judgment are symptoms of misuse. The drug can cause a fatal depression or convulsions. Chronic misuse leads to psychological and physical dependence. Users often lose

¹From *Issues and Answers* pamphlet series by the Christian Life Commission of the Southern Baptist Convention.

count of the number of pills taken; the result may be coma or death. Seventy-five percent of drug suicides are attributed to barbiturates.

Stimulants: Amphetamines are the major stimulants; they have been given such colorful names as "pep pills," "ben-nies," "dexies," "ups," "rockets." Doctors prescribe them for fatigue, drowsiness, overweight, and mental disorders; they create a feeling of well-being by stimulating the nervous system. Taken orally in tablets or capsules, amphetamines can produce bizarre mental effects and hallucinations. Symptoms include hyperactivity, hallucinations, a persecution complex, nervousness, insomnia, and talkativeness. Perhaps the fastest growing drug abuse is the intravenous injection of "speed" (methamphetamine).

Hallucinogens: This category includes lysergic acid diethylamide (LSD), psilocybin, dimethyltryptamine (DMT), peyote, and mescaline. Some of these drugs occur naturally (in mushrooms, cactus, tree bark, flower seeds); others are manufactured synthetically.

LSD, the "in" drug, is a colorless, tasteless, and odorless hallucinogen capable of producing extreme effects. Even tiny amounts deposited on a sugar cube can produce a wild "trip" (hallucination) lasting four to twelve hours. Anything may result: laughter, sheer terror, acute sensory experiences, transcended time and space.

The possibility of "bad trips" — prolonged psychosis, suicidal inclinations, and damaged chromosomes — must be reckoned with by potential users. Also, the drug can remain dormant in the body and then suddenly, unexpectedly, trigger a "trip."

Mescaline and peyote come from cactus plants and are available in liquid, capsule, or vial forms. Their bitter taste causes users to mix them with tea, coffee, milk, or orange juice. Both are 7,000 times less potent than LSD.

Psilocybin and DMT. Psilocybin is derived from mushrooms grown in Mexico. Taken in liquid, capsule, or powder forms, the drug produces hallucinogenic effects similar to LSD but with a potency 100 times less. DMT is a recent addition to the list and is a synthetic of LSD. Other synthetic drugs, some possibly more powerful and dangerous than LSD, have been used experimentally but the effects are basically similar.

Addicts of these hallucinogens develop different degrees of tolerance without physical dependence. No hallucinogens are used medically except in closely supervised research projects.⁴

The Drug Abusers

Who uses these drugs? Why do they use them? No simple answers exist for these questions. Broadly stated, persons from all walks of life use the drugs. And they use them for many different reasons.

Specific Users: Students use amphetamines to keep awake at exam time; housewives take them for energy; truckers use them to drive long hours. Such individuals may or may not exhibit psychological and/or physical dependence.

Spree Users: These are generally college or high school age groups looking for new "kicks." The degree of psycho-

logical and physical dependence varies with the type of drugs chosen and the frequency of use.

Dependent Users: These are addicts who are so drug-dependent that they live to have a "fix." Psychologically and physically they are dependent on the drug. Withdrawal of the drug brings terrible physical and mental suffering.

The largest number of known drug abusers still comes from city slums. But frustration, immaturity, and emotional problems — common factors among addicts — are not peculiar to depressed areas; the misuse of drugs by middle and upper economic groups has become increasingly apparent. Drug dependency is not discriminating; all that is needed is a drug, a person, an adverse environment, and a personality deficiency.⁵

Some Answers:

An effective response to drug abuse calls for at least two basic approaches: (1) Prevent the abusive use of drugs and (2) Rehabilitate persons suffering from drug addiction.

Prevention

Preventive measures should be directed toward eliminating both the availability of dangerous drugs and the desire of people to use them. Legislation, education, and effective law enforcement are necessary if drug abuse is to be prevented. Several specific steps are important.

- Develop an effective program of education to teach people about the nature of drugs, their dangers, the psychology and sociology of addiction, the rationale for rehabilitation, and the purpose of drug laws. Such a program should utilize schools, churches, and mass media.

- Encourage the study of current literature on drug abuse and distribute it to potential drug abusers. Churches can use such material in discussion groups and special studies. Order these materials from:

- (1) American Social Health Association, 1790 Broadway, New York 10019.

- (2) American Medical Association, Mental Health and Drugs Committee, 535 N. Dearborn St., Chicago, Illinois 60610.

- (3) Public Health Service, U.S. Dept. of Health, Education and Welfare, Washington, D.C. 20201.

- (4) U.S. Treasury Dept., Bureau of Narcotics, Washington, D.C. 20226.

- Foster efforts to eliminate the frustration and boredom of ghetto areas, organizations supported by the United Fund, and programs by private businesses. Churches can recruit Christians to donate time for community help programs, recreational activities, and job training.

- Urge your congressman and senators to enable the Federal government to employ a larger enforcement staff at the borders and ports to prevent illegal drug entry.

- Call for state legislators to adopt effective drug abuse control laws. Such laws should provide for appropriate enforcement and should place drug offenders and offenses in categories according to their situation and seriousness.

- Support local law enforcement officers by reporting any drug abuse which comes to your attention and by urging

that more men be assigned to deal with the problem. Also, support public officials who fight the flow of drug traffic rather than content themselves with the occasional arrest of a few addicts.

- Demand adequate counseling programs in public schools to spot and help correct personality defects which might lead to drug abuse.

Rehabilitation

If prevention efforts were to cut off the supply of drugs and no more persons became involved in drug abuse, a huge problem would still remain: the hundreds of thousands of persons already "hooked." Dealing with drug abuse requires an effective approach to helping the addict get free from dependence on drugs. Rehabilitation of addicts can be encouraged in several ways.

- Be aware of rehabilitation programs. Treatment for addicts is available. Christians should know about the various programs of treatment so that they can guide addicts needing help.

(1) Federal Program: The Narcotic Addict Rehabilitation Act of November, 1966, expanded the program of the federal hospital at Lexington, Kentucky. Federal funds were provided to encourage community-based treatment programs.

(2) State Programs: California and New York lead the way in group therapy, remedial education, vocational training, counseling, and halfway houses. For information concerning the programs in these states, write:

New York State Division of Parole, 320 Broadway, New York, New York 10007.

New York City Parole Commission, 100 Centre St., New York, New York 10013.

California Rehabilitation Center, Box 841, Corona, California 91720.

Other states should develop similar programs.

(3) Private Programs:

Narcotics Anonymous operating like Alcoholics Anonymous, has chapters in major cities. They rely on mutual inspiration, discussion, and the therapeutic value of confession.

Synanon is operated by ex-addicts and a volunteer medical staff on the West Coast. Membership is voluntary but selective. Treatment includes a "cold turkey" approach (no helping drugs) to withdrawal, group pressure, and support.

Daytop Lodge was developed by the National Institute of Mental Health on Staten Island, New York, for the treatment of addict probationers; very similar to *Synanon* in structure and program.

A *Methadone program* is being used at the Manhattan General Hospital in New York. Methadone is a synthetic narcotic which helps a patient ease off heroin.

(4) Church Programs: The East Harlem Protestant Parish's storefront clinic in New York furnishes free psychiatric, medical, legal, and recreational services for addicts. David Wilkerson's Teen Challenge organization in New York reaches out through prayer and work to youth in drug trouble. The Catholic Church has retreat centers for help.

Alternate approaches to the problem such as legalization, ambulatory clinics, and the "British System" do not seem to

be the answer to the drug problem.⁶

- Develop a proper attitude toward the drug abuser. Christians must understand drug abuse before they can do anything else. But how shall Christians look at the drug-dependent person?

Is he a criminal to be placed in jail or is he a sick person needing hospital treatment? He may be both.

He probably chose to take drugs, break the law, and cooperate with organized crime. His criminal acts cost millions of dollars in stolen goods and law enforcement costs.

He may be a criminal, but he is also a person with defective personality, defeated (or defiant), and lacking in self-discipline. His troubles are too critical for home remedy.

Christians should view the drug abuser as a morally responsible individual, yet a sick man who needs help. He is a brother (Gen. 4:9) in psychological and physical need (Mt. 25:35-45) whose desires have enslaved him (Rom. 7:23, 24; Jas. 1:14, 15). This is the time to help, not judge (Mt. 7:1-5; Gal. 6:1, 2).

- Minister to the drug abuser and his family. This should involve education, reassurance, acceptance, forgiveness, financial aid, and support.

- Provide spiritual guidance. Accept the drug abuser as a child of God, believing that God's power can transform lives (Rom. 8:1, 2, 26). Remember the key to Christian ministry is the proclamation of meaning for life through Christ. Communicate this to the drug abuser in forgiving and compassionate love (Lk. 7:37-50).

In 1842 there was no one to keep William Blair from falling into the "fires of bodily suffering" from drug abuse. But what about John and Karen? Will we do anything for them today? □

1 James Mills, "We Are All Animals," *Reader's Digest*, June, 1965, pp. 226-246.

2 "What you Need to Know About Drugs . . ." (Boston: North Conway Institute).

3 Tolerance is the ability of a person to endure increased amounts of a drug without fatal effects; the more tolerance a person has for a drug, the more the size of the doses must be increased to supply the desired effect.

4 Task Force Report: *Narcotics and Drug Abuse* (Washington: U.S. Government Printing Office, 1967), pp. 2-5 (study on basic drug types).

5 Mitchell Winn, ed., *Drug Abuse: Escape to Nowhere* (Philadelphia: Smith, Kline, and French Laboratories, 1967), pp. 46, 47.

6 *Ibid.*, pp. 49-53. The "British System" provides for doctors to prescribe drugs for addicts according to need.

• • •

Andrew Johnson was the only President of the United States who had no formal schooling whatsoever. It is said that his wife taught him to read and write. Two thirds of the Presidents have been college graduates.

• • •

Abraham Lincoln once said, "If I tried to read, much less answer, all the criticisms made of me, and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. And I mean to keep on doing this, down to the very end. If the end brings me out all wrong, ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."

The Moratorium and Priorities

By Galen Yoder

Those of us supporting the Vietnam Moratorium run the risk of hypocrisy. The Moratorium has tended to obliterate the total range of priorities that need to be dealt with in this nation. Basically, it has been a low-risk endeavor, requiring only a narrow commitment. The potential hypocrisy of the Moratorium lies in its single-issue orientation.

In this society there are serious dichotomies based on socioeconomic differences. For the last twenty years, the rich have been getting richer in this society, and the poor have been becoming relatively poorer. During the years from 1929 to 1949—the depression and war years—this was not the case. But today, the gap in both wealth and income distribution between the rich and the poor is not decreasing. According to Federal Reserve figures in 1962, the elite one percent of the nation had 33 percent of this nation's wealth and the elite 5 percent had 52 percent.

Considering these facts, the seemingly irrational rantings of some youth about capitalism, the ruling class, and the redistribution of wealth, begin to reflect on a more rational analysis of inequities in this society than is at first apparent. The same might be said about the Black Manifesto. Yet the church has balked in making reparations as such, claiming that they belong to outdated Old Testament principles. One wonders why these same ecclesiastics do not take seriously the implication that holy wars are an Old Testament oddity. Mr. Nixon and Mr. Johnson, sitting at the right hand of institutional religion, have, in effect, rationalized the Vietnam War as a holy war. Yet the demand by the poor for a right to an adequate basic income is regarded as some kind of a psychic aberration.

The administration's new welfare proposal is grossly inadequate and is based on pragmatic, political concerns. Under this proposal, welfare families in only eight states will be assured an amount of assistance which is greater than that currently being provided them by joint Federal-state welfare assistance expenditures. These eight states tend to be southern and rural. The President, true to pattern, is catering to his constituency. And he would have us fear communism because of its narrowness.

Although the President will not develop adequate programs for the poor, his current fiscal policy for fighting inflation demands that a minimum level of 4 percent unemployment be maintained. Yet he refuses demands from the unemployed

for adequate assistance. In the context of his constituency and the values of this society, primary adjustments in the level of inflation will continue to be made through fiscal policy. To get in the way of profit-control is considered a violation of sacred grounds in this society. This would diminish the profit motive. It would also narrow the gap between the rich and the poor significantly.

There is a serious imbalance in this nation between public assistance expenditures and military expenditures. According to the current fiscal policy, terminating the war would not allow much money to be put into the cities. However, an overall change in national priorities away from military spending at large would make this possible. In 1968, the Federal government's portion of the Gross National Product was \$101 billion. The portion of this encompassed by military expenditures was \$79 billion. This is almost 80 percent. Yet the ABM promises to become the nation's new idol, and the Pentagon continues to sap the nation's wealth as cities deteriorate and the masses of the world go to bed cold and hungry at night. Due to the seniority system and other factors, Congress is not likely to respond adequately for years unless massive public pressure is brought to bear on them.

Unfortunately, it's easy for most of us to be "liberal." It's easy to be liberal when you're sitting fat and on top. It's easy to accuse George Wallace of racism when you live in all-white suburbia. It's easy to accuse the Birchers of being fascists when you're the one who's really calling the shots. It's easy to believe in the Protestant Ethic when you have a monopoly on the capital. It's easy to be objective about law and order when you're not poor and white. It's easy to view the Progressive Labor Party as distorted when you're rich and work in an office.

It's easy to be liberal when you know that Mayor Daley, Judge Hoffman, and Spiro T. Agnew are going to do the dirty work. It's easy to be liberal when you live in Princeton, and your property tax rate is one half of what it is for ghetto residents in neighboring Trenton. It's easy to be liberal and wishy-washy when you're not about to be drafted. This is all possible when you're rich and white, and a disproportionately high number of Blacks are on the front lines in Vietnam fighting your war for you.

Perhaps we talk too much about all the problems "out there." That is the potential hypocrisy of the Moratorium. In some way, we are all involved in the military-industrial-

Address given in Miller Chapel at Princeton Seminary for the Moratorium service. Delivered by Galen Yoder, senior at Princeton Seminary, Princeton, N.J., on November 14.

Commercials for Christ

By Kenneth J. Weaver

educational complex. Consider that some of our trustees sit in powerful economic positions where they could conceivably influence military expenditures in some way. Some of them are directors of corporations which benefit from military expenditures related to war goods and the ABM. Some of them could conceivably have some influence on apartheid in South Africa by virtue of their investments. It is difficult to show that any of us are exempt from some form of involvement in overt or covert injustice.

What we need is a higher concept of vocation which calls for a value reorientation. If we are to work in prestigious, continental parish churches as the Princeton Seminary would have us, we must undergo a significant value reorientation here. Otherwise, we will become mere administrative functionaries in ecclesiastical structures. The philosophy of education at this institution must be influenced significantly by real needs related to poverty and other forms of social oppression. We can no longer hide our light under a bushel, hoping that we will go far in the church bureaucracy by doing so.

There are positive things that we can do. We can demand that the Seminary escalate its official recognition of the Moratorium at the rate of one day per month. We can use all chapels during designated Moratorium days to create concern about national and local priorities as well as the war which threatens to expand in Cambodia, Laos, and Thailand. We can meet with leaders such as the trustees to discuss the legitimate uses of political and economic power. We can create a curriculum which moves beyond rhetoric. We can seek institutional flexibility for students who already have a clear-cut set of priorities by virtue of their cultural background. We can create a community government for purposes of overcoming the racial, political, and religious differences which threaten to separate us one from another.

It is doubtful whether all our priorities can be reevaluated and reoriented without undertaking these or similar tasks. Most of us are in danger of forming little institutional enclaves of one sort or another, rather than basing our personal priorities on those set by Jesus Christ. It is in the light of these considerations that we must work out a new eschatology based on contemporary realities and suitable priorities. □

. . .

The same day that Wm. Martin deplored the American race problem he told a French Canadian that he should either learn to speak better English, or go back to Quebec. I suddenly saw that my own attitude toward the French of my own country was not unlike the problem of race. I determined to, and am now learning conversational French. Since my commitment to break down barriers is serious, I feel I can do no less than to close the gap from my side! —Albert Zehr.

To proclaim the gospel "that men might know Him" is our Christian responsibility.

On radio and television, that means more than simply taping an evangelistic message or a church service. A stirring religious program on radio may encourage Christians, but what will it do for non-Christians? Who but a Christian will listen to a lengthy sermon and church music while driving a car?

Traditional religious broadcasting has been assigned by the broadcasting industry in recent years to special time blocks — primarily Sunday mornings. In many areas of the country, traditional religious broadcasting is concentrated on specific radio stations which have a Christian emphasis — and a largely Christian audience.

Just as non-Christians are not coming to the church today, neither are they tuning to the "Christian" time blocks and stations. In fact most individuals today "bypass" those programs which sound "religious" and appear to be irrelevant to their current thinking and needs. Thus, many people never hear the message of the traditional religious radio program.

The staff of Mennonite Broadcasts, the mass communications division of Mennonite Board of Missions, is convinced that the gospel must be shared through mass media at times when "secular man" is listening and viewing.

New methods of broadcasting are being explored by Mennonite Broadcasts in an effort to meet these requirements. One effective new approach is *Choice*, a new 3 1/2-minute radio program designed for weekday release. Its target is the American man age twenty to forty. It begins by picturing a situation common to the average man in which he faces a decision with moral or ethical implications. Several alternatives are then discussed, concluding with the suggestion of a Christian principle or truth which should be considered when making a decision.

Family Life TV spots dealing with family relationships and Family Service one-minute radio spots are other examples of programs designed to reach the viewer in the midst of his everyday living. They attempt to transmit a simple, single Christian truth applied in solving ordinary human problems.

Communication techniques in the mass media are constantly changing. For the church to use these methods of reaching men today, we are finding it necessary to adapt our programs to fit the media. Our message does not change, but the way in which it is presented changes, since we are not concerned primarily with proclamation but with the result of men hearing and knowing Christ. □

Kenneth J. Weaver is secretary for mass communications with Mennonite Board of Missions. Mennonite Broadcasts, Inc., is located in Harrisonburg, Va.

The Great Commission Today

By James R. Hess

It is said that during Civil War times eleven-year-old John H. Mellinger heard a German sermon in the Strasburg, Pa., congregation on Mt. 28:19, 20. The emphasis of the sermon was upon the "all things" of the text. Afterward, Mellinger's father was unable to answer the boy's question as to why the minister did not mention the "going into all the world" part of the text. It was this experience, Mellinger later said, that prodded him to action in the mission movement of the Mennonite Church. Later he became the "father of the Lancaster Conference Mission movement."

A century has passed since young Mellinger heard that sermon. Seventy years ago Mennonites began work in India. More than 50 years ago we entered Argentina and 35 years ago, Tanzania. Since then we have entered more than a score of countries, with hundreds of congregations and worship centers now established in the "mission fields" of the world. The questionings of a young boy in the mid-nineteenth century have been answered in worldwide outreach in this fast-moving and radically changing century that is the twentieth.

We have believed that the message of the Word of God is for all people and cultures. This message went out at the end of the last century and the beginning of this century when many cultures were either quiescent under colonial domination, or newly finding their way among their neighbors. The presentation of the gospel overcame original suspicion by its hearers and was finally received as a new way of life, perhaps often as a religious expression of Western civilization to be accepted with the prestige brought by Western advance. I believe our missionaries carried the gospel to these people with the conviction that this was not merely a Western way of life, but rather that since the West had been blessed with a knowledge of the true God and the true gospel, it was the church's duty to take this knowledge to those who were not thus blessed. The emphasis to the "home church" was the "go ye" of Matthew 28. The message to the hearers was the "all things."

Today, in a radically different age than that in which mission work began, when strife among nations, universal social upheaval, and general rebellion, licentiousness, and unbelief are hurtling the world toward sure apocalyptic judgment and destruction, we do well to consider if we are truly fulfilling the commission of our Lord.

As we review our church's outreach in general, our question may well be the inverse of the lad's in Strasburg a century ago. There is no question about our emphasis on the "go ye." But are we teaching the "all things" of the

gospel? I do not propose to consider what the "all things" are, except to accept them in the context of Anabaptist/Mennonite tradition, which is really biblical tradition. If, for example, the practices Paul gave to the Corinthian church he also insisted upon for the universal church (1 Cor. 4:17; 7:17), dare we do any less? If our aim is to "spread the gospel," we must be careful lest we spread it too thin.

The observance of the "all things" indicates that our aim is to establish New Testament congregations. If we accept the challenge to go, we must also accept the commission to teach. Cultural barriers dare not deaden our enthusiasm for the truth of the Word, for fear that it is too difficult for others to accept. The Word of God is for the whole world. The teachings of peace are for the militant Latin American, and baptism is for all who believe, even though persecution may result.

There is no compromise in teaching the universal truths and practices of the Word of God. Our concern is not for the propagation of a particular pattern, but for the teaching of the principle itself. All the ordinances of the church can be used in any local culture. To work out the adaptations for the cultures is to understand that culture in which the gospel is bearing fruit. It may be tropical fruit, or Oriental fruit, or European fruit—each with its distinct flavor—but fruit it is, the Lord's fruit borne in obedience to His Word.

In all phases of church building we need to seek the Lord's guidance. The following aspects are pertinent for us as a denomination as we build Mennonite churches in the world.

International Brotherhood

We could call this section "home-church foreign-church relationships." But when there is fellowship we don't emphasize "home" and "foreign."

As a reaction to complete patronage of the foreign church by the mission, we used to hear much about the three-self plan of church growth: self-governing, self-financing, and self-propagating. In this pattern a mission would send workers to plant the seed, and as the seed began to grow would withdraw its support so that the national church could develop along its own lines.

A pastor in a large Protestant denomination told me a story that illustrates two extremes. From the United States his denomination has been pouring a "river of gold," to use his words, into a national church in South America for over 50 years. Only a few thousand members comprise that church. Ten years ago a division occurred in the South

American section, and the group that left the denomination and became completely independent now has from 30 to 50 thousand members. This group in turn has divided and subdivided. The original denomination body was perhaps too much concerned with program and machinery to move out into evangelism, while the divisive groups were so taken up with personalities and pet interpretations that they lost the unity there is in Christ.

Rather than either patronage or independence, does not the Scripture teach us mutual dependence? Missionaries become "fraternal workers" under the orders of the local church. The native genius of dealing with its own people is put to good use as nationals carry the gospel to their fellowmen. The mission continues a supportive relationship to the national church as long as needed. The Apostle Paul frequently wrote to the churches he had established and visited them when he could. The Jerusalem council sent Paul, Barnabas, Judas, and Silas to Antioch, Syria, and Silicia to establish the Christians in the faith and practice of the Lord. Acts 15. Although there was local autonomy, there was continual fraternal interchange.

Fidelity to the Word of God

Paul praised the Thessalonians that they "received the word of God . . . not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). This is the Word with the power to transform men. It is ennobling, enriching, and enlightening. It will lift men from the depths of sin and make them new creatures different from the general society about them. Its aim is not to be accommodated to present society, but to transform men out of present society into the kingdom of Christ.

The Word is not lowered to men's level; it lifts men to its level. The identification is upward, not downward. In building churches, we should be as ready to teach the first 16 verses of 1 Corinthians 11 as we are the remainder of the chapter. If we love the Word, we will find joy in teaching it to others so that they may obey it.

This year a Nazarene pastor from Costa Rica was present at our North Coast Easter Week conference. He participated in the communion and feet-washing services. Afterward he wrote me from Costa Rica, saying: "For the first time I was present in a feet-washing service. How interesting! The Bible teaches it! To Him be the glory!"

Devotion to the Cause

Perhaps this attitude is best expressed by what one of our Honduran pastors recently wrote. The church council had asked him to transfer to another area to fill a vacancy there. He dragged his feet on this, and no definite conclusion was reached. A few weeks later he wrote me saying that he feared his attitude was wrong, and he wanted to be at the church's disposal. "After all," he said, "the work is the Lord's and not just mine."

Here again I remember an illustration of extremes that I heard in 1956. Two single missionaries arrived in the Philippines for their first terms of service. One carried exactly one suitcase; one half of it was filled with personal effects

and the other half with gospel tracts. The other missionary had nearly 100 pieces of baggage, including a grand piano! Which was the more devoted to the cause? The first, at least, was less devoted to the things of this life, and no doubt was more able to break ties with the comforts of the homeland.

Richard C. Halverson has written: "The great mass of New Testament teaching is not how to go out and evangelize, but how to behave toward one another. Fellowship is the matrix of mission. To neglect the fellowship is to sabotage the divine strategy."

I believe that the Spirit working through the church would emphasize quality more than quantity. Each year we open the new *Yearbook* to see where we stand numerically. Someday will be opened the *Eternalbook* where the point of interest will be facts and not figures. Our hope in that day, through Christ, will be to hear those words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . ye gave me meat; . . . ye gave me drink; . . . ye clothed me; . . . ye visited me; . . . ye came unto me." □

The Great Exchange

The *Chicago Daily News* recently reported an astonishing incident. It began in the comfortable first-class compartment of a crowded London-bound train, when a tall youth rose from his seat and pushed his way into the corridor. There he spoke kindly to a work-weary woman whom he saw standing and swaying to the motion of the rolling car.

"Take my seat," he said.

"I'm not allowed in there," she replied, "I've only a third-class ticket."

But he insisted: "You take my first-class ticket and I'll take yours and find a seat in the carriage beyond."

Tickets were swapped and the young man disappeared down the passageway. He was Prince Charles of England, 19-year-old heir to the British throne!

There is a story of still another exchange even more astounding, however. The One who existed in the form of God "emptied himself" and came into our world as our minister. Mark 10:45.

But lest you get the wrong impression, let me point out that behind our idea of "minister" is the Greek verb, *diakoneo*, meaning "to serve, to care for, to help, to wait on someone else." It depicts a warm heart, soiled hands, rolled-up sleeves, wrinkled trousers, weariness.

And the Son of God gladly played this part. So wholly did He put His life at our disposal, that ultimately He exchanged His for ours. Deity went third-class, so to speak, that we might go first-class. He died that we might live not only a future life of bliss but a present existence of unselfish service to others. Mark 10:42-44. — Gerald Hawthorne.

Selected by W. L. Breckbill from *Eternity*, September, 1968, page 36.

An Open Letter

Howard J. Zehr
Executive Secretary,
Mennonite General Conference
Scottsdale, Pa. 15683.

Dear Howard:

Sometimes I wonder if the Mennonite Church might be bankrupt financially and not even know it. I wonder further if the time has come for a top level meeting of representatives from conferences and churchwide boards and agencies to bring into focus the total financial picture of our church — our total indebtedness, our resources, and future directions.

I am increasingly uneasy about what I hear and see. A *Gospel Herald* "Field Note" indicates that giving to General Conference is 26 percent behind in receipts for its budget. A note in my congregation's bulletin tells of the Mission Board's financial squeeze and requests prayer for administrators to discern where to cut back in the program.

It's not hard to perceive how our brotherhood could become bankrupt and we would not know it! Each conference is autonomous with its own mission program and many with educational programs. Each of our Boards is independent and each feels a mandate to move ahead vigorously in its area of responsibility. Plans are developed and commitments made without reference to other Board programs. The only assumption common to each Board is that the constituency will support the effort — the money is there! It's a matter of going after it and of making the story clear.

I would like to propose that as Executive Secretary of General Conference you convene a high level meeting of representatives from each conference district, each churchwide board and agency, along with dedicated lay brethren competent in financial matters to determine:

- a. The indebtedness and future plan for each district conference mission board.
- b. The indebtedness and future plan for each of our conference-related high schools.
- c. The indebtedness and future plan for each of our colleges and seminaries.
- d. The indebtedness and future plan for our Publishing House.
- e. The indebtedness and future plan for General Conference and its agencies.
- f. The indebtedness and future plan for the Mennonite Board of Missions and Charities and the institutions under its control.
- g. The indebtedness of individual congregations, if this could somehow be made available, along with the indebtedness of other organizations such as church camps.

Such a meeting may indeed be sobering. It should not provide an occasion for recrimination, rather it should provide

an occasion for assessing priorities and discovering where we need to expand and to retract.

Unless there is some sort of high level agreement, there is the possibility that the constituency will be confronted with high pressure appeals from all agencies as they seek to survive in the midst of overwhelming debt and shrinking contributions. (Shrinking contributions to churchwide boards is a common experience in Protestantism. Money seems to be available for local rather than general projects.)

I doubt if each congregation wants to be confronted with a crash program from each college for building projects, or for operating expenses; from General Conference to meet payrolls; from the mission boards to maintain their present programs, and in turn to be questioned about its loyalty, or commitment, or stewardship if funds are not forthcoming.

Personally, I feel it's time for our church boards and agencies to get their houses in order, and to present to the constituency clear, well thought through, realistic, and integrated requests that reflect a sense of priority.

The high level meeting should take into account what is realistic for a constituency of nearly 100,000 people. What funds are actually available and how should they be secured? Can a constituency of our size support three colleges, ten high schools, and two seminaries? How large an overseas endeavor is our group capable of? Can a constituency this size provide a market to maintain one publishing interest, let alone two or three? How large a staff can such a constituency maintain to assist it in matters such as youth work, stewardship, and Christian education? To what extent is any interest group free to set up programs or institutions with license to secure funds anywhere in the church?

And coupled with all of this are the increased expenses of local congregations, and the tragically underpaid men who serve as pastors. Something drastic must be done to upgrade the income of most of these men. What other calling demands so much and in return receives so little in this world's goods? Because their reward is great in heaven provides no excuse for our requiring of these men such extreme sacrifice.

It seems to me, Howard, that we are at a point in history where we can no longer proceed with a business-as-usual stance with each Board going ahead as heretofore only with more powerful and more sophisticated drives to secure funds. *Sooner* rather than *later* we must know as a brotherhood where we really are financially. As a responsible brotherhood we must be ready to take those steps to curtail in some places and to expand in others so that we may indeed carry out His commission in today's world.

Sincerely,

Paul M. Lederach



KAMA-On No Map But God's

by Bob Harms, TAP, Congo

Today is Christmas. The sun is shining and the trees and grass are bright green. The women are wearing colorful new pagnes; the church is decorated with flowers in every window and woven palm branches across the doors. There were 1,700 people in church last Sunday for the school Christmas program. Each class recited some verses and sang a song. This morning it was the adult's turn. Each neighborhood presented a special number.

The village of Kama is only three degrees south of the equator, yet the weather is not unbearably hot, and the nights are usually cool. It rains almost every day of the year except during the two dry seasons, one in August and the other in January.

Kama is not really a village, which explains why we were never able to find it on the map. It is a mission, which means there is a mission, which means there is a church, two schools, a medical dispensary, a print shop, an airstrip, houses for the two missionary families, the two Paxmen, Nancy and me, and the homes of the African pastors, teachers, medical assistants and other workers.

To get here one takes a plane to Goma, a beautiful city located among the volcanoes on the northern shore of Lake Kivu, right on the eastern border of the Congo. Then one takes the twice weekly boat across the lake to Bukavu. From Bukavu one heads west over the mountains and down down down into the tropical rain forest. It is a 200 mile trip over a road about as smooth as a dry creek bed. The Landrover makes it in a minimum of 14 hours, a truck takes about five days. But this road is our lifeline, and the trucks that come down once a month are our only source of supplies and mail.

This is the territory of the powerful Warega tribe. Being isolated in the forest, the Warega did not develop great kingdoms as one finds in other regions of the Congo, yet their civilization was far more advanced than the majority of forest people. They have made tools and arms from iron for hundreds of years. Their oral literature includes well over a thousand proverbs, an infinite number of folk tales, and a body of laws that could have come straight out of the Old Testament.

The mission was started by Sam Vinton, one of the most incredible men you could ever hope to meet. He came here over 40 years ago with the intention of building, not tearing down what the people had, a philosophy that seemed quite radical at the time. The results are evident today. When he celebrated the 40th anniversary of his arrival, over 250 village and sector chiefs

came to wish him well. Some walked for five days to get here. Typically, he gave each one two gifts—a Bible and a machete—and told them to preach the Gospel and to get to work developing their villages.

It is difficult to overestimate the importance of the mission to this area. Almost everything the people have over and above the level of a subsistence economy is due to the mission. It is responsible for over 40 primary schools, numerous dispensaries, carpenter shops, palm tree nurseries, palm oil presses, goat herds, and other community development projects. Mr. Vinton introduced such foods as sweet manioc, pineapples, bananas and grapefruit to the area.

During the past decade the region has been ravaged by three rebellions which destroyed much of what has been built up over the years. Each time, when the danger subsided, the people came back out of the forest and worked together to rebuild their communities. At the present time we are in the process of rebuilding from the 1967 mercenary-led rebellion. The community pitched in to help build a 12-room elementary school. The secondary school was built of mud bricks pressed by the students themselves; each one made 250 bricks. With brick presses supplied by the U. S. government, grade schools are going up all over the area.

Nancy teaches 20 hours a week of French, plus algebra and chemistry in the secondary school. In addition to the regular grammar units, her French classes are now working on poetry and plays. Some of the students had never heard of a poem before this year, but their response is encouraging. Last week after one of her classes finished a poem that describes the life of an African woman, she heard one of the students remark, "My mother is just like that." The plays are a real success because the students seem to be natural actors.

Her chemistry lab consists of a Gilbert chemistry set which our director has bought for his children. We are grateful for it. Some schools function with less. The totally new concept of atoms and molecules really has the students wiped out. They find it easy to memorize the facts and repeat them on a test, but I doubt if many of them really believe it; they are constantly looking for a substance that isn't made of molecules. Since there are no books, she prepares stenciled sheets, which adds to the work for both teacher and students.

Bolivia
Jamaica

Algeria
Botswana
Congo
Kenya
Malawi
Nigeria
Sierra Leone
Tanzania
Zambia

When I was in Belgium for French language study, I used to joke, "Give me a good textbook and I can teach anything." I eat those words six days a week. I teach physics, geometry, history, geography, English, African Sociology, and all the Bible courses in the school. Textbooks? The students have them for geography—that's all. Since science equipment is nonexistent, I make spring scales out of rubber bands and slide rules out of plywood. The print shop is now printing a small English-French dictionary for use in English classes.

Of course I don't know anything about African Sociology, and there is something-absurd about Americans trying to teach Africans how Africans live. So the class didn't meet for three months. In the meantime I read everything I could find about Africa, the best source on this area being a book published in Belgium in 1909. Now the class has already collected over 700 Warega proverbs, over 50 folk tales, charted the structure and migrations of the major clans in the area, and described the hunting and fishing methods of the Warega. We have invited the chief of a neighboring village to explain the traditional forms of political organization.

Although we feel hopelessly inadequate for our task, it is encouraging to know that our work is necessary. Our secondary school is the only one for 150 miles in any direction. The situation here reminds one of the medieval university. Students come from great distances and live in poverty in order to go to school. This fall two students were turned away for each one who was admitted to the school. The result is a bunch of students eager to learn, which makes teaching most enjoyable.

They work under great handicaps. Since they are not used to having books, their early education consisted of memorizing little rules and summaries put on the blackboard by the teacher. This is inadequate for secondary school, which demands the absorption of large quantities of material. We leave our personal books in the school for students to read, but in reply, they quote a proverb, "A book without a teacher is nothing." If we could change this idea we would accomplish a great deal.

The second handicap is the French language, which is native to neither the students nor the teachers. Also, the courses here are harder than their equivalents in American high schools, and few of the teachers are specialists in what they're teaching. I sometimes teach things that I've never heard of before preparing the lesson. In spite of it all, they're learning and so are we.



Urban Teacher Corps, Atlanta.

URBAN
TEACHER
CORPS

TEACHERS
ABROAD
PROGRAM

Write:
MCC, Akron
Pennsylvania
17501

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Jesus and Your Nice Church, by Ed Richter. Eerdmans Publishing House. 1969. 88 pp. \$1.65 (paper).

The author of this book, a veteran newspaperman and a churchman with experience in church bureaucracy, presents a very incisive evaluation of much of church work, including work of committee and church executives. He not only points out the failure of the church in many areas but provides a chapter on "Some Ways Out," and one on "Well, What Do You Suggest?"

The writing style is fresh, crisp, and penetrating. In his first chapter, "It's a Different World, Jesus," he writes a dialogue with Jesus, to explain things so that He will be sure to understand our present situation. In another chapter he discusses "A Disease Called Verbitis" in which he satirizes much of our committee work which results in reams of pronouncements, analyses, and suggestions which mean little. He tells how many church bureaucrats waste money from pennies given by poor people, and these officers often do not know really what they are doing or why.

He suggests that "committees kill more ideas than they generate." We certainly can learn a lot and become aware of our organizational dangers by reading this small book. It's easy, fascinating reading with a real punch line. — Nelson E. Kauffman.

Fish for My People, by Robert L. Howell. Morehouse-Barlow, publishers. 1968. 94 pp. \$2.50 (paper).

In this small volume the author tells the simple but fascinating story of how a congregation took some very simple steps to make Christianity relevant in terms of service to those in need and so developed what today is known as "FISH," a program for giving help to people in time of emergency. The pastor on Mar. 8, 1964, preached a sermon on the human need in the area of his church building and how the lay members might meet those needs in the name and spirit of Christ. As a result, by the time training for the program was scheduled, 58 persons were ready to share, mostly women. A telephone number was established, available 24 hours a day. Services given in emergency situations are baby-sitting, providing a meal, housework for the sick, transportation, and locating needed articles. Other services are reading for the blind, companionship for elderly, rides for shut-ins, teenage-adult companionship, etc.

The author in one chapter tells how the program demonstrates God's love for people through His church. This service is

guided by ten principles which keep the service from being abused. This book should be read by our WMSA's and by all who want to have a meaningful service relationship in the community. This type of program is best done interdenominationally and could be a real complement to our Mennonite Disaster Service. With our practical genius we could be leaders in developing a "fish" program in our communities. The author gives many stories of the kind of help given and how the program has been started in other communities. Excellent for church libraries. — Nelson E. Kauffman.

Beyond Racism, by Whitney Young. McGraw-Hill publishers. 1969. 257 pp. \$6.95.

Whitney Young has been Executive Director of the National Urban League since 1961, and makes a most excellent presentation on the issue of racism under five chapter topics: The Open Society; Black America; White America; Building an Open Society; and Responsibility for Change. In these well-written pages the author presents a very fair, honest, and realistic picture of the problems of race in our nation. He does not defend the black man just because he is black. He is not an Uncle Tom. He gives many most sensible and practical suggestions for action to solve race problems. At the same time he does not minimize the seriousness of the issues and the urgency of action.

This is a fine resource book to aid discussion and efforts to overcome racism. The author does see a bit of progress in understanding between the races but describes the long distance the Whites have yet to go in granting equal rights. It seems to this reviewer that this book is one of the best on the market to help Whites to see the real issues. It is my hope that it will receive a wide reading. Excellent for church libraries. — Nelson Kauffman.

Build, Brother, Build, by Leon H. Sullivan. Macrae Smith Co. 1969. 191 pp. \$4.95

This is Rev. Sullivan's own story of how some can now be assisted from poverty to economic power. Beginning in his own parish in Philadelphia, Pastor Sullivan developed the kind of grass-roots training and placement centers needed to help people become job ready.

The Opportunities Industrialization Centers movement which began in Philadelphia has now spread to many other cities large and small. Many of the government programs are patterned to a large extent after this modest beginning.

The book reveals the making of a min-

ister, for in addition to reporting on the project, Mr. Sullivan tells his life story. It is the usual difficult struggle of a black leader in a biased America. The obstacles often seemed insurmountable and the opposition was sometimes violent. However, Sullivan is no ordinary man. He has the Christian faith to see him through and to ward off discouragement. The difficult years give way to success. Now many have come to his assistance and for his advice.

At all times Rev. Sullivan's church gave him the best of support. Members of Zion Baptist Church were always most sympathetic even with the necessary buying boycotts of biased firms. The officers of the church not only shared their minister but many volunteered to work free of charge in the program.

This book is a must for the noninvolved preacher and congregation. It demonstrates what can be done if a church will only stand behind its leader. Fine for church libraries. — Vern Miller.

After You've Said I Do., by Dwight Hervey Small. Revell Publishing Co. 1968. 256 pp. \$4.95.

The author is a pastor and has had twenty-five years of experience in counseling and lecturing on marriage problems. He also wrote an earlier book, the excellent *Design for Christian Marriage*.

Here the author zeros in on communication as the key to success in marriage. The reader becomes convinced that all other problems find their solutions if a married couple know how to communicate, and are willing to practice what they know. Small is well read in the whole field of communications and he draws on the principles of semantics and the proved methods of dialogue, with many quotes from the leading authorities, to point the way to openness of mind and heart among the married.

The author says many things that would apply to any other human relationship, but he never forgets for long that he is talking on marriage problems, and draws his illustrations from the home. At times he falls into the jargon of the communications expert, but he is always clear and easy to read. Anecdotes and a little humor brighten his writing style.

The viewpoint is frankly Christian, and the theological assumptions are evangelical.

I heartily recommend this book to all married people. I know none who do not need its counsels. Pastors and counselors will find it useful. An excellent book in every way. Should be available in church libraries. — Paul Erb.

CHURCH NEWS

First Mennonite CO in Switzerland

Mennonites in Switzerland are peaceful people but they are also obedient citizens. Peace with God and peace with one's neighbor is much emphasized, but when the Swiss government distributes the military uniforms, as it does to all men at age 20, the Mennonites put them on without question or murmur. Some serve with the gun, others without it, but all serve.

All, except Michael Gerber, son of Samuel Gerber, director of the Bienenberg Bible School. He refuses to put on the uniform, and refuses to serve in the army medical corps. He is the first Mennonite in Switzerland to take this position in a very long time, perhaps in centuries. Others who have had conscientious scruples against military service have emigrated, but Michael is staying.

January 26 was his trial in Solothurn. There is no provision in Swiss law for conscientious objectors and they traditionally find themselves on a one-way street leading straight to jail. They serve for periods up to three years. Since there is no provision for trial by civilian court, as there is in America and a number of European countries, he will need to face the military court.

The War Resisters League of Switzerland sent out invitations asking that people attend Michael Gerber's trial and come to a

public discussion afterward in a hotel. "We believe the problem of conscientious objection urgently needs to be solved," they say. Pointing out that Michael is refusing military service on ethical and political grounds, they go on to say, "With this refusal he wants to:

- register opposition against war and even more than that, actively demonstrate for peace.

- take the first step necessary in order to prevent the total annihilation of mankind,

- draw the attention of the public to the seriousness of the problem CO's face,

- help in the struggle against reactionary right-wing forces which are determined to prevent the recognition of CO's in Switzerland,

- try to prevent Switzerland from becoming a totalitarian state."

Many North American Mennonites know Michael Gerber, the redheaded young man who accompanied the 1968 tour of the Bienenberg Choir. Few in his native Switzerland and not all in his Anabaptist-Mennonite Church will understand him. Anyone wishing to write Michael in English, German, or French should simply address it to Michael Gerber, c/o Samuel Gerber, Bienenberg, 4410 Liestal, Switzerland.

Goal Achieved -- and New Frontiers

After nineteen years of pioneering by 212 youth volunteers, 122 youth-years of tender loving care, a local community has established its own agency for working at local poverty problems.

The community is Homestead, Florida, thirty miles south of Miami. Thousands of acres of vegetables are harvested by migrant laborers. The income level is so low that both parents must work to meet family needs. Unless there is help, their children must be left to fend for themselves throughout the long working day.

Beginning in 1951 Eastern Board's Voluntary Service office began to lend a helping hand. Each October a team of volunteers moved into Homestead to serve until the following May when the migrants moved on to follow the harvesting season. Two child care centers provided supervised play, helping the children to get on happily with each other. Story hours and tutoring helped broaden their vision to the world

beyond the "migrant world." There were meals and supervised rest periods. As they ministered to the daily needs of the children, the VS-ers helped them to receive and to give love.

Concerned local Christians and church leaders have now organized the Redland Christian Migrant Association. Raymond Martin, former VS unit leader, gave many years of hard work to prepare the way for this development. RCMA has embarked on the path of finding its own identity. Like its predecessor, it will need to make its own mistakes as it seeks to provide child care services for the community. Wendell Rollason, Executive Director, indicated that RCMA hopes to expand into the areas of adult education, health services, team recreation, and job training.

Mennonite Voluntary Service will assist RCMA in its program. During the current year ten VS-ers are serving in the child care programs in Redland, South Dade,

and Princeton. While RCMA is becoming established, Eastern Board will continue to provide support for the volunteers. Relieved of administrative responsibility for the child care program, Mennonite Voluntary Service is now considering expansion into a low-income poverty community in Homestead City, to pioneer a new project which will focus on teenage problems and other community services.

Mission Work Grows in Araguacema

Araguacema (pop. 3,000) is a town in northern Brazil, located midway between Brasilia, the capital city, and Belem, on the northern coast. The area is isolated, accessible only by air. The economy centers around ranching, fishing, and truck farming. Once a year the cattle are driven by horseback to markets 100-300 miles away.

In 1955 Mennonite Board of Missions began a witness in Araguacema. The work today includes a medical clinic with midwifery program, education, and agricultural assistance. Two nurses run the clinic; the closest medical doctor is 100 miles by air.

Five Brazilian Mennonites teach at the local school. The government pays the salary of one teacher, with additional financial resources covered by tuition and Mission Board subsidy. Three self-supporting Overseas Missions Associate families aid and supervise an agricultural improvement program. Robert Gerber coordinates the mission program in the Araguacema area.

Teo Penner, originally from Curitiba, Brazil, and a graduate of Montevideo Mennonite Seminary, pastors the Mennonite church in Araguacema. The church has requested Voluntary Service workers from the church in Sao Paulo State, southern Brazil, to teach in Araguacema and outlying areas. South Brazilian Mennonites are considering establishing such a VS program.

In nearby Dois Irmaos, the Brazilians recently planned and constructed a church building. Young men from Araguacema helped with the building on two occasions.

"We cut and hauled wood for the timbers, clay for the bricks, stones for the foundation, and sand for cement and plaster," Gerber wrote recently. "Upon completion, we held public meetings and many people attended. Enthusiasm in Dois Irmaos is very high. One church in Curitiba gave \$120 toward construction."

Fishing, farming, ranching, teaching, healing, preaching — God is alive in Araguacema, providing His people with increasing opportunities to meet the whole needs of their fellowmen.

President Nixon Praises Mennonites

Mennonite Disaster Service volunteers will feel unusually warmed to learn that President Richard M. Nixon recently commended them for their "magnificent service rendered."

While the letter refers only to the MDS operation in Virginia, the Mennonite Central Committee accepted it on behalf of all the MDS volunteers, including those who worked in Mississippi.

William T. Snyder, who replied to the Chief Executive of the White House, reported to the MCC Akron staff that as far as he could recall this was the first letter MCC received from a President commenting on some phase of MCC's ministry. There have been other letters from other Presidents, of course, but those were in reply to MCC's initiative.

Canadian Mennonites, unsuccessful in their attempts to attract the attention of their Prime Minister, will be interested in noting that the Nixon letter refers to the good work of Canadian Mennonites, also.

Seniors Invited for GC Weekend

Goshen College has invited high school seniors and recent graduates to take part in spring Campus Open House, set for April 3 and 4.

Theme of the weekend is "Getting Ready for College." Director of activities will be Mr. Ed Herr, of the admissions office.

A special program Friday evening and ten interest groups directed by professors Saturday morning and afternoon are among the highlights to introduce prospective college students to campus life, classes, persons, and activities.

Counseling, a social happening, a campus tour, and other activities fill the weekend.

Reservation forms and more information are available from Admissions Counselor, Goshen College, Goshen, Ind. 46526.

Seeks New Dean

The Eastern Mennonite College Board of Trustees has named a Dean Selection Committee to fill the position of dean currently held by Ira E. Miller who has announced his intentions to resign within the next two years.

Dewitt Heatwole, Chairman of the Board, said that Bro. Miller has expressed a desire not to serve as dean beyond the age of 60, a precedent established by his predecessor.

Mr. Heatwole said that the committee consists of representatives from these groups: administration, alumni, faculty, students, and trustees. The Board of Trustees will make the final selection based on the findings of the committee.

THE WHITE HOUSE

WASHINGTON

January 21, 1970

Dear Mr. Bennett:

Since I have long known of and admired the outstanding work of our country's Mennonites, I was not surprised to learn of the magnificent service rendered by the Mennonite Disaster Service in Virginia in the aftermath of Hurricane Camille. I understand that Mennonite volunteers from many states and Canada came to the areas worst hit by the storm and took part in searches, cleared away debris, repaired many homes and businesses -- and even constructed several new houses. Several months after the storm had passed, I am told, there were still scores of Mennonite volunteers at work in Virginia.

Words cannot adequately express the value of the contribution these gallant volunteers have made. Their greatest satisfaction will, I know, lie in the knowledge that they have given of themselves selflessly and well, and that they have the gratitude of the nation they have served. I am pleased to commend them for their excellent work and for the example they set for all their fellow citizens.

With best wishes,

Sincerely,



Mr. Ernest Bennett
President
Mennonite Central Committee
1711 Prairie Street
Elkhart, Indiana 46514

Annual Meeting to Be Held in Washington, D.C.

Nineteenth Annual Meeting of the Association of Mennonite Hospitals and Homes will be held at the Sheraton-Park Hotel, Washington, D.C., March 2-5, 1970.

PROGRAM

Monday, March 2

1:30 p.m.

PRESIDENT'S WELCOME

Nick Braun, Bethesda Home, Vineland, Ont.

DEVELOPMENTS IN PROTESTANT HEALTH ASSEMBLY

H. Ernest Bennett, Executive Secretary
CASE STUDIES ON ISSUES AND CONCERNS "TALK-IT-OVER" GROUPS

Leaders: Luke Birky, Elkhart, Ind.; Bill Dunn, Bloomington, Ill.; Harvey Hartzler, Aspen, Colo.; Dan Nisly, Geneva, Neb.; Howard Musselman, Hagerstown, Md.; David Schrag, Meadows, Ill.; Henry Reimer, Beatrice, Neb.; James Hershberger, Hesston, Kan.; Harold Dyck, Hesston, Kan.; Clayton Bender, Ulysses, Kan.

Tuesday, March 3

8:00 a.m.

INTERFAITH WORSHIP SERVICE

Shoreham Hotel

9:00 a.m.

Shoreham and Sheraton-Park Hotels OPENING AND FORUM SESSIONS OF APHA

- I. Services to the Aging
- II. Services to Children and Youth
- III. Services to Administrators and Trustees

IV. College of Chaplains

7:00 p.m.

SKIT ON PERSONNEL RELATIONS

Directed by Nelson Waybill, Personnel Secretary,
Mennonite Publishing House, Scottdale, Pa.

Wednesday, March 4

9:00 a.m.

FORUM SESSIONS OF APHA

Shoreham and Sheraton-Park Hotels

- I. Services to the Aging
- II. Services to Children and Youth
- III. Services to Administrators and Trustees

IV. College of Chaplains

LUNCHEON ADDRESS

Senator Mark O. Hatfield, Ore.

2:00 p.m.

"TALK-IT-OVER" GROUPS

Exhibit Hall

Discussion of luncheon address and related issues

Leaders (same as Monday afternoon)

Thursday, March 5

9:00 a.m.

SECTIONAL MEETINGS

CHAPLAINS

President Harold Buller, Beatrice, Neb.
HOSPITALS

Leo Schmidt, La Junta, Colo.

HOMES FOR AGING

James Hershberger, Hesston, Kan.

NURSES

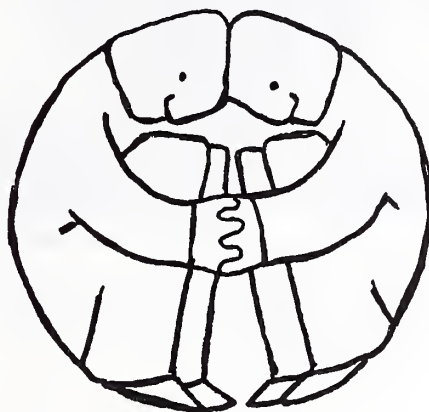
Emma Hess, La Junta, Colo.

TRUSTEES

Harold Dyck, Hesston, Kan.

The complete program with registration information has been mailed to all Mennonite Health and Welfare institutions. Interested individuals not included on this mailing list should write immediately to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514, for more information.

With Week Held



The symbol Eastern Mennonite High School used for *With Week*. Students wore buttons with this symbol, and it appeared on posters and displays.

With Week at Eastern Mennonite High School meant banning traditional semester exams as students and faculty participated in a three-day experiment in communication and human relations.

Skits, films and activity and discussion groups dominated the forenoon sessions as theory was metered out in a relaxed atmosphere.

"Getting to know you" was the emphasis of the 20 afternoon interest groups which included swimming, football for girls, chess, chefs' club, gunmanship, and car mechanics for girls. From grade eight through faculty, EMHS-ers formed new friendships because they liked doing the same things.

Parents became involved in the Thursday evening program. After several scenes of parent-teenage role-playing, both students and adults had a turn at sitting on the floor in a "fishbowl experiment" to discuss their frustrations and feelings of being threatened.

The growing feeling of oneness with each other and Christ was climaxed in the sharing of bread and wine in memory of the

reconciliation accomplished through Him.

Was it worth all the planning? Worth the cutting of semester exams? EMHS is convinced that *With Week* is one of the best learning experiences this year.

What Have You to Do with Peace?

How can the church really be a minister of reconciliation? What is the church's relationship to the state? In the face of inevitable "wars and rumors of war" is working for peace realistic?

The study of such relevant questions is dealt with in a recently released booklet written by Walter Klaassen, professor of church history at Conrad Grebel College, Waterloo, Ontario. The booklet is entitled "What Have You to Do with Peace?"

Staying close to Scripture and theology in its discussion, the 11-chapter study focuses on what it means to be a Christian disciple and the problems connected with active peacemaking.

"The study booklet would be useful in Mennonite and Brethren in Christ congregations," John A. Lapp, executive secretary of the MCC Peace Section, says. "It is relevant to the gospel, our historical tradition, and the problems of our age. Its value is not diminished by saying that this is the only recent study that serves this purpose."

The booklet is available from MCC (Ont.), 50 Kent Ave., Kitchener, and the MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501, at 35¢ per copy.

700 Volunteers in Service for '70

A record number of 700 persons are currently serving under the Mennonite Central Committee in projects located in 29 different countries, the United States, and Canada. This figure represents a 90.2 percent increase of MCC personnel in one decade.

Two hundred and seventy-four persons entered service during 1969 which was an increase of 26 from 1968.

Expanding the Teachers Abroad Program (TAP) to Bolivia and Algeria brought the number of TAP-ers up to 209 this past year.

The Voluntary Service program opened new units in Canada and the U.S. during 1969 and had an increase in workers.

Personnel Services has predicted that the greatest need for 1970 will be for teachers. At least 150 will be needed to fill the demands for TAP programs in Africa, Newfoundland, and Jamaica, as well as the Urban Teacher Corps (UTC), a teaching program for the inner city.

Lavon Welty, associate secretary of per-

sonnel services, emphasized the need for overseas agriculturists, as well as the need for volunteers with general skills who would be willing to serve where they can be used best. Administrative personnel will also be needed within the next year.

Due to the expanding VS programs in the cities and Appalachia, sociology majors and those interested in social welfare are also in demand.

Welty expressed disappointment in the reaction to the draft lottery system by a few prospective volunteers who have withdrawn their applications for service because their birthdays fall in the low priority group and chances are slim that their numbers will be called this year. He said that the church must continue to maintain its service emphasis and encourage it more than ever at this time. Persons interested in service opportunities should write to the Mennonite Central Committee, Akron, Pa. 17501.

Eastern Board Adopts Budget for 1970

The final contribution received at Salunga on Dec. 31, 1969, was in the amount of \$6,000, the gift of a brother and sister. This contribution covered the remaining deficit in 1969 mission accounts, and added \$3,000 to mission balances in hand to begin the new year.

"I almost cried for joy," said a sister in a letter to Treasurer Ira Buckwalter, "when I heard you tell of the brother and sister whose gift covered the remaining deficit and added to the balances in hand. I had prayed you would receive enough, but my faith was faltering." This letter symbolizes the prayers of gratitude of many in the Eastern Board constituency. In the Jan. 14 budget session of the Eastern Board, Raymond Charles read Psalm 126 as a testimony of gratitude, and of fresh commitment to sowing the gospel seed. The new budget calls for \$1,500,542.

This is the fourth consecutive year that total receipts increased by \$100,000. During the year contributions from outside Lancaster Conference came to 8 percent of the total (cf. 10 percent in previous years). The total increase in balances in all accounts was \$37,779. It has been agreed to discontinue the practice of reporting forwarding accounts as part of Eastern Board budget. The new budget, an increase of 6 percent, provides for inflation and modest expansion.

A major factor in bringing together the funds for the missions portion of the budget, as distinguished from the relief and Voluntary Service accounts, was the annual December appeal for General Mission Fund. The congregations responded well — of 150 responding only 8 gave less per member than a year ago. Responses to Dec. 31

totalled \$301,542.22. Additional contributions have been received since that date; the

goal of an average of \$20 per member has been slightly exceeded.

Japanese Missionary Serves in South America

Hiroshi Kaneko, the first missionary radio worker sent from the Japan Mennonite Church to serve in another country, is in fact the first radio worker to be sent to any overseas location from a foreign church established by Mennonite Board of Missions.

Kaneko-san was former director of follow-up for the "Japanese Mennonite Hour." When Mennonite Broadcasts discontinued its program and joined forces with Horemco, a religious broadcasting organization, the Japan church enthusiastically agreed to

support Kaneko-san as a missionary in Ecuador. He is now at radio station HCJB working in production and follow-up for the Japanese broadcast there.

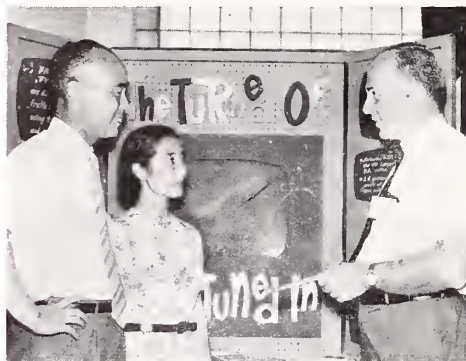
There are Japanese living in many parts of South America and much of the mail response to the broadcast comes from Latin-American countries. For many people the program is much-needed communication with someone who thinks and speaks their language.

In a recent report to Mennonite Broadcasts Kaneko-san quoted a listener who wrote from Chile: "It was early in August while turning the dial that I heard the old cherry blossom song, followed by the Japanese program. I was really surprised and overjoyed at the good program."

Another person wrote, "We are very thankful for the gospel broadcasts which come to us every evening, because we found no church here since we moved from Sao Paulo, Brazil."

Kaneko-san reports that they received correspondence from more than 3,000 Japanese listeners in 1969. This is small compared to the 29,000 responses to Spanish programs, but nevertheless indicates a significant audience.

Hiroshi Kaneko, with his wife and two children, moved to Ecuador in August 1969.



During Mission '69 at Kalona, Iowa, Hiroshi and Chieko Kaneko discuss their South American assignment at HCJB, Quito, Ecuador, with Kenneth J. Weaver, executive secretary of Mennonite Broadcasts.

Mennonites Locate in Durham

"You are the first live Mennonite preacher I ever met," a Baptist minister commented upon meeting Frank Nice, pastor of a newly formed congregation in Durham, N.C. What other type of Mennonite minister exists is still a mystery with Frank.

In August of 1969, Frank Nice and his family moved to 1114 East Geer Street in Durham. It took a few weeks to settle, but by September his children were in school and Frank was soon teaching carpentry full time at a vocational industrial school.

Durham, a city of 110,000 people, is the home of Duke University with 8,000 students. Twenty percent of all cigarettes manufactured in the United States are made in Durham. Frank would like to see some aggressive farmer move into the community to demonstrate how other things can be raised besides tobacco. Other crops like soybeans are possible in this area. Few dairy farms are located in Durham County, and Frank does not know why.

Durham with its diversified industries offers plenty of opportunity for persons seeking a new location to live. Living costs are high, but vocations are limitless

in industrial, educational, and professional areas.

The Mennonite Church is new in Durham. Some 15 to 20 people gather at Frank's home each Sunday morning for worship and Sunday school. The few Mennonite families living and working in Durham are looking forward to a more appropriate place of worship.

Pastor Nice envisions many witness opportunities in Durham. He already sees the need for a VS unit and a day care center. He is also exploring Project 2 Plan, the city's urban renewal project. Around 400 persons would be relocated, according to the city planning commission's report.

Durham is the second city in North Carolina where the Virginia Mennonite Board of Missions and Charities has personnel. A VS unit and a small congregation of believers have begun in Winston-Salem.

"Durham is only one example of what can and should be done in more cities of the South," said Moses Slabaugh, secretary for the Virginia Board. "This is a day of opportunity to proclaim the unsearchable riches of Christ and to build His church."

MCC Ships Nearly 3 Million Pounds for Relief

Recently compiled figures indicate that the Mennonite Central Committee shipped 2,927,151 pounds of relief supplies overseas in 1969.

A breakdown of the shipments reveals that Asia received 50 percent of the relief supplies; Africa, 20 percent; the Middle East, 17 percent; and Latin America, 13 percent.

Over 916,000 pounds of clothing and bedding were shipped in 1969. Jordan's East Bank received 411,000 pounds, Tanzania received nearly 111,000 pounds, and Algeria, 68,000 pounds. During the past year, more clothing has been sent to tropical countries.

Food shipments totaling 1,500,000 pounds were increased from 1968. India received 472,000 pounds of foodstuffs. Other countries which received large shipments were Korea, Vietnam, Tanzania, and Hong Kong.

Shipments of soap and medical supplies were down in 1969 with 394,500 pounds

sent as compared to 436,500 pounds in 1968. One main reason for the cut in shipping medicines was their availability within the countries of Vietnam, Tanzania, and Congo through governmental sources. India received the most aid in this area totaling 140,000 pounds. Korea, Taiwan, and Paraguay also received substantial aid.

During 1969, MCC was able to resume shipments to Algeria. Much of the goods sent was used to pay national workers for projects in which they are involved. Also, shipments to Honduras were increased from 25,000 pounds in 1968 to 165,000 pounds for aid to refugees after the war with El Salvador.

Projecting for 1970, John Hostetler, MCC director of material aid, said that more emphasis will be given to solicit contributions for self-help projects and educational programs in developing countries.

FIELD NOTES

Belleville Mennonite School will observe its 25th anniversary on the weekend of Sept. 5, 6. Activities will begin Saturday afternoon with informal gatherings and end Sunday evening with an alumni program.

Since the founding of the school in 1945, it has grown in size from a one-room school to two buildings with 12 classrooms and a gymnasium.

All interested persons are invited to attend the anniversary programs.

Eighteen Goshen College student teachers have been assigned to teach in northern Indiana schools this winter as part of the professional experience in teacher education.

Nineteen seniors from nine states and Canada completed requirements for the bachelor's degree at Goshen College at the end of the fall trimester in December.

Special meetings: Charles Gogel, Phoenixville, Pa., at Hess, Lititz, Pa., Feb. 15-22, and at Mt. Vernon, Oxford, Pa., Mar. 1-8. **Paul Erb**, Harrisonburg, Va., at Crystal Springs, Kan., and Pleasant Valley, Harper, Kan., Mar. 1-6. **Harold G. Stoltzfus**, Waynesboro, Va., at Towamencin, Kulpville, Pa., Mar. 8-15. **Roy Newswanger**, Chester, Pa., at Springdale, Waynesboro, Va., Mar. 25, 27, 29. **John Lederach**, Hesston, Kan., at Sunnyslope, Phoenix, Ariz., Mar. 4-8.

New members by baptism: eleven at Lower Deer Creek, Kalona, Iowa; six at Hawkesville, Ont.; seven by baptism and one by confession of faith at Hartville, Ohio.

Eugene Herr, Harper, Kan., has accepted the position of Minister of Christian Education in the Goshen College Mennonite Church. He will assume these duties on Aug. 1, 1970.

The Church and Dramatic Arts is the focus of a weekend program to be held at Laurelville Church Center on March 20-22, 1970. Lorne Peachey, editor of *With* magazine, and Roy Umble, a Goshen College professor, will direct the program. Anyone who has an interest in the dramatic arts is invited to attend. Write Laurelville Church Center, R. 2, Mount Pleasant, Pa. 15666, or call (412) 423-2056.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Correction: The letter in the Jan. 20 issue was written by Elam W. Stauffer and not Elma W. Stauffer as given.

I want to express my appreciation for two editorials — the one in the Jan. 13 issue, "Atrocities on Trial," and the other in the Jan. 20 issue, "Tongues — Sign of the Spirit?"

Also I wish to concur in the caution in "Readers Say" column (Jan. 20) by S. C. Brubacher. While there is a sense in which Jesus and His followers turn the world upside down, does not the term "revolution" carry with it a connotation that is not true of Jesus? If during the French Revolution of the late eighteenth century we would have termed Christ a revolutionary would He have been correctly interpreted to have been classified with Voltaire?

God bless you as editor. — Allen H. Erb, Milford, Nebr.

I want to commend you on your many outstanding articles and editorials in the *Gospel Herald*. . . . I appreciated the one the other week comparing some of our religious leaders to Saul later called Paul. I can tell God is very real and precious to you. Thank you so much for being faithful to God and writing as He directs. I know God has blessed you for your faithfulness and will continue to bless you.

Now I want to commend you for the editorial in the Jan. 20 issue — "Tongues — Sign of the Spirit?" I praise God so much for this article. So does my husband and others I have talked with. It is so true that we have been ignorant of the work of the Holy Spirit. But, God is moving by His Spirit and we are learning and beginning to be moved by His Spirit. — Mrs. Earl Moyer, Sellersville, Pa.

I just finished reading the January 20 issue of the *Gospel Herald*, and would like to express my appreciation for printing two very good articles, "Peace — The Vine or the Grape?" by Warren M. Wenger and "No Vision — Perish" by Earl B. Eberly.

The Mennonites for many years have been known as the "Quiet of the Land" and we feel now is the time to reach out beyond our own group in order to reach more souls for Christ. This is good. However, we often become so involved in social problems and in peace demonstrations, thereby thinking we are producing more "fruit" by becoming thus involved; without first completely surrendering ourselves to the True Vine which is Christ.

Both of these articles testify to the fact that we need to "die with Christ" before He grants us the fruit of the Spirit. Until we are willing to "die with Christ," or until we see ourselves a complete failure without Christ, we'll never be where God wants us to be.

I would encourage readers to read these articles if they haven't done so. Let's have more articles like these in our *Gospel Herald*. — Mrs. Morris Hershberger, Harrisonville, Mo.

I want to tell you how much I enjoy the articles in the *Gospel Herald*. I think the "new look" it has had for some time now makes it more interesting to everyone, but especially to the youth of the Mennonite Church. It no longer looks dull and uninteresting, and the articles are more vibrant and alive. I very much appreciated the "Prayers of Luke Warm." I think they "hit us where it hurt."

I always appreciate Robert Baker's writing and hope that his article, "A Few Words from the

Calendar

Mennonite General Council, Midland Hotel, Chicago, Ill., Feb. 24, 25.

Association of Mennonite Hospitals and Homes, Sheraton-Park Hotel, Washington, D.C., Mar. 2-5.

North Central Conference Annual Ministers' Meeting, Cooperstown Bible Camp, Cooperstown, N.D., Mar. 9-11.

Mennonite Publication Board Meeting, Scottdale, Pa. Apr. 2-4.

South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.

Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.

North Central Annual Conference, Minot, N.D., June 11-14.

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Establishment," will be printed in one of the youth magazines.

I've also enjoyed the series "I Met God," and Evelyn King Mumaw's, "Faith for Today," in the Nov. 25 issue. And all the other wonderful, helpful items from week to week.

Thank you for helping me in my Christian experience. — Mrs. Alvin Detweiler, Doylestown, Pa.

I greatly appreciated your editorial "Tongues — Sign of the Spirit?" in the Jan. 20 issue. For several years I too have heard "statements . . . made which build a basis for reproach for a movement which has much to offer the church." It must be recognized that one can have the Holy Spirit and function in several of the ministering gifts without the discovery of an unknown language. My own experience before and after bears witness to that. However, it will have to be admitted that there is a dimension of communication with God, and personal edification, that can only be found through the personal exercise of an unknown language.

I noticed in your references to 1 Corinthians 12 and 14 you failed to take into consideration two distinct functions of an unknown language. The one being for private use, for one's personal edification (1 Cor. 14:2-4), to be incorporated into one's own prayer life, but which does not necessarily edify others around you (1 Cor. 14:14-17). The other is for corporate use, one of the ministry gifts, referred to in 1 Corinthians 12:10 as "divers kinds of tongues." The usage of this ministering gift Paul declares must be accompanied by its companion gift, "the interpretation of tongues" (1 Cor. 12:10), in order for corporate edification to take place (1 Cor. 14:5, 13, 18, 19, 26-28). The former is a dimension in prayer that is available for every Christian, even as salvation is to "whosoever" will believe. The latter is a ministry gift that the Holy Spirit divides "to every man severally as he will" (1 Cor. 12:11), even as the gifts of preaching and teaching.

Since it is evident that one who knows from experience edification from both of these usages of an unknown language is liable to interpret differently 1 Corinthians 12 and 14, as well as the Acts 2 account, etc., than someone who has not known. It behooves each of us to continually check our personal validity by the fruit of the Spirit which you so aptly pointed out as "the test of the possession of the Holy Spirit."

May God bless you for sharing with us so freely on this subject. May your editorial ministry continue to enhance communication and mutual understanding in our brotherhood. I'm sure it will. — Harold L. Mast, Kokomo, Ind.

In your Jan. 20 issue, a man made reference to Hubert Brown as a militant because of the article he had written. I must admit it isn't very often that I thoroughly read your magazine, but when I read that I knew there must have been in it something I shouldn't have missed. The first thing I did was to hunt up the Nov. 4 issue and read it.

When I finished, I came to the conclusion that Mr. Kanagy must have made a misinterpretation of the article. What Mr. Brown was saying is very true. Although you are not directly involved in something wrong you're just as bad as the person who is, when you act like he has your approval.

When someone is closed mouthed about something, people can apply this silence to whichever side they find convenient. In the case of the Blacks, the Mennonites are the "silent majority," and the world is conveniently applying this status quo where they choose. As Hubert said, "Together we are all guilty, and together we must do something to stop this present system of racism!"

Thank you for allowing me to express my opinion on this subject also. — Peggy Jones, Phoenixville, Pa.

Greetings. The latest (Jan. 20) *Gospel Herald* is laden with some real jewels in the "Readers Say" section. May I lay up a few treasures also?

I was happy to see a statement in the Jan. 20 *Gospel Herald* urging the use of Mennonite curriculum materials as over against Christian education products from independent religious publishers and/or fringe groups within the Mennonite Church — "Comparing Curriculum" by Paul Lederach. This has long been a pet peeve with me, and if I'm not careful I find myself launching out in defense of Herald Press and the Publishing House with harangue as vicious and distorted as that often found in articles appearing in some of these competitive publications.

To me, the decline in use of Herald Press curriculum and advocating the use of other publications wending their way through the church have always struck me as a poor testimony demonstrating lack of faith in those persons who have been appointed to produce biblical, quality materials for our churches. This is *our* Publishing House — why can't we support it and the materials it produces as a total body? Why must we constantly let in these competitive forces constantly pounding on our church doors?

Isn't there some way of providing windows of communication for the various theological viewpoints through our official church and Sunday school publications? Let's have more dialogue on this issue. As the A.T. & T. ad says, "Reach out for someone. To communicate is the beginning of understanding." — Jim Bishop, Elkhart, Ind.

I have been shocked by the criticism that you have received concerning the Dec. 9 article "Conversation with Erna." I felt that the author gave a well-balanced presentation of the dangers on both sides, the left-wing and the right-wing influences. If one doubts the tactics of the far-right movement, I recommend highly the reading of the book, "The American Far Right," by John Redekop which is a case study of Billy James Hargis and Christian Crusade.

Senator Hatfield writes the introduction to this book. Several of his comments are to the point of my concern: "The Far Right has been successfully united by a well-designed, well-financed, and persistent campaign of fear. The fear of communism is both the fire and the fuel of the Far Right movement. . . . Far Righters often equate communism with the devil and America with God. And God, to the Far Righters, is a personification of a white, Protestant, anticommunist American. They have turned the scriptural tables and created God in *their* image. This unholy marriage of religion and politics has produced a perverted Christianity based not on love but hate, not on charity but persecution. The Far Righters are definitely not practicing religious fundamentalism, as they claim, but are actually practicing a form of paganism. They worship at the idol of 'country' and have substituted the gospel of anti-communism for the gospel of Christ."

How relevant the words of the Apostle Paul in Galatians 1:6, 7: "I am astonished to find you . . . following a different gospel . . . there are persons . . . trying to distort the gospel of Christ" (NEB). I commend you as editor for publishing this article and calling the church to be on guard against a "perverted Christianity" and a "form of paganism" and substituting "another gospel" for the gospel of Christ. We are either accepting the true gospel or a caricature of the true! This kind of article should not appear on the page "For Discussion," as was recommended. Or certainly not, left completely out of the *Gospel Herald*! — Norman Derstine, Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Good — Groff — Ronald Good, Blountstown, Fla., Oak Terrace cong., and Loretta Groff, Sellersville, Pa., Salford cong., by Willis Miller, Jan. 3, 1970.

Wadel — Lehman — Ray E. Wadel, Shippensburg, Pa., Rowe cong., and Wilma J. Lehman, Chambersburg, Pa., Pond Bank cong., by Martin D. Lehman, father of the bride, Aug. 17, 1969.

Watson — Roth — Gordon Watson, Washington, Iowa, Methodist Church, and Karen Roth, Wayland, Iowa, Bethel cong., by Vernon E. Roth, Oct. 11, 1969.

Wiley — Callihan — Larry J. Wiley and Deborah Lee Callihan, both from the Pleasant View cong., Schellsburg, Pa., by Charles R. Shetler, grandfather of the groom, Dec. 20, 1969.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Basinger, J. Paul and Sandra (Amutis), North Lima, Ohio, third child, first daughter, Julie Ann, Jan. 13, 1970.

Frey, Preston and Lorraine (Eby), Chambersburg, Pa., seventh child, third son, Duane Lee, Jan. 28, 1970.

Fry, John and Charlene (Miller), Muncy, Pa., third daughter, Dorita Mae, Jan. 17, 1970.

Good, Murray and Marlene (Horst), St. Jacobs, Ont., first child, Michael David, Nov. 7, 1969.

Henry, Ronald and Janet (Gehman), Colquitt, Ga., second son, Sam Ronald, Jr., Jan. 26, 1970.

Hinz, Walter and Rachel (Alderfer), Harrisonburg, Va., first child, Reinhard Karl, Nov. 18, 1969.

Hostetler, John and Janet (Royer), Carysbrook, Va., fifth child, third son, Peter Neal, Jan. 12, 1970.

Imhoff, Maurice and Joan (Myers), Portland, Ore., second daughter, Gina Linette, Jan. 27, 1970.

Kauffman, Glenn and Mabel Ann (Rupp), Wauseon, Ohio, fourth child, third son, Brent David, Jan. 20, 1970.

Lahman, Richard A. and Betty (Williams), Elkton, Va., third child, first daughter, Cynthia Sue, Jan. 27, 1970.

Leatherman, Bruce and Helen (Risser), Perkasie, Pa., first child, Neal Bruce, Jan. 23, 1970.

Leis, Willard and Sharon (Gingerich), Baden, Ont., first child, Randy LeRoy, Jan. 29, 1970.

Martin, Lee E. and Mary Lois (Lehman), Hagerstown, Md., fifth child, second living son, Laundell Ray, Dec. 18, 1969.

Martinez, Victor and Laurel (Steiner), Orrville, Ohio, a son, Victor William, Dec. 25, 1969.

Miller, Victor and Jewel (Goeske), Clarence, N.Y., first child, Daniel James, Jan. 22, 1970.

Moore, Vernon O. and Edythe L. (Barnhart), Hagerstown, Md., third child, second son, Joseph James, Dec. 29, 1969.

Roth, L. Samuel and Mildred (Gingerich), New Hamburg, Ont., first child, Andrew Samuel, Jan. 16, 1970.

Shank, Robert L. and Joyce (Martin), Hagerstown, Md., first child, Jay Randal, Jan. 3, 1970.

Shantz, Harold and Judy (Wagler), Toronto, Ont., first child, Jeffrey Ross, Jan. 22, 1970.

Slagel, Wallace and Ethel (Mae), Gridley, Ill., sixth child, second son, Philip Albert, Jan. 2, 1970.

Stalter, Paul and Linda (Sears), Graymont, Ill., fourth child, second son, Mark Andrew, Dec.

7, 1969; received for adoption.

Yoder, Paul and Fern (Kulp), Sarasota, Fla., fifth child, second son, James Morgan, Jan. 24, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brunk, Mollie, daughter of Timothy J. and Mary (Powell) Wenger, was born in Augusta Co., Va., Aug. 8, 1893; died in Rockingham Memorial Hospital, Harrisonburg, Va., following a short illness from a stroke, Sept. 19, 1969; aged 76 y. 1 m. 11 d. On Jan. 3, 1915, she was married to Samuel H. Brunk, who died in May, 1968. She is survived by 3 sons (George F., Daniel, and Samuel), 2 daughters (Ida Mae—Mrs. Richard Leatherman and Edith—Mrs. Gordon McGhee), 19 grandchildren, 10 great-grandchildren, 3 sisters (Mrs. Ernest Miller, Mrs. Ida Shaddinger, and Mrs. Lessie Hershberger), and 2 brothers (Roy G. and Powell). She was a member of the Warwick River Church, where funeral services were held Sept. 21, with Truman H. Brunk officiating, assisted by Nevin Horst.

Byler, John Martin, son of John and Amanda (Kurtz) Byler, was born at Belleville, Pa., March 17, 1937; died at Lewistown, Pa., of heart failure, Jan. 24, 1970; aged 32 y. 10 m. 7 d. He was married to Sara McClellan, who survives. Also surviving are 2 sons (Martin Richard and Matthew John), one sister (Edna—Mrs. Jesse Zook), and 4 brothers (Willie B., Pollard, Irvin, and Jonathan). Funeral services were held at Maple Grove Church, Jan. 28, with Waldo E. Miller officiating; interment in the Birch Hill Cemetery, Burnham, Pa.

Eshleman, Howard M., son of Eli and Ida (Heidlebaugh) Eshleman, was born March 1, 1893; died at the Lancaster (Pa.) General Hospital, Nov. 15, 1969; aged 76 y. 8 m. 14 d. On Feb. 3, 1921, he was married to Fannie Martin, who survives. Also surviving are 8 children (Clayton M., Chester L., Barbara M.—Mrs. Jacob F. Lefever, Jr., Mabel I.—Mrs. Jacob H. Harnish, Cora E.—Mrs. Paul Kelheffer, Ida M.—Mrs. Lester H. Hess, Howard M., Jr., and John), and 24 grandchildren. He was preceded in death by an infant daughter. He was a member of the Byerland Church, of which he was a deacon for 28 years. Funeral services were held Nov. 18, with David N. Thomas, James H. Hess, and Wilbur Lentz officiating.

Freed, Earl B., son of Nelson and Stella (Bishop) Freed, was born at Lansdale, Pa., Dec. 26, 1916; died at the Grand View Hospital, Sellersville, Pa., of cancer, Jan. 9, 1970; aged 53 y. 14 d. He was a member of the Line Lexington Church, where funeral services were held Jan. 12, with Arthur Ruth, Claude Meyers, and Harvey Bauman officiating.

Fretz, Lizzie Detweiler, daughter of Noah and Mary (Detweiler) Fretz, was born in Hilltown Twp., Bucks Co., Pa., Aug. 22, 1882; died at the Eastern Mennonite Home, Souderton, Pa., from a heart condition, Jan. 23, 1970; aged 87 y. 5 m. 1 d. Surviving are one niece and 3 nephews. She was a member of the Blooming Glen Church. Funeral services were held in the chapel of the Eastern Mennonite Home, Jan. 26, with Marvin Anders and David Derstine, Jr., officiating.

Gingerich, Eileen Mae, daughter of Orie and Goldie (Byler) Conrad, was born at Smithville, Ohio, Nov. 4, 1929; died at La Junta, Colo., of cancer, Jan. 27, 1970; aged 40 y. 2 m. 23 d. On June 8, 1952, she was married to Clayton Gingerich, who survives. Also surviving are 5 children (Ronald, Sharon, Thomas, Karla, and Karen), her parents, one brother (Lester), and 3 sisters (Mrs. Mercy Miller, Mrs. Dean Schrock, and Mrs. Chester Lehman). She was a member of the Emmanuel Church, where funeral services were held Jan. 29, with Wallace Jantz, John Oyer, and Men-

no Troyer officiating; interment in the Fairview Cemetery, La Junta, Colo.

Marsh, Cora Mae, daughter of Levi and Christina (Wingard) Knavel, was born at Salix, Pa., Sept. 25, 1899; died at Windber, Pa., Dec. 16, 1969; aged 70 y. 2 m. 21 d. On Jan. 1, 1917, she was married to George Knavel, who survives. Also surviving are 9 children (Owen, Theda—Mrs. Wayne Helsel, Beryl—Mrs. Myron Dunmyer, Russell, George, Jr., Robert, Carl, Carlene—Mrs. Eugene Strait, and Marian—Mrs. Clair Alwine), 26 grandchildren, 7 great-grandchildren, 3 brothers (Cloyd, Alonza, and George), and one sister (Mrs. Ellen Hillor). She was a member of the Weaver Church, where funeral services were held Dec. 19, with Harold E. Thomas and David Alwine, officiating; interment in the Dunmyer Cemetery.

Nauman, Benjamin P., son of Norman W. and the late Hettie (Peters) Nauman, was born in Rapho Twp., Lancaster Co., Pa., Aug. 14, 1926; died at the Polyclinic Hospital, Harris-

burg, Pa., from a heart attack and injury from a fall on ice, Jan. 24, 1970; aged 43 y. 5 m. 10 d. On April 23, 1949, he was married to Wilma Lentz, who survives. Also surviving are 2 children (Dale E. and Delores A.), one foster son (Robert Repose), his father, 4 brothers (Elam, Enos, Daniel, and J. Milton), and 2 sisters (Rhoda—Mrs. Earl Metzler and Elizabeth—Mrs. Glenn Herr). He was a member of the Elizabethtown Church, where funeral services were held Jan. 28, with Clarence E. Lutz and Clyde Metzler officiating.

Oberholtzer, Katie E., daughter of the late Abram and Mary (Ebersole) Gall, was born in Dauphin Co., Pa., April 18, 1892; died at her home, Elizabethtown, Pa., following a lengthy illness, Jan. 14, 1970; aged 77 y. 8 m. 27 d. On Nov. 26, 1912, she was married to Walter W. Oberholtzer, who died Sept. 27, 1964. Surviving are 2 children (Samuel O. and Frances G.—Mrs. Forrey N. Minnich), and 9 grandchildren. She was a member of the Risser Church, where



TIMOTHY The Young Elder

by Mary Helm Clarke

Here is a novel that was prepared as the result of a Presbyterian Sunday school class asking, "Why?" Why was Timothy put in prison? Why did Paul choose Timothy, a young man of sixteen, to take the place of Mark? Where was Timothy when Paul was stoned at Lystra? What did he do? Why was Timothy chosen to head the church at Ephesus instead of the great orator, Apollos?

In the story you meet many other characters who lived in Timothy's day. You'll find the story exciting. Details of Timothy's life will appear that are normally overlooked when reading the Scripture.

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funeral services were held Jan. 17, with Clarence E. Lutz officiating, assisted by Paul Ruhl and Peter G. Smith.

Ramer, Cora Ella, daughter of Peter and Elizabeth (Gilliom) Raber, was born in Hickory Co. near Elkton, Mo., May 17, 1886; died at the Golden Age Rest Home, Stover, Mo., Dec. 14, 1969; aged 83 y. 7 m. 28 d. On Feb. 16, 1911, she was married to Jacob A. Ramer, who survives. Also surviving are one son (Sam), one daughter (Edna — Mrs. Nelson Inebnit), 4 grandchildren, 2 great-grandchildren, and one brother (Dan). She was preceded in death by her parents, one brother (Abe), and 3 sisters (Mrs. Susie Rushley, Mrs. Sarah Diener, and Clara). She was a member of the Mt. Zion Church, where funeral services were held Dec. 16, with Allen Zook and Leroy Gingerich officiating.

Risser, Ethel, daughter of Ephraim and Mary (Horst) Risser, was born at Peabody, Kan., May 7, 1913; died Jan. 20, 1970; aged 56 y. 8 m. 13 d. Surviving are her stepmother (Mrs. Emma Risser), one sister (Margaret Thaxton), and one brother (Eldon). She was preceded in death by her parents and 2 sisters (Ella and Beulah). She was a member of the Pennsylvania Church, Hesston, Kan. Funeral services were held at the White-stone Church, Hesston, Kan., Jan. 23, with Jerry Weaver and Earl Buckwalter officiating.

Schlatter, Susan, daughter of Daniel K. and Magdalena (Wittmer) Conrad, was born near Milford, Neb., May 3, 1882; died at the Mercy Hospital, Iowa City, Iowa, Jan. 24, 1970; aged 87 y. 8 m. 21 d. On Nov. 29, 1905, she was married to David Schlatter, who survives. Also surviving are one daughter (Inez — Mrs. Paul Oswald), one son (Raymond), 9 grandchildren, 6 great-grandchildren, and one sister (Mrs. Lydia Widmer). She was preceded in death by one son (Emerson) and one great-grandchild. She was a member of the Sugar Creek Church, where funeral services were held Jan. 27, with Vernon S. Gerig officiating.

Showalter, Earl E., son of the late Frank and Emma Showalter, was born in Columbiana, Ohio, March 31, 1890; died in Harrisonburg, Va., Jan. 7, 1970; aged 79 y. 9 m. 7 d. On Feb. 11, 1913, he was married to Mollie Heatwole, who died June 17, 1967. On March 17, 1969, he was married to Lola Heatwole, who survives. Also surviving are two sons (Earl E. and Carl E.), 8 grandchildren, five great-grandchildren, one brother (Elmo), and one sister (Della — Mrs. Chris Nafziger). He was preceded in death by one son (Richard). He was ordained as minister in 1926. He was a member of the First Mennonite Church, Colorado Springs, Colo., where he terminated his last pastorate on Nov. 21, 1969. Funeral services were held at the First Mennonite Church, La Junta, Colo., Jan. 10, with Menno M. Troyer and Paul Weaver officiating; interment in the Fairview Cemetery, La Junta, Colo.

Zehr, Roy, son of Joseph and Bertha (Stahly) Zehr, was born near Flanagan, Ill., July 15, 1896; died at the Pontiac (Ill.) Hospital, Jan. 18, 1970; aged 73 y. 6 m. 3 d. In Aug., 1919, he was married to Luella Lenz, who died Sept. 11, 1942. Surviving are 3 sons (Harold, Gerald, and Robert), one brother (Lloyd), and 2 sisters (Mrs. Amsy and Mrs. Lola Roeschley). He was preceded in death by 3 brothers. He was a member of the Waldo Church, where funeral services were held Jan. 20, with David Eshleman officiating.

Ziegler, Amelia, daughter of the late Frank and Elisabeth (Jung) Meyer, was born in Philadelphia, Pa., Jan. 18, 1904; died at Lansdale, Pa., Jan. 17, 1970; aged 65 y. 11 m. 29 d. She is survived by her husband (Clarence H. Ziegler), 2 brothers, one sister, 6 stepchildren (Lourene — Mrs. Willard Allebach, Russell L., Kathryn — Mrs. Henry Bergey, Dorothy — Mrs. Stanley Detwiler, Betty Jean — Mrs. Ralph H. Landis, and Irvin L.), and 20 stepgrandchildren. Memorial services were held at the Paul M. Hunsicker Funeral Home with Floyd Hackman officiating; interment in the Franconia Mennonite Cemetery.

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<i>The Image of the Church</i>	Wesley Hartzell

Cover: Scenic view of Adeptown in Newfoundland, Canada. Photo from Canadian Government Travel Bureau, Ottawa, Canada.

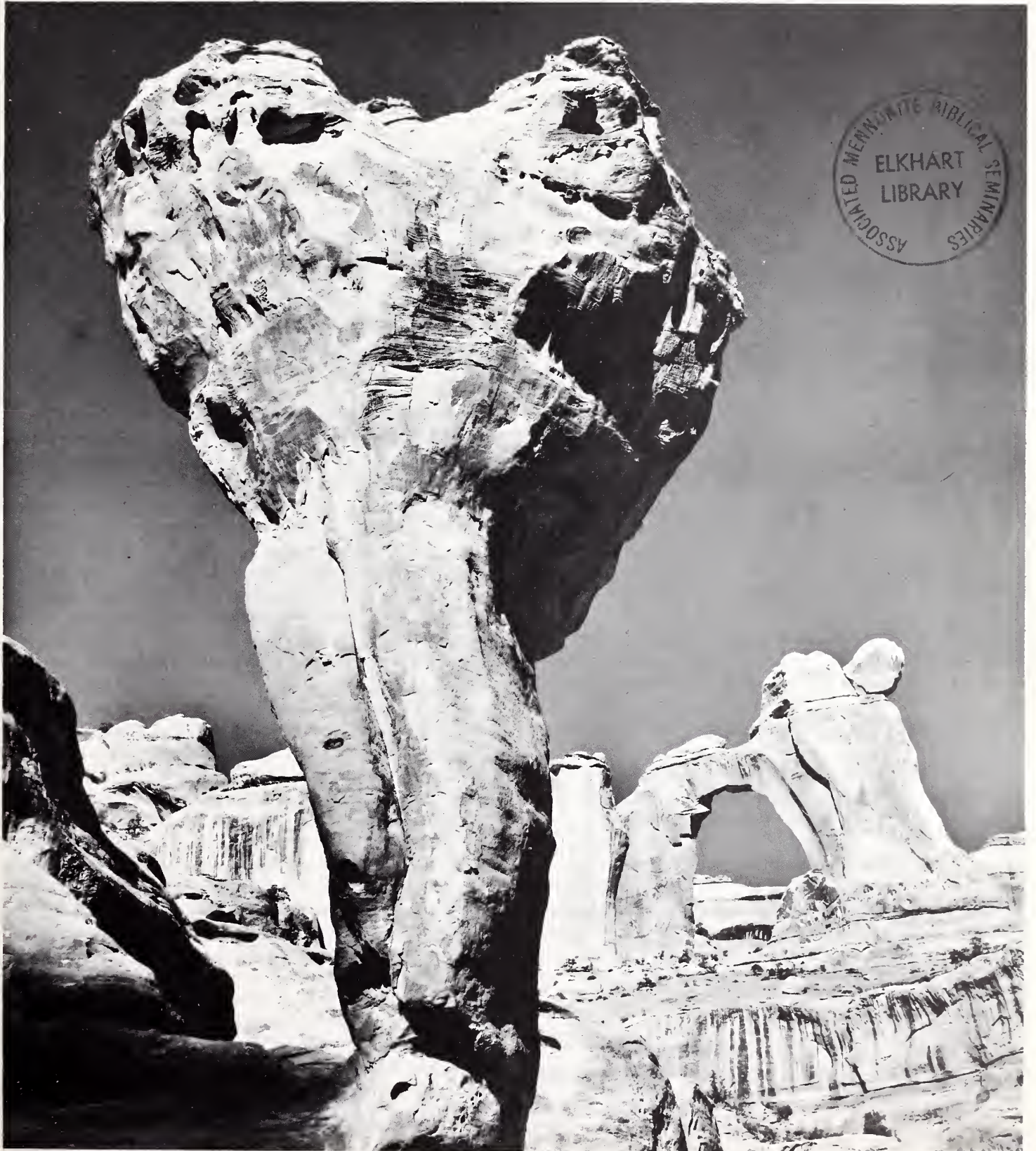
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The Image of the Church

By Wesley Hartzell

Not long ago one of the television stations in Chicago decided to produce a documentary program showing some of the innovations in religion. It showed nuns participating in a Catholic mass by playing guitars. It showed an inner-city minister directing a job training program for Negroes. It showed a so-called night club priest whose parish was Chicago's garish cabaret-lined Rush Street and who kept hours from 7 p.m. to 4 a.m. to be available to his "parishioners."

The TV producers wished to obtain a viewpoint (to be shown on the same documentary) which ran counter to these innovations, *i.e.* a minister who would see nothing good in them. They chose an evangelical pastor. And not just any evangelical pastor, either, but one who had come to public attention — and no doubt to theirs — by virtue of his having previously led a "march of ministers" to the state capital at Springfield to object to open housing laws, *i.e.*, laws that would provide qualified Negroes the right to purchase homes, on an equal basis with white buyers, in all-white communities.

This was their "typical" evangelical and/or fundamentalist viewpoint.

The same minister had achieved other notoriety by campaigning in his own suburb against the establishment of a human relations commission. At a town meeting, which it was my privilege to attend, he arose to make his pitch against the ordinance to establish the commission. At the same time he seized the opportunity to "give his testimony for Christ." I wished he had shut up. To hear an otherwise fine testimony come from the mouth of a bigot was dismaying. I knew the image of the evangelical church — that great instrument ordained by God to deliver the everlasting gospel to the world in our time — was being demeaned and besmirched once again.

Sure enough, after he spoke, a woman — tears streaming

down her face — got up. "How," she sobbed, "can a man who says he is a minister of the gospel, be so bigoted?"

This then was the man the TV producers thought was representative of the rest of us evangelicals.

Fixed Negative Image

Take another case. Last week a young reporter came to me asking for names of ministers she could interview in connection with a story she was preparing.

"What kind of ministers, and what's the story?" I asked.

"I want to get some opinions against the kids who are rebelling on the campuses and protesting the Vietnam war. I know you're close to the evangelicals and fundamentalists, and they seem to be the most alarmed over the modern generation, so maybe you could tell me who to get these opinions from."

"It so happens that I can," I said. "I know a lot of evangelicals who will find little good to say about our young people. But more and more of us are less hidebound than we used to be. Maybe you'd better talk to some of those, too."

This reporter hadn't realized that there are divisions among evangelicals on this question. She had a fixed, negative image of evangelicals. By and large this is the situation generally among the communications media. Because our bigots and most narrow-minded elements do the loudest hollering against social change they become by default the image of our entire church in the minds of media and public as well. It is an image of an institution opposed to change, opposed to activism in support of civil rights, opposed to welfare for the poor — isolated, indifferent, even hostile to our neighbors.

This article is not concerned with whether the image is true or fair, though some of us might agree that it has elements of truth. (An official of one of the biggest evangelical organizations recently confided in me: "We have a social concerns committee. It used to be called the social action committee, but there was never any social action so we changed the name.")

Nor is it concerned with the argument over how much, if any, social concern or action the church should encompass.

Some, like a Waukegan, Illinois, pastor quoted recently in a Chicago daily (again, as a spokesman for evangelicals) apparently regard even a little social action as too much. He described social activist pastors as "loud-speaking militants."

In the hands of these clergymen, he said, social activity "is being substituted for the saving act in Christ. They have lost sight of the purpose of the church community. Christ is central to a Christian community. A Christian minister should either act as though he believes that or should get out of the church and do something else. . . . An activist religion is a type of humanism. . . . People who feel com-

Wesley Hartzell, a newspaper journalist for 34 years, is assistant managing editor of *Chicago Today*, formerly *Chicago's American*.

mitted to Jesus Christ automatically have compassion for other people."

From this the reporter concluded that "Ironically, the activists and the conservatives quote the same Scripture to defend their viewpoint. Both groups believe in 'Love thy God' and in 'Love thy neighbor.'" The reporter added that "neighbor looms a little larger for the activists than for the conservatives."

The Issues in Black and White

The National Observer of last September 15, reporting on a Minneapolis conference of some 4,500 evangelists and evangelical leaders, was so shocked to hear some rather radical departures from the traditional image of them it devoted a half page to the phenomenon.

The headline on its story read: "Controversy on the Sawdust Trail — Call to 'Revolutionary Evangelism' Shakes a Traditional Ministry."

The article outlined the traditional public image as follows: "Evangelists are used to being separated. They are accused of being closed-minded and bumptious, of seeing issues only in black and white, and regarding the world as being divided between good Christians and heathen. . . .

"Many evangelists contend that the only true Christian is the one who proclaims his faith, and they sometimes seem to set themselves apart from the less articulate, the less confident, and the less energetic. . . .

"Beyond those questions, though, lies the rarely spoken worry that evangelists have become isolated and polarized from a number of their fellow churchmen, particularly social-action advocates and theologians who in recent years have set major courses for most denominations and who often write off evangelists as too rigidly conservative."

No, I'm not confusing "evangelist" with "evangelical." Most of the evangelists at the Minneapolis meeting qualified as evangelicals and/or fundamentalists.

The happening that inspired the headline was the sermon of Mr. Leighton Ford, vice president of the Billy Graham Evangelistic Association. Among other things, Mr. Ford said:

"It is the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time. . . . We cannot be worthy of our high calling if we try to keep God in some private, undisturbed corner of our lives, and ignore the strong driving winds of change. We must echo Amos as well as Paul, Micah as well as Peter. Our message has got to combine the prophets, who called for repentance and justice, with the apostles, who called for repentance and faith in Jesus Christ."

The image, however, resumed its erstwhile shape quickly, after black evangelist Tom Skinner made some revolutionary proposals. Norman Vernon, pastor of a Baptist church in Benton Harbor, Mich., was quoted by *The National Observer* as saying:

"I differ with Mr. Skinner's approach." Mr. Vernon added that the racial issue "is a problem that will not be resolved until the coming of the Lord. I love them in the Lord and I don't mind having them live next door to me, but I don't want my children marrying into their race, and I don't think

they want to marry into mine."

Indeed, it could be safe to assume, at this point in time, that the public image is so strong and unshakable that even if evangelicals do opt for social action they don't get the credit for it from the public. The public, along with fellow churchmen, merely deem them to have departed from evangelicalism to become liberals. By definition, you see, evangelicals do not participate in social action. If they do they are something else, but not evangelicals.

The Past Is Prologue

Where did this image come from?

It can be traced as far back as the years before and including the Civil War when the Southern fundamentalist churches were the spiritual support of the Confederacy and the institution of slavery. Abraham Lincoln himself fulminated against the smug assumptions of fundamentalist ministers that the Negro was ordained by God to be forever in the servant class.

The image has been reinforced since then by whole generations of Bible-thumping Southern preachers of the gospel, some of them even professing themselves as proud to take their places as "chaplains" on the platforms of cross-burning Ku-Klux-Klan Klaverns.

The image is being reinforced almost daily by extreme right-wing organizations, both here and abroad, who regularly like to attach the name "Christian" to their titles. Such is Billy Hargis' Christian Crusade here at home. Such also is the Christian National party of South Africa organized recently by whites who think their nation's policy of "apartheid" is deplorably lax in keeping the Negroes in their places.

Here's a typical reinforcement of our image. Let me quote from the *New York Times* of October 5:

"Belfast, Northern Ireland, Oct. 4 — 71-year-old Miss Doris Spiers wore her best flowered hat and her badge that says, 'Jesus Saves,' for the opening today of a new and controversial Belfast church. . . . Six thousand people attended the first service at 3 p.m. of the Martyrs Memorial Free Presbyterian Church, which was opened by the Rev. Ian Paisley.

"Often considered one of the cleverest showmen in the confused chaotic world of Ulster politics and Ireland's best loved demagogue, Mr. Paisley says the church is the biggest Protestant church opened in the United Kingdom since the turn of the century.

"Miss Spiers believes this. She believes everything Mr. Paisley, who has not been ordained, has said in the last 13 years. . . .

"'I wear this 'Jesus Saves' button to show everyone that I am against them.' 'Them' means the Roman Catholics.

"Although he denies it, Mr. Paisley, who says that he has more than 100,000 followers in Northern Ireland, has often been accused of inciting violence between Protestants and Catholics."

The same article noted that the guest sermon in Mr. Paisley's church was delivered by "The American Fundamentalist, Bob Jones, who is president of the Bob Jones University in Greenville, S.C."

Dr. Jones, who in his own right has contributed to the public image of the evangelical, awarded Mr. Paisley his first degree, an honorary doctorate of divinity, in 1966.

The article also noted that Mr. Paisley was an "anti-communist crusader of the John Birch school. But here at home he is most noted for his campaign to keep Catholics a repressed minority and to prevent any of the promised reforms ending discrimination against Catholics from being passed in the Ulster parliament."

Roll Call of Amos' Kin

It is idle to debate whether or not these images formed by the media are true of the whole evangelical-fundamentalist church. Of course they are not. On the other hand it cannot be said that they are a complete figment of the imagination. There is enough truth in these straw men to lend some validity to the public feeling that our church has become crabbed, reactionary, unkind, uncaring, and not interested at all in the improvement of the lives of the poor, the sick, the imprisoned, the deprived. That it is interested in law and order perhaps, but not necessarily in justice.

The image persists despite the fact that a number of evangelicals are busy at work in charitable endeavors: the Salvation Army, the Evangelical Child Welfare agency (starving for a lack of funds, by the way), Young Life's inner-city work, Jim Vaus' Hell's Gatework among New York City youth gangs, and many others.

Should we care especially for a good image? This is a fair question in light of the fact that the early church certainly won no popularity contests but still managed to do a job and Jesus had predicted that His disciples would be hated and persecuted by the rulers of their times.

The unpopular image our church has today, however, is far different in quality than the one it had in the church's early days.

In early times Christians were hated and held in contempt by the establishment, which was a repressive state and religious organization. But it was beloved by the common people because it aroused and cared for the poor, the sick, and the needy.

Today the image is at the other pole — just the opposite. The church is held in contempt by the poor, the laborers, the disadvantaged and, regrettably, the young people. They hold it to be the lackey of the establishment, the high priest of twin gods who bear the names of Vested Interest and Status Quo.

It is because of this image that the rebellious students at Berkeley campus not long ago raised high a banner at a rally of evangelicals which read in 6-foot-high letters: "Jesus, Yes! Christianity, No!"

Can we do anything about it?

We can, with God's help, if we admit to our image and declare our intention to do something about it.

We cannot if we try to justify it and make excuses for it, or worse still, act as if we're proud of it. □

How to Do Less, Better

I am encouraged to hear that many congregations are serious about the question, "What is our congregational purpose?" Instead of assuming that the unstated objectives of everyone are identical, these congregations are determined to articulate a simple statement that all in that community of Christians can call their own. There is a great deal of value in this.

It is first of all a call to unity, verbalized unity. When a congregation has said, this is the reason we are here, this is what God is calling us to accomplish, then they have taken a long step forward. They have made a concerted effort to focus their discipleship. They will no longer walk off in all directions responding to Jesus with that snobbish, self-reliant individualism that makes some congregations a mere gathering place for people who regardless of their brethren are determined to do their own thing. A congregation that has taken its corporate purpose seriously has worked at unity.

Next, a purpose helps tremendously to reduce the frustration of trying to do everything. When a congregation says, "This we are able to do together," they can be relaxed about the many things they are unable to do. Closely related is the matter of setting a few simple goals which can be accomplished realistically this year and next or in the next five. Surely there were a thousand things that Jesus and His disciples could have done but when He said, "I am going to Jerusalem," they followed and that meant they would now do less for the moment in Galilee. I am sure some congregations would be better advised to do a few things well than to keep their members fighting with frustration and fatigue on so many fronts. Maybe Jesus is laughing just a little at the sower who scatters seed all over the place when it is obvious that only what is sown in the right place will grow.

A congregational purpose makes it easier to select the right kind of Christian educational options. Once youth and adults know what they are equipping for, then it is so much less difficult to choose the right courses of study from all that are available because now the choices are limited to those which will truly undergird for mission.

It may take real effort to get a statement of purpose written but it is worth all the energy it takes. If you have not done so, make it your purpose this year to get a purpose.

Arnold Cressman

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Expect God to Act!

To be sure, there are real limitations to being a child, and experiencing life as a child: limited in vision, untrained, gullible, naive, with short-ranged goals. We expect adults to be mature, experienced, trained, conditioned, refined, well-behaved, responsible. But in growing from childhood to adulthood we sometimes lose something very unique, very precious, which does not belong only to children. Somehow we shuck off something valuable in the growth process. This special quality is the fresh, creative expectancy of childhood.

Have you ever shared the surprise of a child's view of the world? Have you known the unabashed excitement which he knows, but which has long since been forgotten by many grown-ups? Children live on tiptoes. They know an element of excitement, of suspense, a thrill of the unknown. They evidence an exciting sense of expectancy. Fear is not natural for children; it is later learned from living. Perhaps for some adults, the child in them is not gone, but just silent and forgotten.

The child in me:

- wonders at the untried and unknown
- marvels at the simplicity of the complex
- fears only those known hurts
- wanders over unjudged ideas
- excitedly unwraps the surprise package
- loves for the simple reward of giving
- enthusias at small signs of response in troubled areas
- creates a new thing for sheer joy
- hesitates not at the risks involved
- desires to share the warmth of an experience

The adult in me:

- rationalizes
- sorts the factors involved
- makes judgments
- seeks to veto the child

But Jesus said, "Unless you turn to God from your sins and become as little children, you will never get into the kingdom of heaven." Is it possible not to lose this childlike expectation? The most exciting people I have ever known are those who expect to enjoy living, expect others to respond to Christian love, expect to see God at work.

On their exodus from Egypt, the Israelites sent twelve men ahead to investigate the country which was their destination. The findings were that it was a rich, fertile land, but the people were large and strong and the cities were well protected. Two of the men said, "Let's go ahead; the dangers are not that great." Ten said, "No, it's too risky." The people wept and complained, "Why did God bring us here? To have us killed? Let's return to Egypt." Only with difficulty were the people persuaded to continue on. It was

clear that they did not expect God to act in any special way.

The most exciting time to be alive and awake is when one has the expectation that God is going to act. What's the key? Why do some people expect the best? And others expect the worst? Age is not the key, nor is experience, or position. One key is the power of choice. We say by our choices what we expect to receive. We consciously make choices that determine how we are going to experience life. To expect the worst is to have a negative attitude toward God. This attitude is learned as we grow up. It can be unlearned. We need to recognize the sin of not expecting God to act. Sin needs to be confessed. We need to allow God to change our hearts, our attitudes, to open our eyes and ears.

If we do not expect God to act, then we will not pray to Him in any meaningful way. If we expect Him to act, He will open our eyes to the possibilities in our own lives, first of all. The result? He will stretch our horizons, and lead us in unexpected ways, meeting new people, and experiences. He will also show us surprises in our world. Expect God to act!—Millard Osborne, editor of *Missionary Evangel*.

Seek First -- What?

On a pedestal beneath a bronze statue of the president of one of Africa's young republics are chiseled the leader's own words—a distortion of Jesus' saying: "Seek ye first the political kingdom and everything else shall be added unto you."

We can, of course, catch something of the meaning of this when we try to understand what it must be like to be liberated from cruel despots and colonial powers which pressed people down for decades. But we know also how wrong it is to think that political power is the path to the things man needs most.

However, we believe basically the same thing as this leader when we place patriotism as a primary loyalty and justify wrong behavior and acts because of national interests.

We are saying basically the same thing when we distort Jesus' words by placing our hope in political power to gain God's end. When we seek political strategy above spiritual renewal which brings persons under Christ's rule, we are practicing belief in political kingdoms.

So it is good for all of us to recall again and again that it is only in seeking first the rule of Christ in the lives of all persons that all the things man needs and desires most can and will be added. — D.

spring missionary day march 8



The primary, basic objective for all our Mennonite Board of Missions program is to witness to the love of Jesus Christ and His salvation; proclaiming salvation, hope, and peace in Him; relating Christ's love to men's needs everywhere, and drawing believers together in fellowship, nurture and witness through His church.

Mennonite Board of Missions

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The Church Encounters Change

By Earl Schwartzentruber

While various revolutions have been occurring in Latin America for a good many years, the revolution within the Catholic Church perhaps heads the list. Papal infallibility is being challenged; church government is being revamped; many saints are being debunked; Scripture has been given a new place of importance; and new interest is shown in social, economic, and political problems of the masses. This in a nutshell characterizes the revolution within the Catholic Church. And this is something which we can see and feel firsthand in our city of Bragado, Argentina.

Ever since the arrival of the conquistadores from Spain to Latin America, that continent was considered Catholic. The presence of any other church group was considered an intolerable invasion. A noncumenical mood characterized both the Catholic and the first European Protestant groups.

Some of the early Protestant missionary energy was spent in polemics and anti-Catholic propaganda, which only served to further exasperate the already not-too-friendly opponents. Referring to this relationship in 1910, John Mackay said: "The missionaries of that day were considered fanatical, illiterate people whose work should really be repudiated." This statement comes from a Protestant, not a Catholic.

Dialogue Begins

Fifty years later Joseph Miller said that Protestant-Catholic dialogue is still not present on the Latin American scene. Then three years ago Jose Miguez Bonino, head of the Union Seminary in Buenos Aires, said that a new day has dawned. On the one hand there is the reformation in the Catholic Church; on the other the more mature objective Protestant Church. Instead of isolation and polemics, encounter and dialogue now characterize the relationships. Three recent happenings document this statement.

In 1968 in Medellin, Colombia, the Catholic Eucharist Congress was held. Protestant observers actively participated in their study groups as they examined the social, political, and economic problems in Latin America, especially emphasizing the rich resources of their faith which they held in common.

In July 1969 at the Third Evangelical Latin American Congress held in Buenos Aires, 300 delegates representing 40 different churches in Latin America studied the new changes in the Catholic Church and considered what their

attitude should be toward it. Their conclusion literally sided with Acts 5:38 where it says if "this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

The third meeting which illustrates a major change in Protestant-Catholic relationships was held only recently in Bogota—the first evangelism congress sponsored by Billy Graham Association. Twenty years ago it would have been impossible to do this because Colombia had been considered the country most closed to evangelism. Even in the late forties there was much persecution, church burning, and martyrdom.

Now the delegates to this conference along with the church people of Bogota gathered in the central plaza for a worship service. A certain suspicion, however, was expressed toward this new attitude and reform on the part of the Catholics. Frankly, I am not suspicious of it. I think it is something to rejoice about. I think the change is a result of an honest attempt to find a religion which speaks to the needs of the masses today.

Latins Seek New Identity

Also at the Third Latin American Congress in Buenos Aires a feeling was expressed that a certain pluralism exists within the evangelical community which is unnecessary to maintain any longer. Recognition of this pluralism leads the national to reexamine how the gospel came to Latin America and what its real essence is today.

On the one hand the nationals express appreciation for all the mission boards who have sent personnel there with the gospel. Yet their new self-awareness leads them to believe they need to shake off the foreign dress the missionaries have given their religion, thus allowing them freedom to express and to grow according to their Latin ideologies which corresponds more to their destiny. If this is not done, their church will be hindered in really expressing or identifying itself with the needs of the new Latin. By keeping this foreign baggage, they say, we are handicapped.

I am not sure how we Mennonites fit into this picture. The same speaker in that conference said that we need unity within our evangelical community if we want to grow and be the people of God in Latin America. The mission boards responsible for sending new personnel should send those who are better prepared academically and who are able to better adapt to the present situation.

Agustin Darino, a leader in the Mennonite church in Ar-

Earl Schwartzentruber has served with his family in Bragado, Argentina, since 1961 with Mennonite Board of Missions, Elkhart. This article was prepared from a talk given at Board headquarters on Jan. 12.

gentina, said that we need people who are willing to come to live and to die here, who really identify without reservation with us and our needs. Also we need people who realize that if they cannot adapt, they will honestly face up to themselves and go home.

What are the young people saying? Perhaps not overtly but by their thinking and discussions one can sense that they want more freedom in relating to people and in making the church more relevant. This does not need to threaten us. It may make our future a little insecure, perhaps. But we cannot bury our head in the sand and become indifferent to the shifting sands blowing across the Latin American scene.

We need to recognize and rejoice over the fact that the Spirit of God who led us into Latin America 50 years ago is the same Spirit willing and ready to guide us now as we reexamine our whole strategy. I am certain there will be changes in this decade. Mission Boards will have to evaluate the situation realistically; personnel will need to anticipate change and be open to the leading of the Spirit of God.

I don't think I am cynical. I want to be realistic. I am happy to be a part of the Mennonite Church and of the Mennonite Board of Missions. I have felt a real fulfillment in these years in South America along with my wife Genny. We look forward to continue serving the church in this way.

Experimenting

By Delvin King

in a Newfoundland Classroom

Just over two years ago, I had only a faint idea where Newfoundland was, less of an idea how to correctly pronounce it, and knew still less about its style of life. My adolescent ambition of eking an existence from the frozen Northland may have inched me toward this lonely province. Then too, the visions of Labrador ducks, puffins, and penguins flooded my bird-loving mind.

Some last-minute reading revealed that Newfoundland was a land of folklore, that Marconi had transmitted from Newfoundland soil, that possibly the Vikings were No. 1 after all, and that Joseph P. Smallwood was still the first premier after 20 years of Confederation.

A few months of Newfoundland life reinforced the notion that rich folklore abounded. The kind and intensity, however, came as a captivating surprise. Tales of the fishermen and whalers, the fight against Confederation, and the immigrations from Ireland have been preserved in song. An old button accordion is ample excuse for a songfest, if the mood is right.

Wavering between heritage and the uncertain future, most of the local people stand as Newfoundlanders first, Canadians second. They have their reasons; 20 years of neglect and isolation, not entirely geographic, have fostered a measure of distrust for "mainlanders." Descriptions of the Canadian scene frequently bypass the friendly island, in that "all across Canada" means from Vancouver, B.C., to Halifax, Nova Scotia. Like the morons, beatniks, elephants, and Poles, the "Newfies" have borne the brunt of many cultural jokes. In my letters to friends, I've had to explain, somewhat jokingly, that we *do* use eating utensils and *do* live in

houses, not igloos. Yet the stereotype remains. If only Newfoundlanders could erase the tags of being isolated, dog-sledding, blubber-sucking Eskimos, more cultural understanding and exchange would occur.

In the secondary schools, a teacher enjoys a marked degree of prestige and influence. Special classroom developments are digested at the supper table along with the turnip, carrot, potato, cabbage, and salt meat. With the pedestal comes the responsibility and blame for poor results. A low pass/fail percentage in June is evaluated as teacher inability; the lack of student responsiveness lingers in the background.

The educational system has little applause for the experimenter. Magazine clippings and other updated materials designed for enrichment seldom receive a second glance. Even the university trained teachers seem convinced that they must stand before a group of silenced pupils, give 40-minute speeches, and thus perpetuate the nineteenth-century image of teachers as walking encyclopedic dictionaries.

Problem-solving sessions rarely evoke satisfactory results. Science labs must be adapted to a mentality that says "It's not in our textbook; therefore it isn't important." Not until I overheard a student remark "Oh well, that won't be on the June exam" did I know the case for required outside reading was sealed. When prompted, students, teachers, and administrators voice their dislike for the external exams; yet nothing tangible has been done about it.

Finally, the use of these exams is under review by the Department of Education. In the past, it has been argued that close adherence to the textbook and the use of external exams is necessary to offset the large number of unqualified teachers.

The students' approach to learning is baffling. In my

Delvin King is in the TAP program in Newfoundland.



Mennonite Central Committee

Annual Report 1969

Annual Report 1969 attempts to picture the world-wide ministry of the Mennonite Central Committee. But many more than sixteen pages are needed to tell the whole story — the compassionate service and witness of Christian volunteers in the midst of unspeakable poverty, disease and ignorance in North America and in more than thirty overseas countries. There are 700 people in the program, for which reason all could not be listed. are mentioned in this report. But these are only a few examples from the great company of witnesses. Most of those writing are young volunteers, which also reflect the character of MCC. Though on the eve of observing its 50th anniversary, MCC is still peopled in the majority by the mid-twenty-year-olds. ■ This report is dedicated to all the men and women now serving with MCC who, from day to day, in the name of Christ, carry the witness of the church in relief, rehabilitation, service, peace and mental health. ■ With this report MCC expresses its gratitude to the constituent churches which supported the program so generously in 1969.



My Teacher Was...

Raised in Cincinnati, black, came to Atlanta when she got married, divorced and first grade teacher for ten years at Franklin, an all-black school in the northeast ghetto. When she first came South, she told me her harsh accent made her stand out like a sore thumb, but she said now, thank goodness, you couldn't tell her from one of them. She majored in education in a "mixed" school up North, and so when she came down South she said everyone was afraid of her because she was so educated.

When I'd bring ideas to her from books I had read she'd tell me how she used to get everything out of books but how now she'd had the experience of the classroom and knew more about how not to get so discouraged the way she had done during the first two years she taught. After almost every day she had been ready to cry — and then she had about forty kids — eighty altogether in a morning and an afternoon class. Really, it's true, she went on, that even coming to school and sitting in your classroom all day is helpful to these people. They are so far behind.

While she talked, I'd remember back to the night before when I couldn't get to sleep because thoughts of what I wanted to happen in the classroom the next day kept me nervous. One day I had planned to do phonetics with the group of slow readers I worked with. I thought maybe we could combine beginning consonants and our work on rhyming to build enough vocabulary to read a simple story. My teacher was only luke warm on the idea of studying phonetics. She said they didn't spend much time on phonetics during the regular school year, since now educators have this idea that it isn't good for children to waste time learning the names and sounds of individual letters. It's better they get a feeling for the entire word. So, she had the children copy a "weather story" from the board every day. The story almost never varied in form — just like the weather. But all the same, most of the children only guessed wildly when I asked them to read me what they were writing. I objected to the method, and she concurred with me that she felt the "old-fashioned way" was perhaps better but that unfortunately, you can't stop progress.

I thought about those masks I was hoping to do and then about the work in phonetics. There wasn't time for both now; it was too late. Too bad they couldn't have started when they wanted to. The

weather story was a must, so also was the need for working in well-defined periods. Curtis had already sat at the work table for fifteen minutes with his weather story finished, and construction paper, crayons and scissors waiting in front of him. He was doubly confused that he couldn't start. I had told him that he could, before his teacher noticed him and asked him above the confusion to take his seat.

You have to be real dedicated to teach, she told me many times. So much pandemonium — I'll be an old lady before my time! And the pay, what it is — I wonder sometimes we have teachers at all. My failing is that I like children. Most people aren't in that trap.

I know I should, but I can't stay for those long teachers' meetings a lot of times. I figure they have us here 'til closing time. Then our conscience can be our guide. She wrote out her report cards sitting there and chatting in that air-conditioned room before twelve-thirty. She did them in two days. She whipped right through them, because, as she said, she didn't have much time to spend — didn't I know they were due Thursday? Still, she gave every single kid a good comment. She wanted to do the parents a good turn — and the kids, too; they were so used to failing.

That day I started whining and jumping up and down when she announced we would be going outdoors, right in the middle of our precious remaining hour. The way she turned and looked at me I felt like an irresponsible child. I was too impatient and I had let it get away from me. I should learn that things can't exactly follow a schedule in a first grade classroom.

I was getting angry about a haphazardness that was much too general — too much of expecting the pandemonium and getting it while at the same time not condoning initiation of creative projects by the children. Of course the kids were getting restless being forced to spend a good hour fiddling around with a two-sentence handwriting exercise! Sure, now they were so restless it was a lot easier to keep track of them running around the playground than to maintain a good learning atmosphere inside our 100-degree classroom. So, we parade outdoors with them, like Pied Pipers, and turn them loose on the playground.

— The article, by Cornelia Brown, a summer MCC VSer in Atlanta, Ga., shows why an Urban Teacher Corps was recently established by MCC.

Hurricane Camille, Mennonite Disaster Service.



Like People on Noah's Ark

Cursed Camille arrived, bent on the obliteration of Pass Christian. She would have been more successful had all the residents been home. Luckily half the Mississippian town had been evacuated.

Those who stayed endured a nightmare they would like to forget. The awesomeness of man pitting his weakness against one of the most violent storms in recent history is too shocking to forget.

Among those who stayed, there is now a special bond. They command a certain reverence in the ability to say, "I was here." When they say it, they laugh, now. But they laugh with tears in their eyes. And the laugh is generally a coverup for a sentence choked off by emotion.

Theresa Atkinson was there. She lived directly across the street from a public school that was being used by Red Cross as their disaster headquarters. Several miles north a coastal inlet extended partially around the town, shaping the land mass into a broad peninsula. South of the Atkinson residence was an elevated railroad tract, and over that, the center of town and the Gulf of Mexico. West along the coast lay Gulfport.

She sat recalling the past events.

"We was in a church across the railroad tracks from here," she said, "At about nine o'clock that night they said the hurricane was 35 miles from Gulfport. I was in the church with eleven others. We all thought this safer than our homes.

"We started out in the sanctuary. But the wind got so hard that the deacon decided we better go to the front of the church to the elevated area behind the pulpit. The wind became so strong that the church looked like it was rocking. It just seemed that it was coming apart.

"We decided that the children better get on the floor under the seats in case the building would cave in. But then the deacon decided it would be best if we would stand in the halls in case the church would cave in. We went to the hall, and I decided to sit on the floor. But then the water started a comin' in. So we went upstairs again and put the children in a little closet and the grown-ups stayed and watched the water coming up the steps.

"The water was five steps from getting to us when we decided to look out the window. When we opened it, we could see the water from the Gulf

meeting with the water from the bayou. It looked like if a whale had made a big vomit. It just spitted up. And we could see the houses floating.

"Then we went back and stood by the stairs and watched the water coming up. Well, I'm Catholic and I had holy water. So I decided I would throw my holy water down the steps because if the water could have got to us, the only place we had to go was up in an attic. Three of us would have had to drown to get the other nine into the attic. Then the water finally started going back down and it got pitch dark and started raining."

The wind increased, blowing the roof off and the windows out of the church. With that, the rain fell on the little group clustered against a wall.

"The children finally went to sleep about two o'clock," Theresa Atkinson continued. "They all slept on the floor in this little room. The grown-ups got on the benches. The benches was wet, but we just set there. And it looked like it would never get daybreak.

"At daybreak we went to the windows again. We was just like people on Noah's ark. It must have been an hour before we saw anybody, and by that time we came to the conclusion that there must be an awful lot of people dead. When we could see people, the only place they could walk was on the railroad track because the water was still up as high as the top of the church steps. The water was about six feet deep.

"I think it was did for a purpose, but we don't understand what it was did for, and I don't think the majority of us will ever understand. And I hope it never happens again. To me I think it was worse than the Judgment Day. It was a horrible ordeal, but it's something we have to live with."

As she sat on the front steps of a simple frame building that had been her home, the roof gone, six inches of slimy, stenching mud covering floors, the walls, and everything within, many of her possessions partially buried in her yard, she vowed to come back. "The majority of us plan to come back and start all over. Some have homes, some have nothing."

MDS — Mennonite Disaster Service is for people like Theresa Atkinson.

— By Burton Buller, MCC staff photojournalist.

Confrontation, the American scene.



From "A Message"

In this first annual Peace Assembly (November 22-24, 1969) called by the newly-structured Peace Section of the Mennonite Central Committee, we have struggled together with the issues of Christian conscience and conscription. Gathered as a consultative body, we unite in addressing the following concerns to the Mennonite and Brethren in Christ churches in the United States and Canada, as well as to other groups and persons.

I. We reaffirm our commitment to the Gospel of our Lord Jesus Christ as revealed in the Scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness to the love of God, neighbor and enemy throughout the world as the essence of Christian living. We affirm our Anabaptist view of the church and of Christian discipleship. This view emphasizes a continuing testimony of word and deed joined in a life style of Christian brotherhood, as a witness to the redeeming love of Christ and against all militarism and war.

II. We affirm that war is sin. It is contrary to God's will for all men. Yet militarism is rampant in our society, permeating the social and economic systems. While some among us have accepted service within the armed forces, such service seems clearly unacceptable as a Christian response. We are nevertheless ready to continue ministering to such persons in their situation.

III. We affirm that conscription, as an integral part of the military system, violates the essential freedom of each person. This evil should be abolished along with the military system which it supports. . . . Objecting to all war, we cannot identify with those who call for a voluntary or mercenary army as an acceptable alternative to military conscription.

IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today about radical discipleship to Christ in relating to war. . . .

A. As Christians we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes it, such services may be offered to meet draft requirements. . . .

B. Though for some, conscripted civilian service in earning positions is a proper expression of Christian vocation, for many others it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely lost its symbolic value in witnessing against war. We

question such routine and easy response as an acceptable form of Christian service.

C. We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking. For many the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war. The church should help them in making their decisions; nourish them in their faith; minister to them with literature, counsel and encouragement; and provide financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

D. Others find neither prison nor alternative service according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and United States churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

E. Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars. We extend our facilities to help such persons, who call on us, find meaningful alternative service assignments.

V. Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ, through prayerful selection of occupation, the sacrificial use of money, the rejection of high standards of living made possible by a warfare economy, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, and the use of appropriate means to change the systems which support the continuation of militarism and nationalism. . . .

Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called. — A full copy of "The Message" and other peace materials can be secured from the Peace Section.

Literacy class, Bolivia.



Four-Hundred-Year-Old Walls

Since arriving in Brazil, we are reminded of the words of José Bonafacio de Andrada de Silva who is revered as the father of the nation's independence. He saw clearly the economic absurdity of slavery and its social corrosiveness when he wrote in 1819:

"Twenty slaves require twenty hoes, all of which could be done by one plow. He who lives on the earnings of his slaves lives in indolence, and indolence brings vice in its wake."

When we observe the agricultural methods and the social structure in existence in Brazil today, one is painfully aware that the great nation's leaders have not really comprehended the wisdom and the significance of these words.

Human need in Northeast Brazil is an oppressive, omnipresent force threatening to engulf the individual who permits himself to be sensitive to it. The need, whether it takes the form of nutritional or economic deficiencies or agrarian backwardness seems inescapable. It hounds one from the metropolitan state capital of Recife to the small rural towns, from the sugar plantations along the coast to the remote interior farmlands. And the Brazilian churches are deeply concerned about the problem.

It is obvious that wealth and poverty have learned to live in proximity without one affecting the other. Common sense on which one has learned to rely begins to rebel and convulse here. As I sit in the unit house and look to the north, I see an eight-foot brick wall. If you would take a ladder and look over the top you would see the "favelas." There are shacks in clusters, chickens, children, dogs, filth, no running water, and you can just imagine what the washroom facilities are like. If you would then take the ladder and look over the eight-foot wall to the south, you would find the following:

A large white brick house, large shiny terraces, two cars, wall-to-wall rugs, floor length curtains and three full-time maids. Here I sit between the two extremes trying to find meaning and purpose for being here. This is where common sense fails me and begins to rebel.

Both families over the walls are pleasant, friendly and bear no outward malice towards one another nor to the foreigner between them. The one has learned to exist, the other has learned to "live," and I am trying to find purpose in their existence and meaning in living, and thus trying to establish a position for myself.

On pondering these two extremes, I suddenly come to the realization that this is the place for MCC. Yes, this situation fits the philosophy of MCC as I understand it. We are not here to fill the country with material aids to meet the physical needs. We are here with human resources to inject the spirit of human self-respect and dignity. Our purpose goes deeper than that which can be cured by a shot of penicillin or material aids, which can never fill the bottomless pit of poverty. We need the human resources to teach the man to the north a better way of living, and to teach the man to the south that he also has a responsibility towards his neighbors.

I am reminded once more of the story of Lazarus and the rich man. I have never seen it portrayed more vividly, granted my experiences even yet are limited. Let me give you a case in point.

While going down to the corner bakery, one such a Lazarus confronted me. There he sat on the side of the sidewalk with his bearded, scrawny face, devouring a hard crust which had fallen from the rich man's table. He attacked the piece of bread in an animal fashion. As I approached him, my gaze met his begging eyes. Eyes like that of a dog who tries to befriend you, waiting for that piece of bread. Here was a man who had degenerated to animal level, one who had lost all his self-respect and human dignity.

Here lies the problem, as it meets the naked eye. The root, however, extends deep into the history. This problem cannot be solved by tossing a crust of bread to fill the stomach. This problem cannot be solved by a shot of penicillin. This approach would serve only in an emergency measure. We realize that when we get down to the roots we are knocking at the social structure. The big question which then confronts us is, how are we ever going to penetrate those 500 year-old, eight-foot walls?

This is the problem which faces our MCC unit of human resources. We have a unit which has tremendous potential. Among the members we have a vast backlog of knowledge and experience. With these resources and the guiding hand of the Creator we hope to inject into the people with whom we work the self-respect and human dignity which is the inherent right of all God's creations. We probably will not see the day in which these walls will be penetrated, but we can leave behind our little indentations. — By Abram Dyck, director, MCC, Brazil.

Plowing virgin land, Bihar, India.



No Gift Without the Giver

From the moment we climbed the ladder into their second-story cubicle, we knew an exciting evening lay ahead. As we squatted around a raincoat spread on the floor as a tablecloth, his wife was setting the dinner before us — traditional North Vietnamese rice meat roll with fish sauce, and beside each place, Coca-Cola. While Pat Hostetter asked the blessing on the food we felt a spirit that superseded national and cultural differences.

Perhaps Quang and his wife could live more extravagantly than they do. But then, Quang's life is centered around people more than things. The simplicity of the one room which was home to them reflected their general attitudes toward life. We knew that the tasty meal Mrs. Quang had prepared for her four guests was quite special. And we were reminded again that many of our friends in this country eat more modestly than we.

An evening breeze flickered the candlelight as Quant cleared his throat to speak: "Our people appreciate when you come to our country to help. . . . But I want to ask you one question. In what way will you help us?" The query came simply and sincerely. Yet it uncovered a world of feeling and understanding — both in ourselves and in the people we had come to serve.

"Many of your people come to our country with the honest intention of helping us, but many times they do not help us but hurt us." I thought at once of the mistaken bombing of innocent villages or the fact that American soldiers had obliterated all that there had once been of his rice farm, his fruit orchard and his old farmhouse. But he brought me back to earth with "I don't mean the war people, although that is bad, very bad. I am thinking of the people who come in peace to help us; instead we are hurt."

Quang's question to us was pertinent. Our group has been involved in distributing food, clothing and other commodities to our Vietnamese neighbors. Now he was asking us, "How can you give?"

As a Paxman, I wondered. Our lives had never been blessed with physical need. We had known only the unhappy fortune of possessing. Now we had come to a land which had learned the hard lessons of suffering and deprivation and desperate need.

Why had we come? What did we have to give? Had we come to serve our brother? Or were we here to

give rest to our consciences — our wealth-laden consciences? Never was our giving out of painful sacrifice; rather, out of unending supply.

"Your giving of things without the giving of yourselves is making people dependent on the rich foreigner. Many of our people are becoming lazy."

Quang didn't say so but we could not miss the further application. What he said about things could also apply to the giving of our advice, our culture, our religion. In this country already plagued with literally thousands of advisers, how could we further insult the self-confidence of the people by passing on a "better way of life" or a "superior religion"?

We climbed down the ladder out of Quang's room realizing we could not teach until we had learned; we could never advise until we had listened; we could not really give until we had first known the blessing of great need. And perhaps it was in listening and learning that we truly gave.

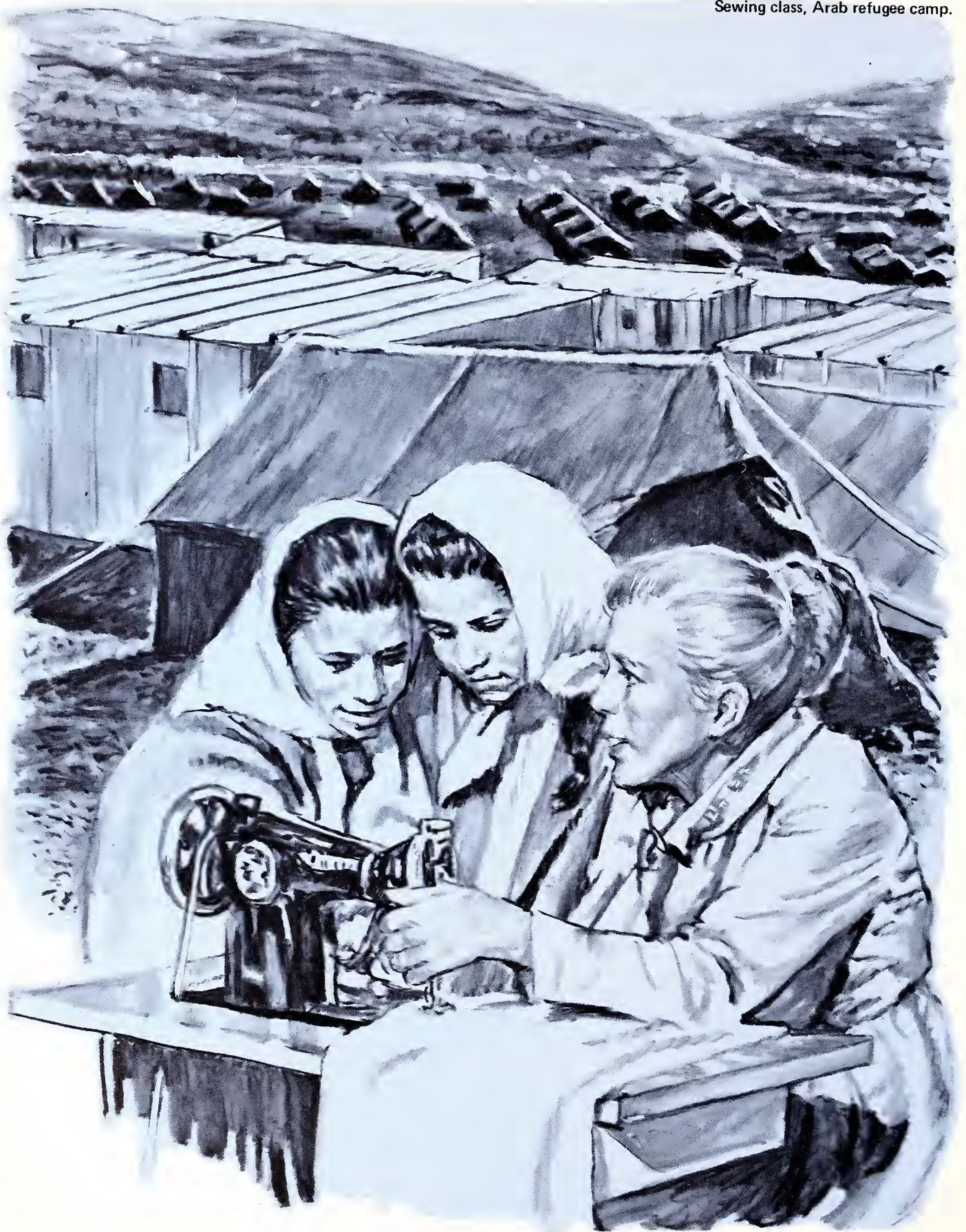
I could not help but think of the way of Jesus who spent His life in giving Himself — very seldom things — rather Himself.

Perhaps this was a lesson Paxmen would still have to learn. That the building of houses and barns, the gift of cows and chickens, the distribution of food and clothing, the proud turning over to national agencies of facilities and extension programs had missed the point of the lesson Jesus came to teach. The real gift, if it was given at all, lay in the way the Paxman gave of himself to people. And the only lasting monument of his effort is found in those who have learned from him to give of themselves to each other.

Always learning, I feel guilty, having come to give, and instead receiving so much. So many have been my gracious teachers. The workman who came this morning to beg help to acquire tin roofing, the little guy I sat beside in church who didn't seem to know any of the hymns because of their Western tunes, the exuberant province chief congratulating the Quaker couple upon their dedication of a child day care center, the uncommonly rotund proprietress of the little side restaurant where we are — all contribute to the day.

The memorable part, the really exciting part of Pax service is people. — By Earl Martin, condensed from a chapter in the book, **Soldiers of Compassion**, by Urie A. Bender, Herald Press.

Sewing class, Arab refugee camp.



Service at Debili Rtic

Never was it questioned in his mind that a logical dialogue could contain the foul names of communist leaders. Mao, the Russian controllers of Stalinism, and the mild advocates like Yugoslavia's President Tito were devils produced from the same hell. We don't talk with the slime of the world behind the protective socialist barrier that holds out a driving, conquering American economy. People live there? Don't give him that line. Only things can exist under communistic conditions.

He knew for a fact that people are free when they own a large house, several cars and a large bottle of aspirins used for the occasional depression. This guy was not naive. His learning process had moved through great experiences, including blessed anti-communist books such as *None Dare Call It Treason* and patriotic speeches by men inspired to root out traitors.

Then it happened. This ideal American kid, except for a nonviolent background, was called by MCC to carry out a two-year Pax assignment in Slovenia, the northern most province of Yugoslavia, one of the most advanced in technological knowledge plus personal freedoms of any area under the hammer and sickle.

The very first day he arrived on his project at Debili Rtic he observed the assailing actions of this state against his homeland. Yugoslavians and Italians had gathered to donate blood for an ally, North Vietnam, at the hospital-camp where he had been asked to maintain the grounds. This was the bottom. What if his family and friends knew he was in such a situation?

Several months passed and thoughts of the heroic battles he was going to wage against the foe started to fade. He readily accepted the kindness the native people generously offered. He found them hungry for dialogue about his country and ideals, and he was also wondering what constituted their lives. Through the coming together of two, truth shows itself by breaking down prejudices and expanding the mind to include a greater whole of existing life.

Being of similar age and intellectual level, our Paxman found in the university students the most stimulating discussions. Here were people like himself who had not consolidated strict concepts and were not worried about being deceived by new experiences.

In the summer camping spots, only several kilometers from the hospital-camp, and among the counseling staff who came to supervise the 400 sun-enjoying youngsters, he found his student friends. They typified the new person who has become con-

scious of his individuality. Their colorful clothing were the modern styles from the mod shops of Italy or selected local tailors. Their music was mostly in English, with the latest rock tunes of Hendrix and Donovan.

The Paxman and Yugoslavian friend observed each other across a round table of truth, the roundness signifying the wholeness of truth with no sides of prejudice. Both had a wish to serve humanity. One had been taught the workers' revolution and the other instructed about the exactness of science and the mind, but they had seen that neither produce the "good life." The stage was set.

We had broken down; now we could only go up. The solution lay in a balance outside of the over-domination of political or religious ideas. At that moment the Christian realized that he was only one who possessed the truth, and that was through the person of Jesus Christ. The propaganda of Christ's truth cracked the student of Marx and enlightened the American Christian. This was how it happened when the Yugoslavian Red Star met the American Dollar Christian.

Meanwhile back at the camp, this Paxman, in addition to his maintenance work, helped to wash dishes, iron laundry, move tables and beds, haul garbage, plant trees and fix windows and electrical systems. Such duties often were performed after the set working hours of the day. He worked these hours not only to fill the extra time, but also to convey to his fellow workers the concept of service.

People noticed and asked why, thinking him a bit crazy. It gave him a chance to get in a short testimony and show them how much work really needed to be done. They didn't understand completely and brought it up at their workers' meeting. After that, they informed him that he shouldn't work past noon, and absolutely not past 2 p.m.

This Paxman discovered that he had to find ways to use constructively his free time. During the winter he read, studied Slovak, made trips to see former MCC trainees in nearby towns, or visited village friends, sometimes helping them to cut firewood.

His work at Debili Rtic was a definite aid to the camp for needy children. Not that he worked extra hard, but just tried to keep a different attitude toward the whole situation. He tried to keep a service perspective and help wherever needed. It was an interesting experiment for him in a communist-ruled country.

— By Murl Dirksen, a Paxman, who recently returned from his Yugoslavia assignment.

Outdoor clinic stop, Nigeria/Biafra.



Health for the Soil and Soul

Like other African nations, Tanzania has been assaulting a host of development problems since its independence. During the current Five-Year-Plan period the slogan, "To plan is to choose" is often quoted, for it emphasizes the need for setting development priorities.

Two of the prime development targets center on education and rural development. Massive resources are poured into the country's "manpower producing unit," i.e., the educational institutions. Those efforts make it possible to realize substantial "localization" of government posts.

By its nature, the current educational structure tends to produce high-level manpower. Those students who don't find entry into either secondary schools or university are frustrated since they are in fact not really trained for making any special contribution to the nation. The high-level manpower needs are being met on schedule by the present educational structures. But at the same time, the economy is not expanding as rapidly as anticipated. If the current arrangements are maintained for some time to come, the country will experience a surplus of people with high-level training while the productive power of the masses remains static.

In view of these problems, the goals of education have been resighted, aiming to provide universal primary education by 1989. Such redirection of education is intended to bring the masses to a higher level of social and economic consciousness, making a variety of applied development aids more effective.

Ten MCC teachers are currently placed in church-related secondary schools and one couple teaches in a government technical school. Within the coming year, government will virtually be taking over the country's entire school system, creating a proper public school system. Future TAP teachers in Tanzania will be making their contribution within the country's public school system. Their sense of church-relatedness will be decidedly less distinct, though their contribution to the country's development goals will be as strong as before. Also under TAP administration, MCC has six persons assigned to medical institutions in Tanzania.

Besides restructuring its education system, Tanzania has suggested a new framework for rural development. During the next Five-Year-Plan period the govern-

ment will give priority assistance to groups of farmers who have arranged themselves into kibbutz-like settlements. These settlements are expected to facilitate the provision of water supplies, health and educational services plus market facilities. They are also expected to provide an excellent base for the establishment of cottage industries.

Hopefully, the Tanzania farmer in the Ujamaa Village scheme will experience health to the soul as well as the soil. This inter-relatedness is well described by Sudan United missionaries Peter G. Batchelor and Harry R. Boer in *Theology and Rural Development in Africa*.

"God's salvation is always a twofold one. It saves from and it saves for. It saves from evil and it saves for good. When God saves the farm He saves it from erosion, from subsistence operation, from exhaustion, from drudgery and bondage. When God saves the farm He saves it for fertility, for productivity, for order, beauty, respect, attractiveness and joy of labor. The salvation of man has no meaning if it does not save all that the saved man's hand and mind touch. Therefore the man who is indifferent to nature's claims, to the treatment and potential of the soil he works, is less than the man God intended him to be. The task of the Christian agriculturist and farmer, in short, is to discover by experimentation, observation and study what the laws are with which God is pleased to control food, vegetation and animal husbandry and to devise methods of work and treatment that conform to and apply these laws so that the potential that is in the farm may be realized."

Everyone is expecting the Ujamaa Villages to act as a development nuclei. These villages take a variety of shapes and their immediate needs are by no means all the same.

Ujamaa clusters and other training centers are giving priority consideration to the establishment of cottage industries. Needed are carpenter and metal working tools. The women's groups are asking for sewing machines. Fortunately MCC has been able to provide a number of excellent material aid shipments containing just such items. This type of assistance capitalizes on local initiative and is very important in the training of new skills. The future will see the needs of this level rising. MCC should continue to respond to these kinds of needs. — By Harold F. Miller, East Africa TAP Representative, Tanzania.

Financial Summary

For the Years Ended November 30, 1969, 1968
A more detailed financial statement is available on request.

	1969	1968
WE RECEIVED		
Gifts of Cash	\$1,655,729	\$1,549,366
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,176,669	2,485,948
TAP Income	426,285	294,885
Voluntary Service Earnings	255,312	276,060
Other Income (Note 1)	307,765	313,389
Total	\$4,821,760	\$4,919,648
WE SPENT		
Overseas Services	\$4,239,592	\$4,330,819
Voluntary Service	251,165	225,242
Peace Section	94,476	81,713
Mennonite Disaster Service	15,803	13,481
Mennonite Mental Health Services	27,223	29,509
Other Expenditures (Note 2)	80,611	179,721
Total	\$4,708,870	\$4,860,485
Increase in Fund Balances	\$ 112,890	\$ 59,163

Note 1: Material aid repayments, trainee repayments and headquarters food services and housing expenses are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.



Personnel Summary

For the Years Ended November 30, 1969 and 1968

	1969	1968
Total Personnel	700	651
Voluntary Service	130	110
Service Education Abroad	13	11
Pax	118	131
TAP Includes Africa, Newfoundland, Bolivia.	209	190
General Overseas	149	125
Akron Headquarters Includes VS but not MTS, MII or MEDA.	66	65
Regional Offices	16	12
MCC (Canada)	8	7
Americans	563	536
Canadians	121	120
Europeans	12	16
Latin Americans	2	0
Asians	2	2
Total Personnel Overseas	469	434
Africa	222	205
Asia	53	62
Europe Includes 22 in language study.	59	53
Latin America	95	84
Middle East, North Africa	40	30
Total Personnel North America	231	217
Akron Headquarters	66	65
Appalachia	23	24
Institutions	46	40
Newfoundland	27	39
Regional Offices	14	15
Urban Areas	40	23
Winnipeg Office	8	4
Other	7	7

Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonites. It coordinates and administers programs in overseas relief, education, medicine, agriculture and peace; voluntary service, disaster service and mental health. Representatives of fifteen Mennonite groups form the committee, which meets annually in January to review the program and to guide further outreach. The thirty-four-member committee operates through a nine-man executive committee, whose executive secretary-treasurer is William T. Snyder. Direct inquiries to the executive secretary or the information services.

Beginning in 1970 and marking its 50th anniversary, MCC will be using a new identification program approved by the executive committee. With the diversification of the MCC program it has been necessary to simplify the original mark, removing those elements that create a false or static impression of the organization. An attempt has been made to create a symbol which utilizes the universal language of the visual. It was intentionally designed to require a moment of active participation by the viewer to understand its content. That content is very simple: a dove or messenger form unfolds or empties from the cross. It is thus a visualization of the phrase used by MCC since its founding — "in the name of Christ." By restudying and revising its identification, MCC affirms its intention of being committed to innovation in the area of Christian service, responding to new needs wherever they arise in ways still to be found.

Contributions for the Mennonite Central Committee should be channeled through your own congregation's offerings or be sent to your conference's relief, service and peace treasurer. In Canada direct contributions should be sent to the provincial MCC treasurer.
21 South 12 Street
Akron, Pennsylvania 17501
1483 Pembina Highway
Winnipeg 19, Manitoba

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Illustrated by James Ponter
Designed by Omar Eby

Only One Way?

By Ruth Shenk

attempts to implant self-discipline, the most consistent response from students has been, "You're different." Encouraging class response may make a "different" teacher, but it also creates a class perplexed with the new freedom. "Think for yourself" comes across as "Talk when you like." After one year of limited success, I vowed to start the second year much more strictly. It's 1970 and I have already taken the same oath for '71.

Meanwhile, the students spread their verbal, often well-meant challenges to other classrooms where teachers are not prepared to break with the traditional lecture method. Reports of new boldness reach the staff room. My job is made equally distressing by the stifling of expression elsewhere in the school. Seemingly my colleagues and I are the undoing of each other's effectiveness and security.

The general observation that Canada tries so hard to be different from its southern neighbor has helped me realize I am plotting much the same course, except in reverse. Being different can become an end in itself. Like most disillusioned ex-beginners, I am awaking to the fact that not all students can be nudged into learning. Diplomacy may have bowed to tyranny; there must be a middle ground somewhere.

In light of these observations, I believe MCC is wise in the concentration on placement of primary and elementary teachers in Newfoundland. Students given broad foundations at the lower levels may later condemn the arbitrary selectivity of the rigid system and demand corrective changes.

To write Newfoundland off as a wasteland of cemented educators, puppet students, and nearsighted parents would be the easy way out. But silence is a poor yardstick for conversion. What appears stolid on the surface is surprisingly frictionless and operational underneath. I have asked myself what aspects of my hometown status quo would I challenge were I living there. The confrontations with tradition have fashioned a more functional approach to my job and to life itself. This compromising process is not unique to myself in the Newfoundland situation; it is the story of the college graduate evolving as participant in a society he had previously thought to be nonexistent.

Really, my task is accomplished, in part, when I can communicate to my various classes the difference between sour and bitter taste, formal and informal essays, metaphor and simile, between centigrade and Fahrenheit. There is no time to ask why.

Phys ed instructor, volleyball and basketball coach, English teacher, science teacher, choir member, Sunday school teacher — these roles have not always been easy for me to juggle. In this age of simulation, there's nothing phony about the relief that comes with a worshipful Sunday. More than any earthly thing, living with delightful Newfoundland families has kept my stay a memorable one. Then too, I have increased my life bird list by 16 species!

Through it all, the day may come when I will beg for the opportunity to blame short-term failures on such clear-cut excuses as overload, lack of good teaching aids, outmoded audiovisual equipment, long school year (190 days), ancient textbooks, and my own inexperience. □

"Do you really believe that Christianity is the only true religion? Don't you think that people brought up as Buddhists without any knowledge of Christ will somehow get to heaven anyway?" These questions came from an American high school exchange student who was visiting in our home in Kushiro.

Sometimes one who has become a Christian from another religious background poses the question this way: "What about my ancestors who died without knowing Christ? The 'good news' came to me and I accepted but they never had a chance."

The full impact of Jesus' statement, "I am the way, and the truth, and the life; no one comes to the Father, but by me," does not hit us all at once. We accept Christ and are happy for the gift of eternal life. We are aware of persons around us who have made other choices. But one day the realization comes to us that there are those lacking sufficient knowledge to either accept or reject Him.

When we see a need we do something about it. In this case, either we get busy and do what we can to communicate the gospel or we rationalize that in God's great mercy there must be some other way for those who've had no chance to hear of Christ.

The guest speaker at our all-Hokkaido missionary meeting last fall said that missionaries lose their call and few people come to Christ when we forget that the only way to be saved is through Christ.

If we take seriously the implication of Jesus' statement, it will affect all of life — the way we live and the way we relate to people. Do we see people without Christ as having tremendous need? Can we see past their wealth, their popularity, their intellectualism to their basic heart need? If so, things will begin to happen.

To the high school exchange student we could only reply, "Yes, we take Jesus' statement seriously. That's why we're here, doing what we're doing." Shouldn't we all be able to say that? □

Ruth Shenk is a Mennonite missionary in Kushiro, Japan.

Guiding Light

*On life's busy street
Traffic's red signal
Will soon turn to green's go-ahead,
If we wait for God.*

— Mary Alice Holden

Items and Comments

If churches are going to stop the outflow of youth from their own families and reach the youth of the community they must "learn to communicate a feeling of love to young people."

So said the Rev. Robert S. Zuhl, new General Secretary of Youth for the Wesleyan Church headquarters.

The youth leader made the remarks to more than 600 delegates at the Wesleyan Church's Conference on Evangelism in Cincinnati.

"We must not forget that love is a universal language to all generations," Zuhl said. "This love doesn't lose patience with failures. It looks for new ways of being constructive to meet changing situations. It is not hung up on its own traditions and stock answers."

Ministers and laymen of the Wesleyan Church from all over North America gathered for a three-day Conference on Evangelism at year's end to study the role of evangelism in the denomination and to mobilize its resources for total evangelism in the 1970s.

• • •

The world of the 1970s cannot afford the "luxury" of the U.S. "relating to" Communist China on the basis of "mutual ignorance, fear, and hostility," according to the East Asia specialist of the Christian Church (Disciples of Christ).

Dr. Joseph M. Smith said that the most urgent question facing the Western world in the new decade concerns the Chinese, who make up one fourth of the earth's population.

The former missionary to China wrote of U.S.-China relations for the February issue of *World Call*, the Disciples magazine. He found it inconceivable that the U.S., the world's most powerful nation, and China, the most populous, can live at total odds.

Coming to grips with the reality of China and the Chinese people, he said, is necessary for humanity if there will be "some degree of mutual dignity and freedom."

• • •

There are about 40,000 nuclear bombs and missiles in this country, with about 2,000 on target and approximately another 2,000 so maintained in U.S. nuclear submarines—enough to destroy not just Russia and/or China but all life on the globe many times over. These facts provide substantial proof that our military thinking has become irrational and insanely fatalistic and provocative.

In over 100 localities in this country,

these weapons are made, tested, maintained, or stored. In one place alone, the Manzano storage depot near Albuquerque, N.M., there are enough nuclear weapons to destroy all life on the planet. At a base near Charleston, S.C., an explosion could destroy that state and most of Georgia and North Carolina. If the Earle Naval Ammunition Depot in N.J., had a nuclear accident, New York City would be entirely gone. There are 30 other major population centers similarly exposed, according to Stuart Loory of the *Los Angeles Times* syndicate whose research and reporting has greatly annoyed the Pentagon.

These war officials claim that chances for accidents are nil—yet consider two factors: (1) Despite all precautions, if a major city disappeared in a huge mushroom blast, it would be months before the cause could be determined, if ever, because all trained personnel and mechanisms would be gone without a trace. Moreover, panic among the military would most likely lead to all-out nuclear war, since it is known that some of our generals even wanted to launch a pre-emptive A-attack against Cuba at the time of the missile crisis in 1962. (2) Our bombers have had several accidents that came very close to being major disasters—the most recent ones in Iceland and Spain which have been remedied and covered up at fantastic cost, efforts still going on. On an earlier occasion, a B-52 bomber crashed near Goldsboro, N.C., while carrying a 25-megaton bomb; of six safety locks to prevent its explosion, five were found to be in a "go" position, only one remaining to save three states from destruction. The Pentagon can only claim the chances of accident are nil because much detail of these and other incidents has been suppressed.

Without a recovery of those lively spiritual convictions and vitalities through which the church itself came into historic existence, Christianity is unlikely long to remain either a serious contender among world religions or an effective alternate to the communist or any other ideology.

So stated Dr. Carl F. H. Henry in an address delivered February 8 at Butler University in Indianapolis, Ind.

"Religion cannot fail to survive, and Jesus Christ cannot fail to judge it," Henry said, "but whether Christianity survives in the next generation depends on the course it chooses."

He singled out as the two most significant religious developments so far in the twentieth century "the emergence of atheism globally as a mass phenomenon of

major proportions, and the collapse of ecumenical Christianity into a theologically incoherent movement of arrested missionary vigor."

• • •

The growing interest in items such as yoga, astrology, and drug use indicate to Oregon Senator Mark O. Hatfield that America is experiencing a spiritual renaissance.

Americans are "looking for person-changing experiences," Hatfield said during the twelfth annual California Governor's Prayer Breakfast.

Some 700 business and government leaders present heard Hatfield say he believes the "most dynamic and exciting of person-changing experiences" and the basis of true peace are found in God and Jesus Christ.

Also speaking was Governor Reagan who said he believes America is headed for "a great spiritual revival."

• • •

An Episcopal clergyman congratulated the management of two national chain stores on their decision to close on Sundays.

The Very Rev. Kenneth W. Kadey noted that J. C. Penney and Sears Roebuck stores will be closed on Sundays while many others in shopping centers, both national and local, remain open to shoppers.

"The public should be concerned and refrain from shopping on Sundays," said Kadey, dean of St. John's Episcopal Cathedral. "Family life in America needs one day a week to relax. . . . It seems reasonable to me to find one day a week when we need not buy or sell."

"It does not seem reasonable to say that Sunday is the only day we have to shop as a family when our doing so will keep so many people working and from having a family day off," he added.

• • •

Community leaders are joining forces to urge school administrators to inject more religious subject matter into their courses as the result of a film now being circulated.

Titled, "Keystone for Education—Religion and the Public Schools," the 27-minute color movie produced by Educational Communication Association, seeks to expose curriculum possibilities to a national audience. It attempts to clarify the interpretations of the Supreme Court decisions about teaching religion in public schools and points out methods and examples now in practice to make this subject an integral part of public school life.

Ten education specialists have collaborated on the script to provide an authoritative springboard for community information and action.

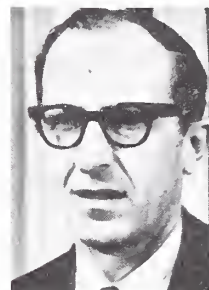
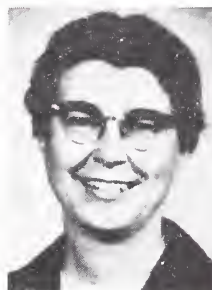
CHURCH NEWS

MISSION '70

PROGRAM PLANNERS

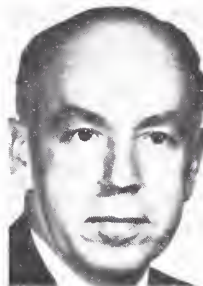
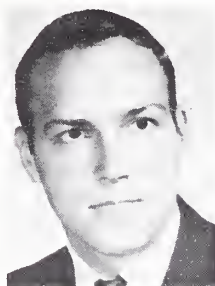
*Lois Clemens
Robert J. Baker*

*Ivan Kauffmann
Tom Myers*



*Cleon Nyce
Gerald Benner
Henry P. Yoder*

James Longacre



*Jim Boyts
Lewis Strite
Samuel Janzen*

*Hubert Brown
Beulah Kauffman
Lupe Gonzales*

Committee Tackles Mission '70 Program

On July 1-7, 1970, Mennonite Board of Missions will hold its 64th annual meeting on the Christopher Dock Mennonite High School campus near Lansdale, Pa. This convention, called "Mission '70," has been in the planning stage for more than six months.

A Program Planning Committee, consisting of persons from Franconia Conference and from the church at large, was appointed during Mission '69 in Kalona, Iowa. Program planners for Mission '70 are: Samuel Janzen, Harrisonburg, Va., chairman; Robert J. Baker, Elkhart, Ind.; Gerald Benner, Ambler, Pa.; Hubert Brown, Goshen, Ind.; Mrs. Ernest Clemens, Lansdale, Pa.; Lupe Gonzales, Goshen, Ind.; Mrs. Alvin Kauffman, Elkhart, Ind.; James Longacre, Bally, Pa.; Henry P. Yoder, Lansdale, Pa.; Cleon Nyce, Perkasio, Pa.,

youth sponsor; Tom Myers, Fountainville, Pa., MYF member; Lewis Strite, Harrisonburg, Va., coordinator; Jim Boyts, Hesston, Kan., assistant coordinator; and Ivan Kauffman, Elkhart staff member.

The Program Committee held its first meeting during Mission '69, at which time the general plans for program and facilities were initiated. The general theme for Mission '70, "The Spirit of the Lord upon Me," from Luke 4:18, 19, was chosen during a second meeting on Sept. 6 at Christopher Dock School.

The third major meeting was held on Oct. 11 in Chicago. At that time the program for Mission '70 was outlined, schedule was arranged, and program participants were selected. Since then program planning has continued by correspondence and telephone.

Churches to Observe Missions Emphasis

The Mennonite Church has designated two days each year for special mission emphases in congregations. This happens in November for Fall Missionary Day and again the second Sunday in March. March 8 is slated for Spring Missionary Day, 1970.

Mennonite Board of Missions is offering several suggestions for congregational observances of this day as follows:

— *Arrange a mission emphasis service.* Have a VS-er or Paxman share his experiences. Invite a neighboring church pastor or minority group representative to speak. Show a missions film or filmstrip (available through the Mission Board audiovisual library). Write to the Mission Board for a staff person or missionary to present current domestic or foreign mission efforts.

— *Post mission articles on the bulletin board.* Use such items as clippings from the *Gospel Herald*, *Inside Line*, and other mailings sent to pastors and Mission Board members, or letters from missionaries.

— *Select a special project for mission offerings.* Primary departments can select a project from the new brochure containing 1970 Children's Mission Projects. Adults desiring to support a special endeavor can write to Mennonite Board of Missions for a list of Partnership Projects. A congregation may want to select a special project for the entire year rather than this one Sunday.

— *Share mission-related experiences with the congregation.* "Believing and Doing," the 1969 annual report of Mission Board program, reveals some interesting experiences and vital facts concerning what the Lord is doing in building His church.

— *Provide children with missions savings banks.* The Mission Board offers these metal globe-shaped banks free of charge to serve as a convenient reminder to individual

involvement in missions. Write to Box 370, Elkhart, for a supply. Canadian churches should address the Provident Bookstore in Kitchener, Ont.

— *Remember missionaries around the world.* March 8 would be a good occasion to write a letter of encouragement to a missionary. Each one would appreciate knowing that the Mennonite Church is behind him with both prayer and financial support.

Mission Banks Available

In an effort to help children understand the meaning of the Great Commission through personal involvement in the mission of the church, Mennonite Board of Missions is again making mission savings banks available. These banks, molded in the shape of a globe as a symbolic reminder of the gospel's worldwide scope, are made of metal



for durability and to serve as a convenient place for savings.

Leaders and teachers of children are encouraged to provide a mission savings bank for each child in their group. Mennonite Board of Missions has an adequate supply on hand that are being offered without charge. Churches within the United States should send their requests to Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, while Canadian churches should order through Provident Bookstore, Kitchener, Ont.

The mission savings bank is one in a series of materials being offered as part of children's mission projects for 1970. A brochure listing eight additional projects will be made available to Mennonite congregations in the near future.

To Host Nurses' Seminar

A daylong conference to help registered nurses develop assessment skills is set for Saturday, Mar. 14, in Goshen College's Science Hall.

Sponsored by the college, Goshen and Elkhart general hospitals, and District 12 of Indiana State Nurses' Association, the meeting is the second in a series of two to help nurses learn and use current methods of collecting information and identifying patients' nursing problems in hospitals and other health related agencies.

Leaders will be Lois Meier, professor and chairman of medical-surgical nursing, and Mrs. Janet Marie Bingle, assistant professor in medical-surgical nursing, both of Indiana University.

Chairman will be Mrs. Anna Frances Wenger, director of workshops for the college's division of nursing.

Activities of the day, which begins at 9:00, include lectures, discussions, role playing, films, and small-group sessions.

Enrollment is limited. Application to take part is required by Mar. 2. More information is available from the college division of nursing.

Evangelism Tapes Offered

The Audiovisuals Office at Mennonite Board of Missions is making available to interested individuals and groups the tape-recorded sessions of the U.S. Congress on Evangelism held in Sept. 1969 in Minneapolis, Minn. The 23 tapes have been donated to the Board by David Lehman, an Elkhart orthodontist. A list of available reel-to-reel recordings follows:

1. Opening Remarks — Billy Graham
2. "Get with the Lord, and Go with Him" — Oswald C. J. Hoffmann
3. "Evangelism in Our Modern Community" — Evangelist Tom Skinner
4. "The Church and Evangelism in a Day of Revolution" — Leighton Ford
5. "The Church and Evangelism in a Day

- of Revolution" — Nelson Trout
6. "The Communicating Power of the Lunar Pilgrimage" — Keith Miller
 7. "The Church and the Journey Inward" — Paul S. Rees
 8. "Evaluation and Projection" — Kenneth L. Chaffin
 9. "You Cannot Quarantine the Wind" — Ford Philpot
 10. "The Emerging Church" — Bruce Larson
 11. "Evangelism and the Renewal of the Church" — Richard Halverson
 12. "Peace — Not of This World" — Ira Galloway
 13. "Evangelism and Coming World Peace" — Senator Mark Hatfield
 14. "What This Congress Can Mean to Society" — Ralph Abernathy
 15. "Revival in Our World" — Stephen Olford
 16. "The Making of Disciples in a Secular World" — Myron Augsburg
 17. "A Service of Commitment" — Billy Graham
 18. "Evangelism and the Journey Outward" — Harold Ockenga
 19. "Studies in Ephesians," No. 1 — Archbishop Marcus L. Loane
 20. "Studies in Ephesians," No. 2 — Archbishop Marcus L. Loane
 21. "Studies in the Scriptures," No. 1 — Harold Lindsell
 22. "Studies in the Scriptures," No. 2 — Harold Lindsell
 23. "Studies in the Scriptures," No. 3 — Harold Lindsell

Persons are asked to request tapes by title and speaker as listed above. Bookings will be handled in a manner similar to films and filmstrips — to be used on a specific date and returned immediately. The tapes are available rent-free by contacting the Audiovisuals Office at Box 370, Elkhart, Indiana 46514.

Smucker to Join Conrad Grebel

At the Feb. 2 meeting of the Board of Governors Donovan E. Smucker of Chicago was appointed to the faculty of Conrad Grebel College to begin service in Sept. 1970. J. Winfield Fretz, President of the College, said that Smucker was engaged to introduce the first of a series of general education courses.

At present Smucker is chief consultant for colleges of the Presbyterian Board of National Missions. From 1967 to 1969 he served as President of Mary Holmes College, Westpoint, Miss. From 1959 to 1967 he served as Chaplain and Professor of Religion at Lake Forest College in Illinois. For approximately ten years Mr. Smucker was on the faculty of the Church of the Brethren and Mennonite Seminaries when those two schools had a cooperative relationship from 1948 to 1958.

FIELD NOTES

Philhaven Hospital has openings for LPNs, crafts, laundry, and office personnel. Interested persons may contact the administrator, J. Horace Martin, R. 5, Lebanon, Pa. 17042, or call 717 273-8871.

This is a service opportunity in a church-sponsored program. Your help is needed, and would be appreciated. Salaries are competitive.

The Honduran Mennonite Church has now been officially recognized in Honduras. The constitution adopted last October became the basis for incorporation. The next step for the autonomous church will be the accepting of responsibility for all real estate and other properties held by the mission. Further, the church executive committee has recommended that each of the thirteen congregations choose a deacon before the next meeting of General Church Council, to be held in Sava, April 20-22.

A Diamond Jubilee of the missionary movement in Lancaster Conference has been planned for June 5-7 at the Paradise Mennonite Church, Paradise, Pa. It was in the Paradise community in 1894 that John H. Mellinger and his colleagues began their first missionary activities, which led to the founding of Eastern Board in 1914.

These anniversary meetings, to be hosted by the congregations in the Paradise-Hershey District, will be a homecoming occasion for Christian workers who have gone forth from the district. Instead of its Worldwide Missionary Conference, Eastern Board is now promoting such district missionary conferences.

Special meetings: Charles S. Gogel, Phoenixville, Pa., at United Zion Brethren Church, Ephrata, Pa., Feb. 22-28. B. Charles Hostetter, Harrisonburg, Va., at Salem, Elida, Ohio, Feb. 26 — Mar. 1; at Central, Elida, Ohio, Mar. 2-4; and at Perkasio, Pa., April 18, 19. Willis Breckbill, Louisville, Ohio, at Leetonia, Ohio, Mar. 2-8. Howard Witmer, Manheim, Pa., at Erisman, Manheim, Pa., Mar. 7-15. Nelson Litwiller, Goshen, Ind., at Prairie Street, Elkhart, Ind., Mar. 25-29. Ed. Stoltzfus, Goshen, Ind., at Arthur, Ill., Mar. 27-29. Stanlee D. Kauffman, Chicago, Ill., at Lyon Street, Hannibal, Mo., Mar. 27 — April 1.

New members by baptism: four at Tuttle Avenue, Sarasota, Fla.; five at Mannheim, Ont.; six at Hildebrand, Waynesboro, Va.; one at Greenmonte, Stuarts Draft, Va.

The telephone number of Elmer Schwartzentruber, Baden, Ont., has been changed to 662-2736.

Elmer Ebersole was chosen by lot and ordained for the Myerstown congregation

on Feb. 7. The ordination was in charge of J. Paul Graybill with Luke Stoltzfus bringing the message. Bro. Ebersole's address is: R. 3, Myerstown, Pa. 17067.

There is evident misunderstanding about the Mennonite Church's relationship to other religious bodies. A few years ago an ad hoc Interchurch Relations Committee was established by Mennonite General Conference to give counsel in such areas. The denomination has felt that it should not identify officially with other national organizations. Without our consent some publications of the National Council of Churches have listed the Mennonite Church as one of its cooperating churches. It is true that the Mennonite Church has used some materials from the Stewardship Department of the NCC, and has used the Uniform Sunday School Outlines. Investigation has been made concerning the reason for their listing the Mennonite Church as a cooperating church, and they have agreed to discontinue such listing. The Mennonite Church is not a member of the National Council of Churches.

Ruth and Rhoda Ressler arrived in Chicago from Osaka, Japan, on Feb. 14 for a six-week visit in the U.S.A. They are in the Elkhart-Goshen area for several days before moving on to visit relatives and friends in Ohio, Pennsylvania, etc. They return to Japan by March 31.

In the recent meeting of the Overseas Missions Committee, five OMA appointments were made: Mr. and Mrs. James Styer, Mr. and Mrs. Paul T. Guengerich, and C. Richard Friesen. The Styers have a three-year appointment at Woodstock School in India and flew from Philadelphia on Feb. 22. The Guengerichs have a one-year assignment at the Hokkaido International School in Sapporo, Japan, and will go to Japan this summer. Dick Friesen's assignment is youth work at the Santa Rosa church in Argentina. He will have several months Spanish language school in Costa Rica this spring and summer before going to Argentina.

Marjorie Shantz, Botijas, Puerto Rico, reports that at their special evangelistic meetings at Botijas there were ten professions of faith.

Mr. and Mrs. Charles Shenk write from Kushiro, Japan: "We've now completed two full years of life and service centering in our 'new' location in Tottori at the western edge of Kushiro. By and large, they have been satisfying and reasonably fruitful years. Growth has been steady throughout the year in the Tottori group, perhaps

more in faith and commitment than in numbers. Several former seekers have discontinued but several others have joined us and the spirited involvement of the whole group in meetings and activities is unusual."

The Executive Committee of the Mission Board was scheduled to meet in Elkhart on Feb. 17 and 18.

The Overseas Committee of Mennonite Board of Missions, meeting in Elkhart Jan. 27-29, determined that the political situation in Nigeria is not sufficiently clear to formulate any official plan and strategy for resuming mission work. The Mission Board is in close contact with Mennonite Central Committee and is encouraging MCC to follow through with relief and rehabilitation programs. The Mennonite Church in Nigeria continued to grow in strength and numbers throughout the time of civil strife.

Erie J. Sauder, Archbold, Ohio, was recently named "citizen of the year" by a representative committee from the Archbold community. Sauder, active in church and community work, is president of the Sauder Woodworking Company. He is a member of the Tedrow Mennonite Church and serves as a director of Mennonite Economic Development Associates, Chairman of the Paraguay Committee, and on the Board of Overseers for Goshen College.

"Peacemaking in Our Time" will be discussed at Laurelville, April 3-5. Laurelville Church Center is inviting persons from all points of the peace spectrum to talk with each other. All viewpoints will be heard. Resource persons are Frank Epp, Sanford Shetler, Emmet Lehman, and Doug Hostetter. For more information write to Laurelville Church Center, R. 2, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Calendar

Mennonite Camping Association Annual Meeting, St. Louis, Mo., Feb. 28.
 Association of Mennonite Hospitals and Homes, Sheraton-Park Hotel, Washington, D.C., Mar. 2-5.
 North Central Conference Annual Ministers' Meeting, Cooperstown Bible Camp, Cooperstown, N.D., Mar. 9-11.
 Ohio and Eastern Mennonite Conference, Kidron, Ohio, Mar. 12-15.
 Ontario Conference Spring Missions Conference, Mar. 13-15.
 Lancaster Conference Spring Session, Weaverland, East Earl, Pa., Mar. 17.
 Eastern Mennonite Board of Missions and Charities Annual Meeting, Mellinger, Lancaster, Pa., Mar. 18, 19.
 Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4.
 South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
 Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
 North Central Annual Conference, Minot, N.D., June 11-14.
 Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
 Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
 Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
 Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

The Uyo Story, written by Edwin and Irene Weaver, describes the development of the Mennonite witness in Nigeria. No mission compound was established, no schools or hospitals built, even groups of churches wanting to join the Mennonites had to be refused. The development of mission work in Nigeria fitted neither the old established mission church nor the "independent" church patterns. This newly published book is available from Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, for \$2.00; \$2.15 in Canada. Please add \$.20 for postage and handling.

Readers Say

Submissions to Readers Say column should comment on printed articles.

We appreciated the fine article, "Special Delivery from God," by Robert Baker in the Jan. 27 issue of the *Gospel Herald*. Being parents of one of these special children from Korea, we share the Schwartz' feeling that a "thousand blessings are ours because of them."

The addition of our adopted son to our family of three natural born children has been an experience rich in faith and learning. The doubts and fears we may have had about adopting have been erased, and the presence of this son in our family is a continuing joy. We never cease to marvel at God's gift to us in preparing and keeping this child until He opened the doors for us to come together. With this background of God's leading, we can face the future with confidence in His continued guidance. — Mr. and Mrs. John Glick, Minot, N.D.

A Few Words from the Establishment, Jan. 13. Ever since I was a young boy, I have been taught Christian love and nonresistance as I'm sure you have taught your sons. I think that my position on draft resistance is a logical conclusion of some of the few words from the establishment which I have absorbed. So I am going to discuss your article as a fellow member of the establishment.

I don't think that I need to argue that war is wrong, because we both agree in acceptance of this Mennonite doctrine.

We also agree, if I read your letter properly, that the noncombatant role in the armed forces is unacceptable because it is directly connected with the military war effort.

I would differ with you, however, and say that cooperation with the draft is also unacceptable because it is also connected with the military effort though a little less directly.

First of all, and I think you'll agree, the draft itself contributes very strongly to the war effort. If President Nixon could abolish the draft without cutting the army size drastically, he certainly would abolish it, lottery and all, tomorrow morning at 6:30 before breakfast. But if he is going to maintain a large enough army to fight the "two and one-half wars per year" that the Pentagon is said to figure on, he cannot abolish it.

After I had registered for the draft, a few questions began to appear in my mind. For instance, I knew that I was a pacifist and my friends and parents knew it and everyone knew that the army would not get any military service from me. So, the question is, why did they want me to come down and register, if they weren't going to get anything out of it at all? Or what about the guy with a wooden leg? You could see just by looking that they were not going

to get a fighter out of him; so why did they make him come in and register?

So after a while, I began to get a sneaking suspicion that in order to have a draft, everyone had to be registered, at least in our democratic society.

You can't have as large an army as we have without having a draft; and you can't have a draft without also having a universal registration; so putting two and two together, you can't have as large an army as we have without universal registration.

So it bothers me that I voluntarily registered when I was eighteen because my registration was part of the universal registration which made the army as big as it is.

You see that both refusing to be part of the universal registration process and refusing to accept noncombatant service in the armed forces are the same thing as refusing to be part of the total war effort. The only difference is one of degree. — Don Brenneeman, Goshen, Ind.

It seems that a few comments are needed regarding "Peace — The Vine or the Grape" (Jan. 20) lest some persons reach wrong, and perhaps unintended, conclusions from the article.

The author compares the 40,000 U.S. war casualties in Vietnam (which causes thousands to march in protest) with the 53,000 Americans killed on our highways in one year (which hardly raises an eyebrow) and concludes, "Perhaps we also need to rethink our priorities!"

Granted that we must improve the safety of highways, cars, and drivers, these 53,000 highway deaths are still accidents and cannot be compared with validity to premeditated, planned killing in war.

Mention was made only of the U.S. deaths in Vietnam and that some had died for a cause that they believe in.

Now dying for one's beliefs, or country, may be a very good and noble thing — it's the killing from which the Christian must shrink. And don't forget the reported 546,804 Vietcong and North Vietnam soldiers killed, perhaps four times that many civilians killed, as well as the 40,000 U.S. and 93,738 South Vietnam casualties.

The author also speaks of the ease of us being "carried along by a 'Peace Now' chant, and forget that Christ said that there will be wars, and that He warns us about those that cry, 'Peace, Peace.'"

Jesus did say that there would be wars. But that prophecy has been fulfilled many times over since He spoke it, and we must stop justifying present and future wars via the lips of the Prince of Peace.

Jeremiah 6:14 (not Jesus) is likely what is meant in the reference to crying "Peace, Peace." The context is one in which the false priests and prophets were in effect saying, "Calm yourselves, everything is all right" when they should have been crying out for repentance and warning Israel of judgment.

Certainly this is not the message that the "Peace Now" group is trying to communicate — but just the opposite. Otherwise, the author made some good points. The article should be read and discussed. — John A. Hertzler, Newport News, Va.

The lead editorial in the January 13 issue is certainly to the point — warfare itself is an atrocity, regardless of the methods used. But where do we go from there? As Mennonites, what is our responsibility in regard to our country's actions?

It is disturbing to me to realize that many of us assume responsibility only for our own behavior. We apparently feel that as long as we are peaceful and not directly involved in killing, we do not share the guilt of our militaristic nation. But how can we escape our responsibility so easily, especially in a country with a democratic form of government? The democratic pro-

cess may not always work smoothly, but the actions carried out by the United States occur either because her people want them to happen, or allow them to happen. For this reason, until I have done all within my power to work for peace, I share the guilt of this country's violence.

Christ has called us to assume responsibility for the actions of others. He did not say, "Blessed are the peaceful," but "Blessed are the peacemakers." — Don R. Troyer, Washington, D.C.

I cannot but voice my reaction to the reasoning as we find it in the Jan. 27 issue on "The Thousand-Year Period." If as the writer says Jude 5-7 refers to Revelation 20:1-3, Satan was bound when the Lord destroyed the unbelievers after their deliverance from Egypt and again when the angels which left their first estate and then at the destruction of Sodom and Gomorrah and also 2 Peter 2:4-6. These two Scriptures give us true historical facts and show us that God is just and that His mercy is limited with wicked individuals, cities, nations, and the world, and that we may profit and take warning but not a word of them regarding Satan being bound.

Then he states that Revelation 12:7, 8 is the beginning of the 1,000-year period. Why does he not include verses 9, 10 which say that the great dragon, "that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him . . . the accuser of our brethren is cast down, which accused them before God day and night"? Not a word about being bound. Revelation 20:3 says he was cast "into the bottomless pit, and shut him up, and set a seal upon him." Quite a different picture from what the writer says. If he is already bound in Jude 5-7 how could he be accusing the brethren before God day and night? And if he is bound in Jude 5-7 why the need of an intercessor in our behalf before God, namely the Lord Jesus Christ? When Satan will be bound he is bound to those reigning with Christ and according to the German rendering, the heathen.

If the 1,000-year period in which Satan is bound is the church period as the writer states then I wonder why all the wars, violence, crimes, and wickedness in the world and the drift in the church today. During that 1,000-year period there will be no deception on the earth, regardless how small or how large deception may be classified. Yes, we need the whole armor of God to fight against the wiles of the devil because he is not bound at present, but very busy, even "if it were possible . . . shall deceive the very elect." If he is bound then the believer is unconditionally eternally secure and can do what he will even to the grossest of sin as one advocate of eternal security wrote. — Irvin G. Gehman, Barto, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Richard and Louise, Richmond, Va., a son, Douglas Allen, Jan. 14, 1970.

Baechler, Ronald and Brenda (Bechtel), New Hamburg, Ont., first child, Kelly Ann Rhonda, Dec. 23, 1969.

Bollinger, Daryl and Margaret (Musser), Oberlin, Ohio, a daughter, Kathryn Anne, Dec. 31, 1969.

Brenneman, James and Magdalene (Weaver), Stuarts Draft, Va., second child, first daughter, Cynthia Fern, Jan. 1, 1970.

Buckwalter, Loren and Susan (Daly), Cedarville, Ohio, a son, Lawrence Neal, Jan. 6, 1970.

Byler, Ezra and Sue Ann (Miller), Erlanger, Ky., second child, first daughter, Jennifer Dawn, Feb. 2, 1970.

Cross, Charles and Agnes (Brubaker), Middlebury, Ind., first child, Charles Duane, Dec. 14, 1969.

Derstine, Russell and Janet (Gehman), Souderton, Pa., second daughter, LuAnne Kay, Jan. 30, 1970.

Detweiler, Merrill and Marie (Nissley), Tallahassee, Fla., first child, Philip Nyle, Jan. 18, 1970.

Friesen, Weldon and LuEtt (Horsch), Shantipur, India, second child, first son, Carl Eugene, Jan. 13, 1970.

Gingerich, Laverne and Marjorie (Ropp), Baden, Ont., second daughter, —, Nov. 28, 1969.

Keffer, Alan and Evelyn, Richmond, Va., a daughter, Melanie Dawn, Dec. 31, 1969.

Leis, Willard and Sharon (Gingerich), Baden, Ont., first child, Randy LeRoy, Jan. 29, 1970.

Martin, Eugene and Rosetta (Reigsecker), Middlebury, Ind., fourth child, second daughter, Rhonda Sue, Dec. 15, 1969.

Miller, Cleo and Barbara (Detweiler), Nampa, Idaho, first child, Steven Ray, Dec. 8, 1969.

Miller, Rex and Diane (Ramsier), Smithville, Ohio, a son, Brad Allen, Jan. 23, 1970.

Roth, Samuel L. and Mildred (Gingerich), New Hamburg, Ont., first child, Andrew Samuel, Jan. 16, 1970.

Shantz, Harold and Judy (Wagler), Toronto, Ont., first child, Jeffery Ross, Jan. 22, 1970.

Shelly, Eugene and Martine (Staufer), Bronx, N.Y., first child, Michael Eugene, Nov. 22, 1969.

Thomas, Paul E. and Irene (Miller), Millersburg, Ohio, fourth child, second daughter, Sarah Catherine, Jan. 26, 1970.

Wenger, Richard and Ruth (Landis), Harrisonburg, Va., second child, first daughter, Juanita Elaine, Jan. 3, 1970.

Yoder, Jay and Marilyn (Alexander), New Paris, Ind., fourth and fifth children, third son and second daughter, Victor Ray and Valetta Ann, Jan. 25, 1970.

Yoder, Marvin and Rachel (Holsomback), Casleton, N.D., second daughter, Debra Kay, Nov. 6, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Carter — Lambright. — Larry Gene Carter, Nazarene Church, Sturgis, Mich., and Dorcas Maxine Lambright, Oak Grove Chapel, Centreville, Mich., by John Lambright, father of the bride, Nov. 27, 1969.

Clemmer — Ludwig. — Allen Bruce Clemmer, Telford, Pa., Souderton cong., and Wendy Lou Ludwig, Telford, Pa., Zwingli Reformed Church, by Russell B. Musselman, Dec. 24, 1969.

Eichorst — Domnick. — Mark Dale Eichorst and Diana Marie Domnick, both of Morton, Ill., First Mennonite cong., by Clyde D. Fulmer, Jan. 18, 1970.

Friesen — Ramer. — Ronald Larry Friesen and Elizabeth Ann Ramer, both of Duchess, Alta., Duchess cong., by C. J. Ramer, Dec. 27, 1969.

Hammer — Nachtigall. — J. Edward Hammer, Indianapolis, Ind., and Nita Nachtigall, Bloomington, Ill., Des Moines (Iowa) cong., by Wilbur Nachtigall, father of the bride, Jan. 31, 1970.

Kemp — Kelly. — Kenneth Eugene Kemp and Jean Marie Kelly, both of Oak Grove Chapel, Centreville, Mich., by John Lambright, Oct. 11, 1969.

Lehman — Yoder. — Dean R. Lehman, Elkhart, Ind., Southside Fellowship, and Paula Jeanne Yoder, Goshen, Ind., Eighth Street cong., by Ray Bair, Jan. 31, 1970.

Nafziger — Short. — Ellis Nafziger, Central cong., Archbold, Ohio, and Patty Short, Lockport

cong., Stryker, Ohio, by Walter Stuckey, Dec. 27, 1969.

Schwemer — Miller. — Douglas Ricardo Schwemer, Oak Grove Chapel, Centreville, Mich., and Carolyn Sue Miller, Church of the Brethren, Goshen, Ind., by John Lambright.

Shreiner — Leaman. — Robert Lee Shreiner, Ronks, Pa., Ridgeview cong., and Velma Anne Leaman, Bird in Hand, Pa., Stumptown cong., by Paul G. Landis, Jan. 31, 1970.

Stoltzfus — Kuhns. — Dwight E. Stoltzfus, Oley cong., Oley, Pa., and Kay Diane Kuhns, United Church of Christ, Trexlertown, Pa., by Robert Titus, Dec. 20, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Minnie, daughter of Gideon and Judith (Hilty) Steiner, was born at Halstead, Kan., Dec. 28, 1883; died at West View Manor, Wooster, Ohio, Jan. 23, 1970; aged 86 y. 26 d. She was married to John Henry Amstutz, who preceded her in death. Surviving are 3 sons (Russell, Victor, and Harvey), one daughter (Blanche — Mrs. F. J. Swisher), 8 grandchildren, 13 great-grandchildren, and one brother (Paul Steiner). She was a member of the Orrville Church. Funeral services were held at the Gresser Funeral Home, Jan. 26, with J. Lester Graybill officiating; interment in the Crown Hill Cemetery, Orrville, Ohio.

Bare, Mamie S., daughter of Christian M. and Ida (Ranck) Shreiner, was born in Penn Twp., Lancaster Co., Pa., Aug. 19, 1887; died at Maple Farms, Akron, Pa., Dec. 18, 1969; aged 82 y. 3 m. 29 d. In 1906, she was married to Martin R. Bare, who survives. Also surviving are 5 children (Ida — Mrs. Harry Brubaker, Martin, John, Earl, and Mary — Mrs. Robert Sayres), 10 grandchildren, and 10 great-grandchildren. She was a member of the Stumptown Church, where funeral services were held Dec. 21, with Lloyd Eby and John Oberholtzer officiating.

Christner, Delia, was born in Elkhart Co., Ind., Oct. 3, 1882; died at the Goshen (Ind.) General Hospital, Dec. 27, 1969; aged 87 y. 2 m. 24 d. She was married to Harley P. Yoder, who preceded her in death in 1952. On May 10, 1955, she was married to Edd Christner, who died Aug. 27, 1963. Surviving are the living members of the Edd Christner family, 2 stepsons (Virgil and Elmo Yoder), one stepdaughter (Dorothy — Mrs. Kenneth Reynolds), 3 sisters (Alice — Mrs. Atlee Weaver, Emma — Mrs. Ed Maust, and Bertha — Mrs. Earl Garber), and one brother (Clyde X.). She was a member of the Maple Grove Church, where funeral services were held Dec. 30, with Joe Swartz and Edwin J. Yoder officiating.

Conrad, Mary Elizabeth, daughter of David and Esther Sloan, was born near Akron, Colo., Jan. 27, 1893; died at the Toland Home, Washington, Iowa, Jan. 27, 1970; aged 77 y. Following her mother's death a few weeks after her birth, she was taken into the home of Jacob and Anna Kauffman, where she grew to womanhood. On March 4, 1914, she was married to Jacob A. Conrad, who survives. Also surviving are 2 children (Mrs. Wesley Parsons and Dale J.), 2 grandchildren, 2 great-grandchildren, and one foster brother (John Kauffman). She was a member of the Bethel Church, where funeral services were held with Willard Leichty and Ira Wenger officiating.

Kipfer, Jacob, son of Andrew L. and Rachel (Oesch) Kipfer, was born in Huron Co., Ont., June 19, 1875; died at the Stratford (Ont.) General Hospital, Feb. 4, 1970; aged 94 y. 7 m. 16 d. On Feb. 19, 1899, he was married to Mary Albrecht, who died in 1964. Surviving are 6 daughters (Clara — Mrs. John Zehr, Ida — Mrs. David Wagler, Katie — Mrs. William Ruby, Laura — Mrs. Ervin Ruby, Iva — Mrs. Frank Caddick,

and Mary Ann), 24 grandchildren, 54 great-grandchildren, and one sister (Katie — Mrs. Samuel Nafziger). He was preceded in death by one daughter (Amanda). He was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Feb. 6, with Wilmer R. Martin and Henry Yantzi officiating; interment in the East Zorra Mennonite Cemetery.

Metzler, Eunice, daughter of Clyde L. and Cecilia Mae (Risser) Metzler, was born in Rapho Twp., Pa., March 23, 1950; died in Harrisburg, Pa., after a brief illness, Jan. 9, 1970; aged 19 y. 9 m. 16 d. In addition to her parents, she is survived by 3 sisters (Erma Ruth, Orpha Marie, and Dorcas — Mrs. Glenn Martzall), one brother (Clair W.), paternal grandmother (Mrs. Annie Metzler), and maternal grandparents (Mr. and Mrs. Abram M. Risser). She was a member of the Hernley Church, where funeral services were held Jan. 13, with Howard Witmer, Paul Witmer, Wilbur Lehman, and Glenn Sell officiating.

Schantz, Michelle Dawn, daughter of Donald and Patricia (Smith) Schantz, was born Feb. 15, 1967; died at St. Joseph's Mercy Hospital, Sioux City, Iowa, of leukemia, Jan. 24, 1970; aged 2 y 11 m. 9 d. Surviving in addition to her parents are 2 brothers (Gene Douglas and Todd Darrin), grandparents (Reuben and Margaret Schantz, and Anna Smith) and great-grandparents (Mr. and Mrs. Christ Schantz). Funeral services were held at the Beemer Mortuary and the Beemer Church with Earnest Kauffman and Sam Oswald officiating.

Stuckey, Simon, son of Christian P. and Magdalena (Lugbill) Stuckey, was born at Archbold, Ohio, Jan. 4, 1889; died at his birthplace near Archbold, Ohio, of Hodgkin's disease, Jan. 30, 1970; aged 81 y. 26 d. On Nov. 6, 1938, he was ordained as minister at Archbold and served at the Lockport Church, Stryker, Ohio, for 31 years. Surviving is one brother (Clarence). He was preceded in death by one sister (Mrs. Anna Richards). He was a member of the Lockport Church, where funeral services were held Feb. 2, with P. L. Frey, E. B. Frey, and Walter Stuckey officiating.

Weber, Henry G., son of the late John and Lizzie (Gehman) Weber, was born in Montgomery Co., Pa., July 21, 1896; died at the Fairmont Rest Home, Jan. 24, 1970; aged 73 y. 6 m. 3 d. He was married to Annie G. Horning, who died in May, 1969. Surviving are 4 sons (Monroe, Howard, Lewis, and J. Irwin), 4 daughters (Kathryn — Mrs. Henry High, Mabel — Mrs. Martin Hoover, Orpha, and Clara), 3 brothers (William, Andrew, and John), and one sister (Lucy — Mrs. Henry Martin). He was a member of the Bowmansville Church, where funeral services were held Jan. 27, with H. Z. Good, Ben Weaver, and Wilmer Leaman officiating.

Yoder, Forrest Glenn, son of John and Mary (Kenagy) Yoder, was born at Garden City, Mo., Oct. 20, 1900; died at Eureka, Ill., of a heart attack, Jan. 31, 1970; aged 69 y. 3 m. 11 d. On Sept. 4, 1927, he was married to Pearl Wagner, who survives. Also surviving are 2 daughters (Loretta Boehlke and Orpha Moritz), 4 grandchildren, 2 sisters (Mrs. Frances Miller and Lela Yoder), and one brother (Walter). He was a member of the Roanoke Church, where funeral services were held Feb. 2, with Percy Gerig officiating.

Yoder, Marjorie E., daughter of William T. and Amanda (Stutzman) Stutzman, was born at Aberdeen, S.D., Nov. 28, 1920; died at Iowa City, Iowa, several hours after a scheduled operation, Jan. 28, 1970; aged 49 y. 2 m. On March 2, 1941, she was married to Clifford J. Yoder, who survives. Also surviving are one daughter (Peggy Ann — Mrs. Harold Blosser), one granddaughter, and 2 sisters (Esta — Mrs. Howard Miller and Thelma — Mrs. Rollin Steckley). She was a member of the East Union Church, where funeral services were held Jan. 31, with J. John J. Miller officiating.

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Cover photo by Gene Ahrens. Angel Arch from The Molar (or "Dentist's Delight"). Canyonlands National Park, Utah.

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Volume LXIII, Number 9



What

You

Do,

You Are!

By David Augsburg

"You can't judge me by the way I live," one of our most bloodthirsty actors of stage and screen protested recently. "I'm not that way at all."

When asked about his frequent scrapes with the law, he insisted, "Oh, I may do a few of those things, but I'm really a sensitive person, the kind, thoughtful, understanding type."

I'd like to believe him, but I find it a bit hard to divide between "being" and "doing" with such ease.

"My husband's a kind man; he has a good heart," the lady told me, describing the man in her life who was in prison for murder. "Why, I tell you, he couldn't hurt a flea."

But the fact was, he had killed a man. And he who murders makes himself a murderer.

"If you knew my motives, if you knew my heart, you wouldn't criticize what I do." How often that fine sentiment is used in defense of questionable actions!

But the fact remains, *you are what you do because you do what you are!*

Your actions may not be a perfect test of your character, but they are the only tangible evidence you can offer to prove that your intentions are worthy, your motives right!

A man's actions are like the index of a book; they point out what is inside.

A man's actions are the best interpreters of his thoughts.

Either they make his words believable, or they give the lie to all he claims to be.

Who will believe a man's claims when his actions contradict his words?

Emerson asked, "How can I hear what you say, when what you are is thundering in my ears?"

Let's face it. For most of the people about us, we are what we do! A few close friends may take us at our word, but most others judge us by our actions.

"Well done is better than well said."

Few people trust words and claims today. They want to see action!

"Tell it like it is," youth say, expressing their deep-seated distrust of adult demands that somehow seldom match up to adult deeds.

"Do it like you tell it," they shout at the inconsistent hypocrisies they see in those above them.

Don't they have a right to expect mature people to do what they say?

Shouldn't what a man knows find expression in what he does? What a man thinks show up in how he acts? What a man believes come out in how he lives?

Sure! And it always does. Maybe not what he says he knows, or thinks or believes, but what he really is, he does!

I've an acquaintance who's a real talker, "a conversationalist" they call him. Great guy to hear. Always good listening. He's loaded with rich ideas, big plans, fascinating stories, insights worth quoting; he's got inventions to patent, books outlined to write . . . what a guy!

But just ask, "What have you done?" And the guy begins to shrink away. He's all ideas. Never done anything. Always starting, always dreaming, always planning—but!

One in a million? Nope!

One of a million! One of a million persons with great emo-

tional feelings, wonderful intentions—but!

Could you be one of that million? Measuring by the yardstick of your deeds, what are you?

You are what you do!

Do you know what is right, but hesitate or refuse to do it?

Can you hear what is truth, but go away and forget it?

Listen to the words of James, from the Bible—

Don't, I beg you, only hear the message,

But put it into practice;

Otherwise you are merely deluding yourselves.

The man who simply hears and does nothing about it

Is like a man catching the reflection of his own face
in a mirror.

He sees himself, it is true,

But he goes on with whatever he was doing

Without the slightest recollection

Of what sort of person he saw in the mirror.

But the man who looks into the perfect mirror

of God's Law,

The Law of liberty,

And makes a habit of so doing,

Is not the man who sees and forgets.

He puts that Law into practice

And he wins true happiness.

—Jas. 1:22-25, Phillips.*

Are you one who hears . . . knows . . . agrees . . . but
refuses to do?

Knowledge produces responsibility, but it does not guarantee integrity. That is why God is most concerned not with how much you know, but with how you use what you know.

"It is not familiarity with the Law that justifies a man in the sight of God, but obedience to it. There is no doubt at all that he [God] will 'render to every man according to his works'" (Rom. 2:6, 13, Phillips).*

What are you doing with all that you know?

Your worth is determined by the good you do, not by the fine emotions you feel. And nothing is more dangerous than the repeated experiencing of a fine emotion with no attempt to put into action.

Is there a credibility gap between your profession and your practice? Do you find it impossible to narrow the gap between your intentions and your actions? Do you habitually excuse yourself on the basis of good intentions, giving yourself the shadow of the doubt, meanwhile judging others by their deeds?

Yes?

Then let's own up.

The faith in God you claim to have—is it affecting your life? Is it affecting the lives of others through you? If your answer is "no," or "I don't know," do you have a genuine faith? Or is it a fraud?

The morals you defend—are you practicing them? In the small things of life as well as the big stuff? Do you put money in the parking meter? Do you pad your income tax return? Are you unfaithful to your wife in your dreams?

The knowledge of truth you possess—are you being true to

it? Are you willing to stand by it without buckling under to pressures, without caving in to the crowd?

The responsibility to love others—do you, actually? The Bible says, "Let us love not merely in theory or in words—let us love in sincerity and in practice" (1 Jn. 3:18, Phillips).*

The respect you have for the Bible—don't mention the nice things you say about it, are you reading it? Are you following its truth? That's the real test. (See 2 Tim. 3:16, 17.)

Your conviction that prayer works—do you pray? How much are you praying instead of worrying and putting all your trust in your own cleverness or skill?

Well, we're only beginning. We should look at what you're doing with your talents, abilities, opportunities, finances, time—with your life.

It's what you do that counts. With God and with men!

Not that you can make the grade with God just by what you do!

That would take some doing! Besides, doing is no substitute for faith. We're not on an earn-your-own-way-to-heaven basis.

Realistically, no amount of doing—no matter how good—could undo what we've all done in our sinfulness and our rebellion against God. With all our doing, we're done for! What's done is done! Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone forever. Gone with all its eternity of solemn meaning. That's why what you do is serious.

"It was nothing you could or did achieve—it was God's gift to you. No one can pride himself upon earning the love of God. The fact is that what we are we owe to the hand of God upon us. We are born afresh in Christ, and born to do those good deeds which God planned for us to do" (Eph. 2:8-10, Phillips).*

That's the good news of the gospel! It's not what I do that fits me for heaven; it's what He did. What God did in Jesus Christ. When He showed His love for us, shouldered the blame for all we'd done, and then said, "If you believe, and show that belief by giving Me your whole life, all your affections, all your loyalty, you may be free."

Free to do what we are because the load of guilt is gone.

Free to do what we should do because we are different people now—new people.

Free to do what we couldn't do before because now God's strength is within us.

New living comes from a new life. New life comes from Christ.

Now we can truly do what we are!

Follow Him. Do what you should do by being what you could be in Christ Jesus!

You dare not do less!

What you do, you are!—David Augsburg, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast. □

*New Testament in Modern English, J. B. Phillips, 1958. Used by permission of the Macmillan Co.

Sam's Problem

I think it was Samuel Shoemaker who said, "When my wife shows me a recipe for a cake, that's theory; but when she makes it, that's concrete." My wife's isn't, but that was Sam's problem. I'd like to say a little, though, about making theory reality.

I've heard it several times lately that the building of a new church building drew the congregation together. That's great! I'm for whatever it takes to draw a congregation together. It is a rather major step forward when congregations can point to an increased unity in the process of building the building. It wasn't always that way, you know. There were two major occasions for splits in the church. One was when a building committee was appointed, the other when "the bench" broke.

Now, if unity can be increased by making the theory on a blueprint concrete, if doing what we say we will in the construction of a building draws us together, makes us stronger, and gives us a sense of accomplishment, then we have a hint of what it takes to get things moving in a congregation. It takes a common *purpose*. A purpose that is jointly conceived, that is corporately accepted, and that has the total resources and will of the congregation behind it can hardly fail to be achieved.

It is odd, however, that the whole congregation can be mobilized so well to fulfill a common purpose when the purpose is to get that building built. It is odd that it is so difficult to design and fulfill a purpose in terms of corporate congregational mission. Could it be that we are simply dedicated too much to the wrong thing? Might it be that all this is an eloquent commentary on our materialism? Is it not time to listen to those, often clear-eyed youth, who say it is more urgent to make people the priority, instead of the red carpet? Those priorities may sort themselves out somewhat when the government begins taxing our facilities. It will be interesting to see how fast we will think of ways to use those facilities more than three hours a week — educational efforts for the community, like head start in the church basement, a place for teenagers to gather, a counseling center for couples, a reading room and discussion corner, a place where the poor can get more than food stamps, and a place where Christ can be met all week.

The positive thing to say is simply, let's see whether we can use what we learned about a *purpose* when we built our building in terms of a *purpose* for congregational mission.

— Arnold Cressman

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By Still Waters

"Hear my prayer, O Lord" (Ps. 39:12).

In his fervent prayer a man got his figures mixed up. "O God," he prayed, "send us a mighty revival. And whenever there is as much as one spark, please water that spark."

No doubt there are few areas of life which are more insincere than the prayer area. Pretense in prayer is all too common. We talk about the importance of prayer but pray very little. We ask great things from God but really do not want them. We cry for great revival but if God so much as sends a spark we quickly rush for some bucket of cold water to put it out.

David had no doubt about God hearing his prayer when he prayed, "Hear my prayer, O Lord." God is a prayer-hearing God — that is, He is able to hear our real prayer which may not be the same as the words we say with our lips. God is a prayer-answering God. And His desire is to fill our lives with all which is for our good.

God waits for our asking. But our asking must be sincere. And that sincerity is most manifest in our response when He sends the answer in His own way. For prayer is not a way to manipulate God to do our will. True prayer is asking God to do His will. And the honesty of our prayer is seen in our doing His will as He makes it known to us.

No Roof

The Scottish laborer had quit his farm job. The farmer's neighbor stopped him to ask, "Was the work too hard?"

"There was nothing to complain of on that score."

"What then? Were the wages too low?"

"No."

"Then why did you leave?"

"There was no roof on the house," the Scotsman answered.

In Scotland, that expression means that there is no daily prayer offered in that house and hence there can be no peace, safety, or comfort.

Not all the "roofless" homes are in Scotland. Prayer we do not expect to find in godless homes. But, can it be possible that homes that call themselves Christian, whose members can be seen on the way to church each week, are without a roof of prayer during the day to preside over the decisions and actions of daily life?

Please read Luke 21:34-36. — Paul Showalter

I Am Ill at Ease

I am ill at ease in a society which has declared war upon its young people. Many it has doomed to kill and get killed in a jungle ten thousand miles away. Other thousands have been harassed out of the country — to Canada, to Sweden, to other lands. Many of its most intelligent have been officially snubbed, persecuted, or put behind prison bars. Still others, finding no resources adequate to the facing of the implacable hostility of their elders have turned to cynicism and hippiedom.

What happens to a society which rejects its youth?

I am ill at ease in a society which can use the label of "communism" against anyone whom it wishes to stigmatize, where the flag has been pretty much pre-empted by partisan forces which threaten freedom of communication and the Bill of Rights. I am afraid of an establishment which will not tolerate nonconformity or that refuses to listen to any voices which do not reecho its own.

What happens to a society which can brook no point of view but its own?

I am ill at ease in a society that can rationalize My Lai and yet decries crime in the streets, a society that accepts atrocity but waxes self-righteously indignant at lawlessness. A people who can (perhaps with reluctance) somehow approve mowing down unarmed women and children with machine guns but condemn Nazis at Nuremberg who only obeyed orders scares me.

What happens to a society which teaches and approves violence?

I am ill at ease in a society which increasingly seems to confuse reality with communication, which does not distinguish action and the words. Truth is the stubbornest thing in the world; all the waters of the ocean will never wash away one jot or tittle of it. No amount of suppression or of whitewashing can ever unrecord it. An atrocity is recorded whether there are journalists or photographers there or not. It is recorded in the minds of the survivors, it is recorded in the personalities of the perpetrators, and it is recorded in the very annals of the universe itself — like the recordings in the grooves of a phonograph record. My Lai is recorded, and in the day of reckoning, I cannot think of a single argument which might prevail with the Judge to put Him on our side.

What happens to a society which confuses the message with its content?

I am ill at ease in a society which insists that it can make peace by waging war, that it can save cities and villages by destroying them, that freedom of the press can best be preserved by censorship, that the Bill of Rights can be kept by suppressing it, that democracy can best be preserved with totalitarian methods, or that the equality of its citizens can be maintained by demeaning some of them. Chaos and the desperation which it brings about does not stop communism, but promotes it.

What happens to a society which attempts to bring about good ends with bad means?

I am ill at ease in a society which has inverted its values, a society in which the making of the peace sign makes one suspect, where attending a peace rally labels one as giving aid and comfort to the enemy, a society in which those who insist upon sending young men to the other side of the world to shoot and get shot at are considered faithful to them and those who would keep them at home to utilize their potential to constructive ends are considered faithless and guilty of near treason.

I have misgivings about a society that insists upon imposing American-style democracy upon a country by destroying it and putting its citizens in their graves, about those who are terribly upset about violence on the streets of New York but not on the streets of Hue, that confuses the teachings of the Sermon on the Mount with the teachings of Karl Marx, and persists in preserving "national honor" by following a bitter mistake to its ultimate and violent end. I had thought that it was "a fool who never changes his mind."

What happens to a society which confuses protagonist and antagonist, Screwtape and the Enemy?

I am ill at ease in a society that cannot distinguish between the devices which are set to maintain the war, to "Vietnamize" it and thus to make it palatable and permanent, and the devices to end it.

What happens to a society which cannot distinguish between war and peace?

I am ill at ease in a society which is built upon false and paradoxical assumptions and invalid illusions, where "fair is foul, and foul is fair," where men put "bitter for sweet and sweet for bitter." I find myself wanting to extricate myself from such a society. But I find no way to do it.

And so I am ill at ease. — S. A. Yoder.

Law and Order Ticket

Not long ago, Senator Edmund Muskie read a significant quotation to the National Council on Crime and Delinquency:

"The streets of our country are in turmoil. The universities are filled with students rebelling and rioting.

"Communists are seeking to destroy our country. Russia is threatening us with her might and the republic is in danger. Yes, danger from within and without.

"We need law and order."

This quotation is from Adolf Hitler who said it in 1932, the year he came to power in Germany.



Nelson E. Kauffman

A Monday Morning Soliloquy

By Nelson E. Kauffman

I sit here shivering with my topcoat and hat on in this Sheridan Avenue apartment. I came to this apartment, one block off the Grand Concourse, at 8:00 a.m. This is supposedly a good community. My friend asked me to come stay in his apartment, because more than 30 times when he left it someone broke in and stole things. He had lost most of his clothes and other things of value that can be carried out. On his small welfare and Social Security income, he cannot buy replacements.

Who steals his things? No one knows for sure. Most likely some persons in the area are working in teams. They must know the building layout and who the people are living there. Others have goods stolen too. These thieves obviously have the cooperation of the building superintendent. Can't the police do something? "No," they say when called. "We have thousands of other people in this precinct who have things stolen. We can't give all our time to you. We can't do anything."

The Cold Facts

But why am I cold? There has been no heat or hot water in this six-story apartment building for four days. Why? Who knows? The superintendent left for several days. One woman in the building has pneumonia. Where is the owner? No one knows. He likely hires a person to run the building. Each day there is no heat \$85 is saved. Can't the tenants unite and do something? They are not united; they often do not trust each other. Can't one call the city office? Yes, but each office refers the caller to another. Can't the welfare office do something? They don't. The caller gets more runaround!

Well, you say, tell the people to trust the Lord! And shiver? Con-Edison threatens to cut off utilities. Money earmarked for food is then used to pay the bill. The Welfare Department will not write a check to replace what has been sent to Con-Edison. So where is money for food for a cardiac patient? The patient must see his doctor, but the doctor is so busy he often cannot see his patient,

who in turn must come back the next day. Twenty-cent tokens now cost thirty cents.

This 58-year-old cardiac patient, a widower, with no children, few friends, and an independent spirit is now a charity case. He tells me he gets so disturbed and frustrated with his situation that he wonders whether he should end it all. "Who really cares?" He almost screams at me. "I do!" I quietly reply.

This man called the Heart Association, the visiting nurse, the society for the aging, the city office for the elderly, the synagogue, churches. Finally he called the Mennonite House of Friendship. We came. We helped. We must keep on helping. Whole days of helping.

How to Heal the Hurt?

This is the condition of thousands in this city. Many apartments have no heat, or irregular heat, for a week at a time. It's every man for himself. During a Sunday morning service three men began to take the battery out of a worshiper's car located across from the church. A neighbor saw what was happening and called out to them. They dropped the battery and ran. There are a few who care. But for many, crime is the only way of life.

Why not move somewhere else? But where? Moves are expensive. Isn't there another way? Yes; some get dogs, carry guns, and knives, or use drugs and alcohol to forget temporarily. Others endure, shiver, suffer, hope or despair.

Someone says, "The answer is to give them the gospel and that will change things!" What would Jesus offer in the Earl Tremont area of the Bronx? Would He just sit here and shiver, and think and pray for answers?

My friend, who is Jewish, wonders if there is a God. He hasn't been to the synagogue for years. Christian people haven't revealed God on his level of need. I feel I must witness. I tell him the Good Samaritan story. I must show love before my testimony or gospel preaching will have much effect on him. Will my testifying of Christ and His love turn on the heat or pay Con-Edison? Maybe he should just overlook his problems and this cold apartment, believe my message, and let me return to my warm house and adequate salary. What would you do or say? ☐

Nelson E. Kauffman is on a nine-month leave of absence from Mennonite Board of Missions, serving as interim pastor at Mennonite House of Friendship, Bronx, N.Y.

Summer VS: A Visage

By Esther Schlabach

During the summer of 1969 I was involved in Hyde Park, a partially developed, largely Spanish-American sector of Pueblo, Colorado, the steel city of the West.

My association with the war on poverty program included supplementing an existing recreation program and helping to lay the foundation for similar future programs. I was also directly involved with neighborhood Youth Corps workers (teenagers from low-income homes) who supervised recreational activities organized by program coordinators for community children.

While it is arduous to summarize one's feelings about such an experience, here is my attempt:

Contemplating

Christ's relevance to crises in other subcultures, and calculating

how challenge can be channeled to communicate constructively.

Attempting

to transfer timely faith to tepid attitudes, and toying with temptations to tune in "tomorrow."

Joining

hands, nonresistently, in the war against poverty, and detecting

that handshakes with sweat are significant.

Struggling

when success seems secondary to failure, and shuddering when factions of fellowmen shrug their shoulders.

Deciding

that desire to delete dire need is mandatory, and beholding

dreams being dissolved by disappointments.

Probing

into puzzling complexities of personhood, and relinquishing

age-old legends of lament.

Reviving

hearts hindered by lack of a Christ-centered humanity, and resolving

that schemes for erasing problems need revision. ☐

Esther Schlabach, Salem, Ore., served in the 1969 Summer Voluntary Service program with Mennonite Board of Missions. A brochure listing the various opportunities available in Summer VS, 1970, is available through local Mission Board members or by writing to John Lehman, Box 370, Elkhart, Ind. 46514.

Each one should bear his own cargo but we should bear one another's overload.—Don Augsburger.

. . .

The heaviest load a man ever carries on his back is a pack of grudges.—Carl Yoder.

Healing the Whole Man

By Luke Birky

Mennonite Board of Missions through its Health and Welfare Division manages ten general hospitals, eleven long-term care or retirement units, four child welfare programs, one school of practical nursing, and serves as the liaison and support channel for Mennonite Mental Health Services of MCC. These institutions are located in eight states, employ over 900 people, and have a combined annual budget of over seven million dollars.

The annual cost to the Mission Board for the Health and Welfare Division is approximately \$90,000. Less than one half this sum is church-contributed. Thoughtful critics and supporters alike continue to ask why the Mission Board is involved in this type of activity, and if it is worth the effort.

It may be proper to point out that these programs are only one part of the Mennonite Church's total effort in these areas of concern. An increasing number of Mennonites are entering the health and welfare professions, and most are making significant contributions in private practice or in other agencies and institutions. Groups of members, congregations, district conferences, and regional groups have developed and are carrying on a wide variety of organized social services — camping programs, day care centers, nursing homes, and rescue missions. Most of these endeavors contribute significantly to society and to the total mission of the church.

Very central to the gospel as articulated by Christ is the concept of loving one's neighbor. This is not meant to be only an abstraction or lip service, but must result in concrete action. James 2:15, 16 puts it so well: "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?"

The Health and Welfare Division sees its role as a service organization, providing assistance to communities and local Mennonite groups that have a vision and desire for serving in this way but who feel the need for a broader management, legal, or financial base. It is generally assumed that most North American communities, if informed and challenged, can provide the capital and operating costs.

In many situations outside administrative assistance has proved helpful and good results have followed. Through these programs, the church — without apology and without proselyting objective — has attempted to serve the physical, emotional, and spiritual needs of men. A freedom exists which allows the good news to be lived and spoken as a team effort. ☐

Luke Birky, secretary for Health and Welfare at Mennonite Board of Missions, is currently on a one-year leave of absence for study at the University of Oregon's School of Community Service in Eugene. Ezra C. Bender, Harrisonburg, Va., is acting secretary.

Don't Beat Me on the Head with Your Heart, Brother Yoder

By Albie Derstine

Dear Brother Yoder,

I know you're concerned about me. I've heard you talking to my dad, heard your sermons about "the young people," and read your letters to the church papers. And someone says you told the church last Sunday that you've given up on me.

Don't do that, Brother Yoder. Just read this letter first, and let me tell you why Bets (that's Sam K.'s daughter) and I don't want you to forget us.

First off, you may be surprised to hear me call you "brother." It's the first time I did it, and there isn't any malice meant. It's just that in my college classes there are several blacks who when they talk about each other say, "Now this brother here," or "I like that sister's idea." There's something good about that. It says people have something in common, which Mister doesn't, and even though you're fifty, and I'm twenty-one, we do have something in common, don't we? You baptized me and then you sold me your mare colt when I was in high school. Your boy and I went camping together on the Susquehanna. So if you don't mind, I'll say "brother."

Well, Brother Yoder, I want to tell you some things about us "young people," which Bets and I were hashing over tonight.

You're worried that we're "rebellious" and "drifting away," you told my dad. Listen. If your principles are right and if you live them yourself, we'll believe them someday. Being a Christian is a growing experience — you yourself said it. And a good many in our young people's group are Christians — not 100 percent Christian, but neither are you. That takes a lifetime. So you'll pardon Bets and me if we're still only 23 percent Christian and kindly show us how to improve. Believe me, we want to improve.

Life is good, we say. That's why we let our long hair fly free (Bets won't wear a bun like your wife, Marjorie. I'm being frank with you, Brother Yoder. So don't stop until

the end) and ride motorbikes on Sundays. That's why we're marching in the protest march on Monday. Not because we don't believe your principles, but because we do, and we're trying to follow them to their logical conclusions. We're not only Mennonites, but we're American, and that means we're concerned for our country. We're tired of advertisements and the military. Well, you wrote a letter to Mayor Bolts about the WPA when that first came out in the thirties, your wife said.

Another thing, you talked about my car and the '26 Cadillac I'm fixing up on the side. Well, let's face it. I've got money, and so do you. Lots of it. I'm earning \$125 a week since the last raise, so why shouldn't I spend it on a new Mustang with mags, and on a double-breasted suit, and to fix up my '26 Cadillac. That car's an investment. I'll sell it someday for twice that.

After all, Brother Yoder, you just remodeled your house and put in a \$700 living-room suite and carpet in the kitchen. Sure it's easier on your wife's feet, I know that. Now my mom wants one too. You're milking sixty Holsteins right now, too. My point is, all that takes a lot of money. So if we've got to learn how to use our money wisely and give 10 percent to the Lord's work, as you say, lead the way. Tell us how you're spending your money.

Remember, most of us boys gave two years of our time and if I'd have had a little teaching on it, I'd have been willing to do voluntary service, instead of asking for a good salary. But nobody said anything. Everybody assumed it was all right to go ahead and earn all the money you could, just so long as you were working off your two years.

I know how you feel about money, though. None of us have ever been rich before, and it feels kind of funny to be that way. Rich. I mean really rich. So what are we going to do with all this money? I'm serious, Brother Yoder.

As I said, I'm speaking for my girl, Bets, too when I write this letter. Now you'll notice that this page is in red

ink. That's because I wrote it last night after I'd taken her home for the night. I was a little embarrassed. She was wearing a really short skirt, and Preacher, I'm thinking she doesn't know how that charges me up. Well, you don't expect me to say anything to her, do you? I'd really appreciate if *you* would — but kindly, Brother Yoder. Don't blast us over the pulpit, because that turns everyone off.

The same applies to those fellows that drink and smoke and take drugs. And your boy's one of them, as I suppose you know. But could you tell them kindly? Not that it says in the Bible, "Don't drink," because we all know that isn't true. Not that it's unchristian either, because that's not true either. The definition of a Christian is not "a man who doesn't smoke," but "a man who believes that Christ is his Savior," if I remember correctly. I guess this all comes under the fruit of the Spirit, doesn't it? Well, show those boys how to live, explain, give reasons, and they'll respect you. I can't say they'll change right away. But I guarantee they'll respect you.

Now this next one is sort of touchy. It's about sex, you know. And I saw a cartoon that said, "Sex is a communist plot," but I don't think that's so. It's God-given, isn't it, Brother Yoder? Well, I know you overheard me say your Sharon's got a nice body, and I didn't mean no harm by it. You probably heard some four-letter words too, at least you would if you came out to the parking lot after Sunday school. But I say, words are words. We call potatoes, "potatoes."

I'm against dirty talk, and I know there are fellows around that make a girl want to drop through a hole in the sidewalk, she's so embarrassed. I just think we're the frank generation, and that has nothing to do with dirty talk or being unchristian. We're as concerned about having a happy love life, as you were at twenty-one, Preacher, and Bets and I decided *no* sex until we're married.

Now don't pick up that one thing and blow it up in your next sermon. I'm talking level with you, because I think the generation gap is jumpable. And I want you to be level with me.

You asked my Bets the other day, "Have you ever witnessed to anyone?" Not much, Brother Yoder. Not much. But we'd like to, if we knew how. We'd like you to show us how. Really, Bets is concerned about this girl we know who works at the college coffeehouse. But don't tell us about tracts, because that's an awfully easy way out. Just show us how to talk to people about our faith. Like I said, we're both Christians, Bets and I. But it seems we just don't know how. And not to be rude, but I don't think you've ever told us how in a sermon or privately. Probably our fault — we never asked before.

We'll be living in Cleveland, did I tell you? After the wedding next fall. It'll be our first time to live in the city, and I expect it might be rough, but Bets was in one of these servanthood things once in New York and really liked it. That was only for a summer though. I guess the city's

rough on a fellow. Not all the Mennonites who go make it, I hear. A few end up divorced, a few get big-time jobs and drift off. But not everybody made it in the country either, did they? Sure, everybody keeps coming to church, but you know Old Man Fahnestock isn't much of a Christian. His children all went wild and he chases off Halloweeners with buckshot. Plus he raises ten acres of the weed for that company down in North Carolina, and I suppose you know which one I mean.

So that's why I guess we're still only 23 percent Christian, Brother Yoder. But we'd like to hear from you. Really we would. Don't write us off yet.

You've heard the Edward R. Murrow story about the difference between LBJ and JFK already, haven't you? Just in case you haven't, let me tell you. Mr. Murrow said he always knew where JFK's mind was, but he was never sure where his heart was. But Johnson, well, he was always sure where his mind was and Johnson kept beating him over the head with his heart until I guess he got sick and tired of it.

In short, what Bets and I would like is to know where your heart is, and don't beat us over the head with it. If you show us where it is, we'll come through, Brother Yoder. I can feel it in my bones. I want to be a 100 percent Christian in my heart. But you'll just have to show me how. Well thanks for your attention and if that "Brother" bothers you, let me know. See you Sunday.

Sincerely,
Albie

P.S. Bets says hello to Aunt Marjorie and Jill. □

. . .

There is a story of a young college girl who visited the home of Beethoven. She asked permission to play on the great master's piano. She played a few bars and then said to the guard, "I suppose all the great artists have played this piano during their visits here?" He replied, "No. Paderewski was here two years ago and someone asked him to play. But he declined, saying he was not worthy to touch that piano." All great people are humble. That is why they are great. — Charles L. Allen, in *Prayer Changes Things*, (Fleming H. Revell Company).

I Will Want to Do

*I will want to do
What I should do
So I can do the thing
I want to do.*

— Mary Alice Holden

God, Israel, and Palestine

By J. Otis Yoder

In view of the fact that there has been much question and discussion regarding the Middle East "seething pot," it seems necessary to offer some help to those on the sidelines. The experts who visit the area for a few days often come away with easy answers. Most of those answers offer no *real* solutions, however, because they fail to consider basic issues. Surface analyses of necessity only require surface solutions. The roots of the problem of the Middle East reach back into the early recorded history of man. We may even assert that the occasion of the situation lies in eternity with God Almighty, whose omniscience foresees all things from the beginning. Israel's prophet Isaiah spoke to this point in these words, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done" (Is. 46:9, 10a).

Accepting, as we do, the truth of the Bible we must let the Word of God form the basis of our preliminary as well as our fundamental discussions. It is with this in mind that the following analysis of the underlying factors of the Middle East question is presented.

Two Points of View

During the fall and early winter of 1961 my wife and I were living in the city of Jerusalem, Israel, where I was visiting professor at the American Institute of Holy Land studies. During our residence in Israel we became acquainted with a number of Jewish educators and merchants. One of these merchants is Leopold Rosenfeld whose shop is opposite the post office in Jerusalem. Mr. Rosenfeld is a most interesting person to visit. I often stopped in and talked with him. On one occasion as we were talking about the problem of Palestine, Mr. Rosenfeld said, "Before the war in '48 we had very cordial relationships with Arabs. In fact," he said, "during the war some of my Arab friends were most gracious in helping us." Mr. Rosenfeld had come from Germany to Israel some years before the formation of the state. On another occasion as I was leaving his store after a warm visit, he said to me as we neared the door, "You know, it doesn't

make any difference what the United Nations does with this land, God said it belongs to us." Then he added, "Now you may have something and someone else is taking care of it for you."

I have often pondered Mr. Rosenfeld's remark and wondered at the depth of this man's perception and the gracious spirit which he expressed. There was a deep faith, as well, in his words, a faith that took him back across the centuries and anchored him in the promises that God had made to his forefathers. In fact, we can be quite certain that this same quality of faith sustained all the Jews during the centuries of their wanderings across the face of the earth. Leopold Rosenfeld expressed in those words the heartfelt faith of every sincere Jew, no matter where he lives.

During my teaching experience at Eastern Mennonite College one of my colleagues said to me, "Oh, I'm not interested in a piece of real estate," when we were talking about the promises of God with respect to Palestine and Israel. Of course, it can be understood that the attachment or detachment to the land of Palestine of a Gentile Christian is considerably different from that of a Jew. However, the attitudes of these two men, Mr. Leopold Rosenfeld and my Gentile Christian friend, are quite different. One is very much interested in a piece of real estate because God said it belongs to him and his people. The other couldn't care less about a piece of real estate. How can these two points of view be reconciled? My Gentile Christian friend does not stand alone in his point of view. Nor indeed does my Jewish friend stand alone as is evidenced by the modern state of Israel. Is there any point where these two attitudes can be reconciled? Basically, the answer is no. What has to happen is that one attitude has to be changed, one or the other.

God's Rights to Real Estate

There can be no question at the outset about God's relationship to Palestine. There are a number of Scripture texts in which God specifically stated that there is a piece of land which is of particular interest to Him. God, in fact, is sufficiently interested in a sphere of real estate that He was willing to make it habitable for man. We call it the earth. "In the beginning God created the heaven and the earth." On that earth He planted a garden, Eden. In that garden He placed the first man, Adam, made in His own image.

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There man and his "help meet for him" broke the prohibition of God and consequently broke their fellowship with Him. When God pronounced judgment upon them and upon the serpent that beguiled them, He also pronounced a judgment upon the earth, that sphere of real estate which He had made as a place of residence for man.

It was to this same sphere of real estate that the Almighty sent His Son to redeem the man who had broken fellowship with Him. Through that Son, perfect Man and perfect God, the triune Godhead set out to redeem and reclaim what the devil had wrecked in the Garden of Eden.

In the course of time, God made choice of all the land mass of the earth and designated a small section on the eastern shore of the Mediterranean Sea as "my land." No less than nine places in the Scripture God made special reference to that small section of real estate as "my land." (See Lev. 25:23, 24; Is. 14:24-27; Jer. 2:4-6; 16:11-21; Ezek. 36:1-5; 38:14-23; Joel 1:5-10; 3:1-3; and Zech. 2:8-12.)

Now, maybe my Gentile friend is not interested in a piece of real estate, but it would appear from these nine Scriptures that God is. Furthermore, it is not the whole earth to which God referred in these instances. There are abundant other Scriptures which indicate that God is interested in the entire earth, in fact, the entire universe, not only the earth, but the earth and the heavens. But in these Scriptures cited above and in their contexts God indicated that He is interested in a *particular* piece of real estate.

The Scripture as God unfolded His revelation to man contains abundant references as to where that land is and what His particular relationship is with it and what people have been chosen to occupy that land.

Abraham's Rights

In the very beginning of the Hebrew people in Genesis 12:1-3, God made choice of one man who was living in the center of human civilization, Ur of the Chaldees. God called him from Ur to a land that He would show him. When Abram arrived in the land to which God was taking him, the Almighty made an unqualified promise to him: He guaranteed that land to Abram and to his seed. Later in Abram's life after Lot had separated himself from him, the Lord appeared again and reconfirmed His promise. In fact, He said unqualifiedly, "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15).

We must give attention to these promises, else the Word of God makes little sense. The important point is that God set out to accomplish His purpose. Abram and his seed, along with the land, form an infinitely important part of that purpose. However, Abram faced a serious problem. God had promised a land to him and his seed forever but he had no children. How could this promise be realized? When the conflict of promise and fulfillment arose in Abram's mind God again promised him the land and named ten Canaanite nations that would be dispossessed so that the promise could be carried out. Genesis 15:18-21. God was interested in the real estate of these ten Canaanite nations and promised it to Abram.

Because of the implications of fulfillment since there were no children born to Sarah, she offered Abram her Egyptian maid to wife. From this union was born a son, Ishmael, and the basis of crisis was laid. However, the purpose of God was not set aside. God reappeared to Abram and changed his name to Abraham, meaning he was to be the father of many nations. Genesis 17:5. Then God made a distinctly important covenant with Abraham setting forth the temporal extent and the earthly people of that covenant. Genesis 17:6-8. It is an everlasting covenant with Abraham and his seed.

Even though Ishmael was Abraham's son, yet God said Sarah would have a son, though she was past age, at which both Sarah and Abraham laughed. "And Abraham said unto God. O that Ishmael might live before thee" (Gen. 17:18)! In reply to Abraham's prayer God settled it forever that it is not Ishmael but Isaac whom God has chosen to inherit the promises. Genesis 17:20, 21. Sarah's effort to help God by using Hagar did not change God's purpose. God said Sarah would give birth to a son, Isaac, and added, "I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). Thus God not only made choice of a land but also of a people who were to inherit that land.

Isaac was born in due time. He grew up and was married. From that union twin sons were born. It was the practice that the oldest son stood in line for the inheritance. However, God informed Rebekah, Isaac's wife, before their birth that the practice will not be followed in the case of her sons. Instead "the elder shall serve the younger" (Gen. 25:23). She understood that the younger will come into the right of inheritance. God did not tell Rebekah how this would come to pass but assured her that it would be so.

When Jacob fled the wrath of his brother Esau and spent the night at Bethel, God appeared to him in a dream. There God renewed with Jacob the covenant promise of the land and seed as He had earlier given to Abraham and Isaac. Genesis 28:13-15. There was again a choice made by the Almighty which carried forward His purposes.

From this point on in Bible references to the land of Palestine there is an association of that land with the *promise made to Abraham*. We cannot overlook this fact if we are to get any clear understanding of the relationship of God to Israel and Palestine.

Israel's Rights

In preparation for the Exodus when God called Moses on the back side of the desert He remembered His promise. Exodus 3:1-14. In this encounter God came to Moses as "the God of Abraham, the God of Isaac, and the God of Jacob." He further stated that He had come down expressly to bring the children of Israel out of the land of Egypt into a good land. "Unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites" (Ex. 3:8). These are seven of the same Canaanite nations of which God had spoken to Abraham 400 years earlier. This act of God establishes the fact of His purpose and that He can and does carry it out. The promise of God is valid and abiding.

All through the wanderings of the children of Israel en route to the land of Canaan, there was always that hope that one day they would possess the land promised to them. In spite of the fact that they did not enter at Kadesh-barnea that hope was never lost. Moses kept it alive. When they finally came to the plains of Moab and it was time for Moses to lay down his leadership, he encouraged them to go in and possess the land that God had sworn unto Abraham to give them. When he encouraged Israel to go into the land, Moses with a true eye of a seer saw beyond the immediate possession of the land and warned them that they would be cast out whenever they broke covenant with God. Even so, God would not forget the promise He had made because it was bound inseparably to the oath He had made with Abraham, Isaac, and Jacob. Deuteronomy 30:1-5, 15-20.

Joshua replaced Moses as the leader and distributor of the land. After God's people came into the land of Canaan their record is a story of ebb and flow. Sometimes they faithfully followed the Lord's will and He blessed them. At other times they chose to ape the Canaanite tribes around them who had not been altogether dispossessed, and God chastened them. With the establishment of the monarchy and the choice of David to sit upon the throne of Israel there was further steadfast confidence that God was fulfilling His purposes. David looked forward to the coming of his greater Son who will one day sit upon his throne as promised. 2 Samuel 7; Psalm 89. There can hardly be a throne or a kingdom, however, without a land or without a people.

The prophets continually sought to bring Israel back to the covenant relationship which the patriarchs demonstrated and which God so surely had confirmed under the leadership of Moses at Mt. Sinai. They were to be a kingdom of priests and a holy nation under God. God had predetermined in the eternities of the past that "my land" should be their possession forever. In their messages the prophets warned Israel again and again that their path of idolatry would eventually bring the judgment of God upon them. They would be taken captive and cast out of the land and left to wander upon the face of the earth where they would find no rest for the soles of their feet and no comfort of body or soul in any country. Two such captivities took place. One was the Northern Kingdom in the year 723 BC. That kingdom was not restored in biblical times. There was a second in the year 586 BC when Jerusalem and Judah fell. Of that captivity a number returned after 70 years. In the days of Nehemiah, Ezra, and Zerubbabel they rebuilt the city wall and the temple. They were, however, never really an independent nation.

From the year 586 BC until May 15, 1948, the Jews were under the domination of Gentiles with a short break of 100 years or so during the Maccabean rule. Every one of Israel's prophets, except Nahum and Jonah, spoke of the fact that God will not forget His covenant with Abraham. Even though they were to be scattered to the four corners of the earth, God will bring them back again to their land. The Almighty had sworn by His own integrity that the promise He had made to Abraham He will eventually carry out. No less than forty-three such pronouncements were made. The

purpose of God must be seen in the focus of His land and His people. (Note in particular Is. 11:10-16; 14:1-3; 34:1-8; 41:8-14; 43:1-6; 54:1-17; Jer. 12:7-17; 16:10-21; 31:27-37; 32:37-44; 33:1-7; 50:17-20; Ezek. 6:1-10; 34:11-31; 36:1-15; 37:1-14; 37:15-28; 38:1-13; 39:1-15; Dan. 11:13-27; 11:31-45; 12:1-9; Hos. 1:10, 11; 3; 4; 5; 13:9 — 14:9; Joel 2:15-27; 3:1-8; Amos 9:8-15; Mic. 2:12, 13; 4:1-8; 4:11-13; 7:7-20; Zeph. 3:9-20; Zech. 6:9-15; 8:1-9; 8:9-15; 10:9-12; 12:1-14; 14:1-21; Mal. 3:1-6; and 4:1-6.

Messiah's Rights

What shall we say to all these Old Testament promises that predict a return of Israel to the land? How do we interpret them in the light of the New Testament? Are the promises of God really valid? Does God start down one road and then change His mind? Does the New Testament set aside the Old Testament promises? Does the New Testament add to the Old Testament so that the promises can really be fulfilled?

We must pay close attention to the opening words of the New Testament. When Gabriel came to Mary in the city of Nazareth his words to her are most significant. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1:30-33). The announcement of the birth of Jesus contained in it a reference to the promise of God to the Israel of the Old Testament. There was a direct connection unmistakably to the promise God had made to David and earlier to Abraham. Here again the divine purpose was further unfolded.

The Messiah who was promised could not be the reigning Messiah until He had become the suffering Savior. It was to this piece of real estate, Palestine, that the second person of the Godhead came as perfect Man and perfect God. It was on that hill outside the old city wall that He offered Himself as an atoning sacrifice for the sins of the world. It was there by His shed blood that forgiveness became possible. It was there on Mt. Calvary that the purpose of God was carried forward. By the resurrection of Jesus from the dead, He now stands in perfect agreement with all that the prophets spoke. No wonder He reprimanded the apostles for not believing all that the prophets had spoken. God never turned a corner in carrying out His purpose. All that the prophets spoke must surely come to pass, else God is fickle and cannot carry out what He has promised.

Gentile Christians' Attitudes

God, Israel, and Palestine are three concepts that cannot be separated in the Holy Scriptures. Too much is at stake for God to relinquish His promises. He has sworn by Himself that He will accomplish His total purpose. Before we can fully understand the twentieth-century problem in the Middle East, we must understand what happened to Abraham

and what has happened to his seed. We must understand the undebatable promises God made to Israel through the prophets.

When the Gentile church understands the sweep of the divine program there will be no more antagonism expressed toward the Jews. There will be the kind of cooperation

and love that will put hundreds of Gentile Christians on their knees to join the Savior as He wept over Jerusalem. We pray that before it is too late the Lord may take away the misunderstanding which has settled upon so many Gentiles. Paul put it straight. "For the gifts and calling of God are without repentance" (Rom. 11:29) □

Over 3,000 Churches Go out of Business Each Year

By J. Richard Hawley

Is your church for sale? Will it be in a few years? Over 3,000 churches go out of business every year, with their buildings being sold or demolished. Whether or not it will happen to yours no one can tell for sure. Yet there are certain attitudes or characteristics in the life of a fellowship which can serve as a warning that the end is coming, sooner than you think.

Dr. Lyle Schaller, student of church life, consultant and professional church planner, has uncovered four characteristics which spell disaster. It is his reasoned opinion — based on hundreds of case studies — that where these facts exist the life of a congregation will be foreshortened considerably.

In his book, *The Local Church Looks to the Future*, Schaller states: "The most highly visible of these characteristics is *the lack of outreach and an almost total concentration of resources on member-oriented activities*. . . . Evangelism and outreach, mission and witness in the world are almost completely ignored, especially when measured in terms of the allocation of lay leadership." A look at the way the budget of most churches is divided, to say nothing of the way time is spent by members in church-related activities, is disturbing. How little is actually concentrated on "outside the walls" activity! What a small effort is made to effect change in the lives and situations of men!

Schaller further pinpoints this characteristic by saying: "While they must be used with discretion, it is possible to develop a set of yardsticks that may be helpful for forecasting the imminence of death. When the average attendance at worship is less than 40 percent of the total confirmed membership, when the rate of baptisms each year is less than two per hundred members, when the number of persons received by profession of faith annually is less than two per hundred members, when the median age of the membership is twenty years above the median age of the residents of the community, when the level of giving drops to the bottom 10 percent for the churches in the denomination in that region,

when over 85 percent of the budget is allocated to congregation care, and when over one half of the expenditures are for the care and maintenance of the property, death is probably near."

A second characteristic of a congregation that is losing its effectiveness is an *excessive emphasis on the past*. When the effort that goes into the celebration of a large number of anniversaries, homecomings and other events which glorify the past exceeds that which goes into evangelism and mission, the signs of decay and degeneration are beginning to show. And when the worship and preservation of the building take priority over the worship of God and the use of the building in witness, the end really comes into view. Schaller puts it: "When the care and maintenance of the building, rather than the effective use of the building as a tool for mission, become the governing concern of the trustees . . . it is a mark of yesterday's congregation."

The third sign needs little explanation. It is when *the neighborhood church becomes a church without a neighborhood constituency*. Some churches, like most downtown congregations, cannot be considered in this evaluation. But the vast majority of churches should have a strong neighborhood orientation to live. "The lack of a meaningful relationship to neighboring residents frequently is a characteristic of yesterday's congregation."

The fourth characteristic is surprising. It is *the negative attitude of the congregation toward the denomination, denominational officials, and denominational resources*. Few may view such an attitude as the bearer of death, for quite the opposite view is often heard. Yet the fact remains, when the denomination is viewed as an enemy rather than a potential ally, trouble is brewing. "Instead of viewing the denomination as a source of aid, advice, and help, the denomination is seen as an outside force extracting money from the local church and attempting to dictate policy, program, and goals." This sense of alienation makes it all but

impossible for the denomination to render assistance and help the church to adapt to change. Experience has further shown that unless help is sought after — and is a result of a careful study of its purposes and clear delineation of its plans, no help should be given. Unsolicited help is seldom used effectively.

Dr. Schaller states: "A congregation displaying only one or two of these four characteristics may or may not belong in the category of yesterday's congregation. A parish displaying all four, however, probably has a short expectancy as a church. It may continue to exist for years, or even decades, as an institution, but its future as a religious institution is limited."

What can you do if any or all of the characteristics apply to your particular church? First of all, carefully consider whether or not your church should have a future. A congregation — like an individual — was not meant to live forever. It has a normal life cycle, time of birth and growth, peak of strength and service, decline in vitality and resources. Has your church performed its original purposes and outlined its reason for being?

If this is not true, begin by following the example of Christ who "humbled himself, and became obedient unto death, even the death of the cross." Death must precede new life (except a grain of wheat die . . .). Congregations evidencing new life have gone through their Gethsemanes and Calvaries. Being dead to self, they have been raised to newness of life — for the sake of others. Then — and only then — has the Spirit been given freedom to live and move within the fellowship and cause its effectiveness to be restored.

This comes about in a number of ways, but present in all renewal or rebirth experiences is "the process of the rediscovery of purpose, the reawakening of a sense of mission, the redefinition of goals, and the renewing of the spirit of the members. This is the process of moving from a survival structure to a missionary structure." This happens far more often than most critics realize. "It happens in many situations in which denominational executives, church planners, and consultants have written off a parish as doomed to extinction. It happens often enough to demonstrate the power of the Holy Spirit."

The key question would then appear to be, "Will you let the Spirit work in your midst, even if it means purging the old to allow the new to come?" The alternative is certain and unwelcome, "A Church for Sale." □

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To Help Us Stay Young

On the occasion of the celebration of his 80th birthday, Herbert Hoover said this:

"The older I grow, the more I appreciate children. Now, at my 80th birthday, I salute them again. Children are the most wholesome part of the race, the sweetest, for they are freshest from the hand of God. Whimsical, ingenious,

mischievous, they fill the world with joy and good humor. We adults live a life of apprehension as to what they will think of us; a life of defense against their terrifying energy; a life of hard work to live up to their great expectations. We put them to bed with a sense of relief — and greet them in the morning with delight and anticipation. We envy them the freshness of adventure and the discovery of life. In all these ways, children add to the wonder of being alive. In all these ways, they help to keep us young."

Calling the Holy Spirit

By Rose Ann Martin

God, I'd like to talk directly with the Holy Spirit. Thank You. Spirit, I rang up to tell You I feel sorry for You. I know no one died — that's not why I called. I just feel awful sorry for You.

It all started last night when I went to a meeting. You know it's fall and that means the annual church business meetings. Well, I never realized until last night how important You are at business meetings. Whenever there was an argument (heated discussion), both sides claimed You inspired them. Those who wanted a pulpit with a high top said if the others would let the Spirit speak to them they would see how symbolic it was of reaching up to You. Those who wanted a low pulpit said the Spirit showed them how symbolic it was of how small man is in Your sight.

Now I want to know something, Spirit. Are You that political that You favor both sides? I guess there was no connection, Spirit, but it did seem strange that those who never want to spend money wanted the low altar. Spirit, do You change Your tune with big spenders? They are tuned in right, aren't they?

Then there was a matter of joint witness in the community. Some said we should have a Thanksgiving service with the large church down the street. It would show the Spirit is working, they said.

Mrs. Klein sprang to her feet. She said the church down the street did not believe in nonresistance and how could the Spirit work in such a setting. It would cloud over His message, especially if they would have a prayer for their servicemen.

I know that church knows how we feel and I thought a Thanksgiving service wouldn't hurt us. I didn't know You'd be on both sides.

You know it's pretty hard to vote at business meetings, Spirit. I don't know whether to vote with the no-to-progress, no-to-spending Spirit or the no-stop-to-progress, no-end-to-spending Spirit. I really called, Spirit, to see if You could help. But please don't divide Your Spirit a few more ways. I got the impression last night that not only is there a Trinity — Father and Son and Holy Ghost — but there is at least "binity" of Spirit. □

'MANY IN THIS CITY ARE MY PEOPLE'

Our world is becoming one vast city. Old patterns are being upset by technological advance, the rising expectations of the underprivileged, and the youth revolt. But in this ferment and flux spiritual realities are becoming visible: the presence of Christ, the power of the Gospel, and the fellowship of the church. Through His people Christ is at work throughout the world inviting every man into the circle of His fellowship.

Amidst the din and destruction of war in Saigon, Vietnam, a young congregation is growing and developing. Under the leadership of Pastor Tran Xuan Quang, these Christians serve their neighbors through adult classes, an elementary school, emergency relief, medical services, family assistance, and rebuilding projects. National Christians, Vietnam Christian Service workers, and ten Mennonite missionaries share together in the deed of service and the word of testimony.

In New York City, one of the world's centers of finance and commerce, the Seventh Avenue Mennonite Church is learning to serve its community in partnership with the local people. When individual members are committed to servanthood, the church building must reflect the same stance. In the auditorium fixed benches have given way to chairs to serve a variety of activities throughout the week. In a Headstart program, the congregation helps people of the community to improve the situation for their children. Government funds are available to the project; the community shares in seeing that the funds serve their needs. Members staff this program and a youth center — God's people helping their neighbors, available to hungry hearts with the Gospel message. Leading the team are Pastors Richard Pannell and Harold Davenport.

In the land of the Queen of Sheba, now impatient for progress and development, Addis Ababa, Nazareth, and Dire Dawa are the bases of activity for the Mescrete Kristos Church. Missionaries are learning to step aside so that national leaders are free to help their brotherhood develop its own patterns. "Facilitator," not "administrator," is the way they describe their leader. In his first annual report Shamsudain Abdo wrote, "Many members feel more responsible for the church work. Although there are many clashes of ideas we are not afraid of them, because very often unity comes from diversities. Evangelism is our central concern for the coming year." A three-year breach between central leadership and the Shoa congregation has been healed. "Through this painful experience," Ato Shamsudin wrote, "the Lord has taught both sides more about His love, mercy, and forgiveness." Two months later sixty additional persons were baptized into the congregation.

In Washington D.C., capital of the nation richest in resources, but threatened with decay from within, some youth volunteers are struggling to get to the root causes of the problems that beset their community. While their involvement has only begun, these youth workers are convinced that one must move beyond putting band-aids on festering sores; that he must get to root causes. This requires special training and expertise, and long-term involvement. Workers must be closely identified with the community; the leadership must have enough local autonomy to find the way. Nelson Good and the VSers are experimenting with an evangelistic approach to the inner city.

In restless, eager Honduras, Tegucigalpa, LaCeiba, and San Pedro Sula have become the focal points for a church which began twenty years ago in rural areas. Missionaries, VSers, and national Christians are pooling their efforts through a Committee of Christian Service (COSEC), experimenting with a coordinated program of agriculture and community development, literacy, medicine, and evangelism. Administrator LaMar Stauffer is responsible to COSEC Chairman Miguel Lopez. Ernestina Chavez works with Mary Leaman at Gualaco clinic, and Albania Molina with Alta Mae Metzler in home economics. Hondurans served with missionaries in war relief projects, and with overseas MDS personnel in rebuilding a school following hurricane Francelia. Chairman Norman Hockman reported that the Honduran Mennonite Church has begun its third year in intensive evangelism. Membership last year increased 20 per cent, and offerings 50 per cent.

Eastern Board is a district board. The church has asked us to spearhead a part of her overseas witness — an experience that has brought blessings to our people that could have come in no other way.

We appreciate the way the total church is strengthening our hand. Of our 200 missionaries, 40% are from outside the conference. Of our \$1½ million budget, 10% comes from the wider brotherhood.

In turn, we also want, under God's leading, to carry our share in the program of the total brotherhood. Steps are being taken to strengthen our home ministries on the eastern seaboard, working together with others whom God is using.

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EASTERN MENNONITE BOARD
OF MISSIONS AND CHARITIES

Salunga, Pa. 17538

Items and Comments

Who Shall Live is a report prepared for the American Friends Service Committee which deals with man's control over birth and death. It recognizes the relationship of a number of seemingly separate problems — abortion, contraception, increased life expectancy, genetic counseling, surgical transplants — and treats them as several aspects of a single question. It deals with the question: How can we maintain the size of the population so that every individual does not merely survive but can develop fully and participate in society in a satisfying and productive way? This careful study by outstanding authorities is available in paperback for \$1.75 and cloth, \$3.95.

The major program division staff of the Christian Church (Disciples of Christ) was urged to explore "possible services and resources needed" for a ministry to an estimated 60,000 Americans in Canada who have evaded military service.

The United Christian Missionary Society said, in making the request, that the church was not sanctioning desertion or draft dodging in expressing concern for them and their families. "Rather it is seeking to minister to human needs," it said.

"Just as the church provides chaplains to men in the armed forces without seeking to justify the war process itself," said the Disciples leaders, "and just as the church seeks to provide pastors to men in prison without asking first what crime they have committed, just so the church is called upon to provide pastoral care to these young men and their families."

Who Is a Jew? In a historic pronouncement last month, the Israeli Supreme Court drew a legal distinction between "peoplehood" (nationality) and religion of the Jewish people. The judges ruled in a 5-4 decision that the government must register the children of a Jewish father and Gentile mother.

The nature of Jewry has long been in dispute. The current case involves an Israeli naval officer whose wife refused conversion to Judaism but fully joined her husband's concept of "belonging to the Jewish people." The government would not register their children, claiming that the Jewish religion and peoplehood are indivisible as defined by the Halachah, Jewish religious law, which recognizes as Jews only children of a Jewish mother or a convert to Judaism.

To "sell" religion, the "Good News" must have a little bad news mixed in with it,

Marshall McLuhan told religious broadcasters.

Addressing the 27th annual convention of the National Religious Broadcasters, the well-known author and philosopher on the communications media said that good news is not news, it's advertising and as such is terrifying.

"Good news," he continued, "threatens you with change. It says, 'Man, if you buy this, you are going to have to be different.' And, salesmen, remember you are selling something most people are terrified of — good news."

Therefore, he said, mix a little bad news — traditional hellfire — into the good.

Mrs. Madalyn Murray O'Hair, the self-styled atheist credited with bringing about the Supreme Court ban on public school prayer, founded her own "church" in an effort to break down the tax-exempt status of the churches.

Declaring herself a "bishop" and her husband, Richard, a "prophet," she said her Poor Richard's Universal Life Church was her latest attempt to do something about the relationship of religion to the tax structure of the country.

"I've researched this for a year," Mrs. O'Hair said. "It's absolutely airtight." She said she had drawn from all churches in formulating her church's charter. According to Mrs. O'Hair she and her husband have taken vows of poverty and turned over all their property to the church.

"As long as all churches and all religions are tax-exempt, this church will be tax-exempt," Mrs. O'Hair asserted.

She said "converts" can sell or give their property to the church and then operate on a tax-exempt basis, with the church purchasing and leasing back property to owners. Among the operations possible, she listed motels, stores, mines, newspapers, farms, industries, utilities, racetracks, distilleries, and restaurants.

"This is firmly established in law," Mrs. O'Hair stated, "including Supreme Court decisions and Internal Revenue rulings."

The United Methodist Church and the Christian Church (Disciples of Christ) have reported fairly heavy membership losses in 1969.

According to an announcement issued in Evanston, Ill., the "official" membership of the United Methodist Church is 10,789,624, a decrease of 201,096 from the December 1968 report.

In Indianapolis, Dr. Howard E. Dentler, *Year Book* editor and assistant to the general minister of the Christian Church,

said that the membership now stands at 1,444,465 — a drop of 148,000 in a year.

Just as the adoption of Christianity determined the date of the fall of the Roman Empire but did not save it from the inevitable end, so Marxist doctrine has delayed the breakup of the Russian empire — the third Rome — but has been powerless to avert it.

This is the view of a young journalist from the "Samizdat" group of underground writers in Moscow who publish unafraid of the Soviet bureaucracy.

Andrei Amalrik, 31, was quoted by C. L. Sulzberger in London as saying that "I have no doubt that this great eastern Slav empire, created by Germans, Byzantines, and Mongols, has entered the last decades of its existence."

The young writer sees war with China growing, Germany and Eastern Europe "desovietized." Amid this fury, Amalrik sees Moscow's "bureaucratic regime unable by its habitual half-measures simultaneously to wage a war, solve the economic difficulties, and suppress or satisfy public discontent."

This, he said, will cause the Soviets to "lose control over the country and even contact with reality . . . power will pass into the hands of extremist groups and elements and the country will begin to disintegrate in an atmosphere of anarchy, violence, and intense national hatred."

Two American church editors have denounced both Christian and Jewish leaders in the Mideast for using Scripture to justify political and military actions by Arab and Israeli forces.

In a joint editorial, slated to appear in two major religious journals — Catholic and Protestant — the editors urged leaders on both sides to "help defuse" the present crisis by rejecting the use of the Bible for propaganda purposes.

The editorial was written by Dr. J. Martin Bailey, editor of the *United Church Herald*, national magazine of the 2,000,000-member United Church of Christ, and Charles Angell, S.A., editor of *The Lamp*, a Catholic publication devoted to Christian ecumenism which is published by the Atone-ment Friars at Graymoor, N.Y.

Writing after an extensive fact-finding tour that took them to Egypt, Lebanon, Jordan, and Israel, they deplored "glaring anti-Jewish statements from otherwise respected Christian leaders," and, at the same time, chided Israeli spokesmen for quoting the Bible as justification for Israel's existence as a modern state.

CHURCH NEWS

Study Commission Announces Change in Schedule

A special session of General Conference and the three Boards (Mission Board, Board of Education, and Publication Board) scheduled for August 1970 has been postponed until October 20-22, 1970.

This change grew out of discussions between the Study Commission on Church Organization and the Executive Committees of General Conference and the three Boards. It recognizes that more time will be needed in the process of implementing the new Mennonite Church structure. The report submitted by the Study Commission on Church Organization (SCCO) to General Conference at Turner, Ore., last year was given general approval. However, much work remains to be done in spelling out the administrative details and implementation procedures for this proposal for restructuring of the church's Boards and agencies.

Furthermore, it is also being recognized that concerns are being raised about certain aspects of the new model. In order to give adequate time to enable listening to these concerns, the schedule has been delayed.

The October meeting will be intended to confirm the model or approve a revision of the model. Following that, work will pro-

ceed on preparation of the bylaws and organizational details for the new plan.

In August 1971 a constitutional assembly will be called to give formal approval to the bylaws for the new organization. This assembly will be comprised of delegates from the district conferences, recognizing that the locus of authority in the Mennonite Church rests in the district conferences and that the district conferences are involved in determining membership of the three Boards.

Paul N. Kraybill, SCCO Executive Secretary, has been assigned responsibility to move ahead in studying the model and listening to the concerns of the church. He will arrange for meetings with churchwide agencies, district conference representatives, and congregational councils in order to secure broad involvement in this next stage of the SCCO's work. It is hoped that of this will come a model that will satisfactorily reflect the brotherhood's mission and goals.

Anyone wishing to communicate to the SCCO any concerns or suggestions regarding the process of restructure is invited to contact Paul N. Kraybill, Executive Secretary, SCCO, Box 128, Salunga, Pa. 17538 (telephone 717 898-2251).

Bible Study Grows in Ghana

"Our correspondence courses seem to be advertised by word of mouth. We get applications faster than we graduate students, and young men make up the largest percentage of enrollments." Laurence Horst sent that comment to Mennonite Broadcasts from Accra, Ghana, where he is Home Bible Studies pastor. He and his wife, Marian, left the United States in mid-1969 to work with the growing Ghana Mennonite Church.

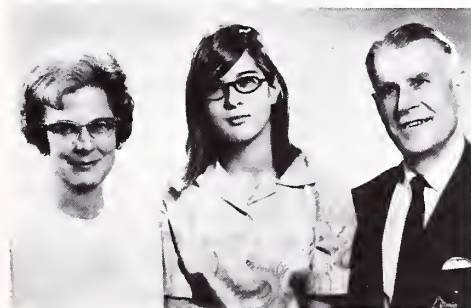
Home Bible Studies in Ghana are handled by two separate departments: the local Mennonite Church and *The Way to Life* radio program office. Anna Kurtz is in charge of radio-related correspondence.

Home Bible Studies have received much criticism in Africa, claiming that the courses are written in an American context and not African. However, Horst believes that the lessons are applicable and says that people are "begging to be enrolled."

To support his belief he quotes a letter from a young man: "This course has changed my life entirely and some of my friends wonder about my new way of life. It has

taught me to pray, to forgive, to give, to read the Bible, and many other things to prepare me for the coming of Christ."

Another project becoming increasingly important in the Home Bible Studies work is the Mennonite Bookstore in Accra. A book list is sent to each student, along with an extra one to give to a friend. Horst feels that this helps to advertise the store, as well as the presence of the church there.



Laurence, Marian, and Ramona Horst, serving with Mennonite Board of Missions in Accra, Ghana.

About 1,500 items are sent out from the bookstore each month.

Much of Horst's time is spent in sending letters in response to questions from students. He spends about 30 minutes on each letter and feels that "the chance to write personally is a great opportunity to give guidance to a young man who will be helping to determine the future of this young nation."

The Horsts have begun holding church services in their home. Several young men are attending who, they believe, "could be an important factor in the opening of an enlarged church ministry here in this capital city."

The influence of Mennonite radio programs is very small in Ghana. Although Mennonite Broadcasts' *Way to Life* program is transmitted over ELWA in Liberia it does not reach Ghana very well. But Horst believes that *Way to Life* "can be a valuable member of the Ghana Mennonite Church team for evangelism and Bible teaching" and he is eager for the day when the church is large enough to support the broadcast locally.

Personnel Needed for Expanded Nigeria Program

Although Nigeria's civil war is ended, the need for emergency relief and longer-term rehabilitation is not. The big relief agencies of the world are rushing in to feed the Ibos, offering almost more than can be distributed. The U.S. government offer of 40,000 tons per month is described by some authorities in Nigeria as excessive. Many of the European medical teams are of two to three months duration.

In light of these developments, the Mennonite Central Committee believes its specialty in Nigeria, as in other areas of the world, will be in the longer-term aspects of rehabilitation.

Toward that end, MCC plans to increase its medical and rehabilitation teams, and to continue working with both the American Friends Service Committee (AFSC) and the Christian Council of Nigeria, as it did during the war.

Personnel are needed immediately to fill these projected plans. Within the next 60 days MCC needs 4 doctors, 3 nurses, 2 agriculturists, 5 agricultural Paxmen, a construction supervisor, a social worker, a mechanic, and an administrator. MCC will draw from those who have applied, but additional volunteers are still needed. Interested persons should write MCC, Akron, Pa. 17501.

Vern Preheim, director for Africa and the Middle East, was in Nigeria the last of the month and the first of March. With officials in the Christian Council of Nigeria, Preheim firmed up plans as to how best MCC can assist in the council's plans for long-term rehabilitation.

Valentine's Day Project Sends Health Kits



Students at the Locust Grove Mennonite School, Smoketown, Pa., view the bulletin board display prepared for their special Valentine project health kits for Haiti.

Each year the Locust Grove Mennonite School, Smoketown, Pa., sponsors a special Valentine project to help the needy in some part of the world. This year the project was health kits for Haiti.

At a special all-school assembly on Feb. 12, the colorful health kits were arranged on the stage of the school. The 153 students from kindergarten to grade eight had brought in 361 kits. Each kit contained a comb, toothbrush, toothpaste, and a washcloth. One family which has three children in the school gave 20 kits.

Miss Maribel Kraybill, principal of the school, introduced two guests who showed the students slides of Haiti. Mrs. Sam Martin showed slides of the work at Hospital Albert Schweitzer, where she and her hus-

band had served for three years. She had also prepared a special bulletin board display for the project. Abner Stoltzfus showed pictures of the work his son and daughter-in-law, Dr. and Mrs. Richard Stoltzfus, are doing at Grande Riviere du Nord.

Arthur Driedger, MCC director for Latin America, accepted the health kits from the school and told the students of the great need Haiti has for such items.

Locust Grove has sponsored a different Valentine project each year since 1958. Through the years they have donated books, sewing supplies, mittens, stuffed toys, dimes for medicine, quarters for chicks, towels, and soap. Last year the students gave 870 bars of soap for a Mennonite hospital in Shirati, Tanzania.

SST-er Helps Even After Return Home

One of the unexpected results of Goshen College's Study-Service Trimester abroad is continuing help after the student returns home.

Linda Graber, 19, a sophomore from Clinton Brick Church, near Goshen, Ind., is a student who took her concern for the morally abandoned Costa Rican girls she learned to know back to her home congregation.

Miss Graber's service assignment was to live and help care for 40 morally abandoned girls in a shack in Puntarenas, on the west coast of Costa Rica.

J. Daniel Hess, faculty leader of the Costa Rica SST unit, says, "At first in her service

Linda was lonely and quite homesick, but by the end she had done a very nice job."

Through her, Linda's family, a member of the congregation, and the intermediate department of her Sunday school are sending offerings for a year to help homeless Costa Rican children.

The first check of \$50 went to support Hogar Cristiano ("Christian Place," the name of the children's home), where Miss Graber worked.

Future gifts will go to a new program of the Bible Home, considered one of the best children's programs in Costa Rica. Around the edges of San Jose are many extremely poor and uncared for children who

come from what are known as *barrios*. The Home will soon launch day care centers for these youngsters and provide not only meals but classes and recreation for them.

Hess says, "It means much more than you think to have congregations and parents in the United States supporting the program and work in Costa Rica in this way."

"The anticipated program in the *barrios* is worthy. Some of the leading doctors are urging the local Mennonite VS unit (under the Conservative Mennonite Board of Missions) to focus on the poor suburbs rather than on the rural areas. As soon as the day care centers are completed, I will be sending SST students to them to help staff them."

Miss Graber, a 1968 graduate of Bethany Christian High School and the daughter of Mr. and Mrs. Joseph Graber, of R. 1, White Pigeon, Mich., is preparing to be a special education teacher for handicapped children.

New Faculty -- Augsburger and Penner

A. Don Augsburger, former pastor of students and associate professor of Christian education at Eastern Mennonite College, will return as Director of Student Affairs at EMC.

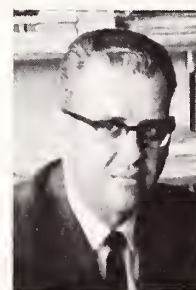
Augsburger will assume the position vacated by Paul T. Guengerich who will serve in Japan one year at the Hokkaido International School in Sapporo.

Since 1964 Augsburger has been in Goshen, Ind., where he held several positions as a churchman and educator. He was Assistant to the Dean of Goshen College Biblical Seminary for two years. In 1965 he became pastor and bishop of the North Goshen Mennonite Church. For the past two years he has been the superintendent of the Bethany Christian High School in Goshen.

President Myron S. Augsburger announced the appointment of Archie Penner as associate professor of theology.

Currently teaching at Malone College, Canton, Ohio, Penner has also taught New Testament, Greek, and church history at Steinbach (Man.) Bible Institute, and at Mennonite Biblical Seminary, Elkhart, Ind.

Reared near Winnipeg, Man., Penner at-



A. Don Augsburger



Archie Penner

tended Bible Institute before graduating from Goshen (Ind.) College. He received his MA from Wheaton (Ill.) College Graduate School. He took further graduate work at Goshen College Biblical Seminary, Winona Lake (Ind.) School of Theology, and Northern Baptist Theological Seminary, Chicago. He received his PhD from the University of Iowa, Iowa City.

Peace Section to Sponsor Second Study Tour

As a follow-up to the highly successful 1969 Study Tour, the MCC Peace Section will again take a tour throughout the major Middle East countries. This year's tour is scheduled for the three weeks of July 24 to August 14 and will be directed by a person who participated in last year's tour.

The purpose of these tours is to acquaint North Americans with the tensions and human problems of the Middle East today. There will be visits to the major historical sites of Egypt, Jordan, Lebanon, and Israel. Briefer stopovers will be made in Rome and Athens. MCC work in Crete, Jordan, and Israel will be visited. Like last year, the emphasis will be on how Christians can contribute to the reconciliation of Arab-Israeli differences. There will be briefings, lectures, and discussions in each of the countries visited.

The estimated cost of the tour is \$980. There are nine \$200 scholarships available, five of which are reserved for college students. Interested persons should write to the MCC Peace Section for further information.

Brotherhood Meeting

The Church Welfare Committee of Mennonite General Conference sponsored a Consultation on Brotherhood Concerns February 2-4 at Willow Valley Motor Inn, Willow Street, Pennsylvania. About 40 persons were invited. Thirty attended. Seven presentations were made in addition to a major devotional message. These presentations served as discussion stimulants for the respective sessions.

The meeting was not for the purpose of decision-making. It was rather to give occasion to identify issues which strain brotherhood, and provided an opportunity to seriously listen to one another. The setting provided an occasion to better understand one another and one in which an experience of brotherhood was realized.

Plans are being made for similar consultations to be held in other areas of the church. These consultations have been made possible through a grant of Fraternal Funds from the Mennonite Mutual Aid Organization.

Hershey Reelected President of DIA

Lester T. Hershey, director of Spanish programming for Mennonite Broadcasts, was elected to a third term as president of DIA at a December meeting in Bogota, Colombia. DIA (Difusiones InterAmericas) is an interdenominational organization dedicated to the promotion of Christian broadcasting in Latin America. Hershey was reelected in a general assembly of DIA which met during open periods of the First Latin-American Congress on Evangelism held in Bogota in early December.

DIA, with headquarters in San Jose, Costa Rica, is involved in many mass communication projects. These include tape recordings of Spanish songs and programs, conferences on gospel communication, workshop training in the use of radio and TV, and many others. They now distribute about 1,600 programs per month.

Mennonite Broadcasts' recordings of Spanish hymns have been used in the production of LP record albums. These records are used in broadcasts, churches, open-air meetings, clinics, schools, and homes to take the gospel to people who may not listen to other kinds of approaches.

In the words of Kenneth Weaver, executive director of Mennonite Broadcasts: "DIA is an excellent program of outreach in Latin America and we are happy to be able to work with them in this ministry."

Who Are the GCs?

Secretary of the General Conference Mennonites Heinz Janzen likened his church today to "a man whose backbone begins at El Reno, Okla., runs north until it rams the Canadian border with the right arm of the conference upraised over western Canada, dangling Pacific Coast churches like grapes, the left arm running east to the Pennsylvania churches and the head of the conference, Henry Poettcker, at the head of the backbone in Winnipeg." He was speaking, of course, of the General Conference geography.

What are the "G.C. Mennonites" really like? Colorful and varied, writes Janzen in the March issue of *Christian Living* magazine. He goes on to describe a church of immigrants who awoke the Mennonite Church in the latter nineteenth century by introducing Sunday schools, traveling evangelists, church colleges, and a new sense of mission. In World War II they were accused of selling out the traditional Mennonite position of nonresistance, yet today the majority of G.C. boys once more take the peace stand.

Illustrated with several unusual historical photos, Janzen's "The Patchwork Quilt of the Mennonites" is the fourth in a series of eight studies of Mennonite groups in Amer-

ica to run in *Christian Living*, sponsored with a grant from the Schowalter Foundation, and aimed at providing in-depth information about the various Mennonite groups and appreciation for the character and contribution of each. Still to be featured in 1970 are the Mennonite Brethren, Evangelical Mennonite Groups, "Old" Mennonites, and the Amish groups.

Foundation Grows

The Mennonite Foundation enjoyed substantial growth in its churchwide ministry during 1969. Foundation personnel are observing increasing evidence that Mennonites want to be good stewards of their accumulated possessions.

Gift assets held by the Foundation increased 53 percent to a total of \$1,259,000 at the end of 1969. During the past four years these assets have grown more than eight times. Most of the gift assets represent cash and property received and managed by the Foundation for eventual distribution to designated Mennonite institutions and other charitable organizations.

The Foundation staff was enlarged during 1969. Harry E. Martens is now serving as a full-time Estate Planning Consultant. Also initiated during the year was the appointment of Area Representatives in the more populated Mennonite communities.

The Board of Directors became more inter-Mennonite during 1969. The Finance Committee of the Board, which directly oversees the work of the Foundation, now includes Board members from the General Conference Mennonite Church and Mennonite Brethren Church, as well as from the Mennonite Church (OM).

The Foundation reports that it has only begun to challenge Mennonites to dedicate more of their growing estates to the cause of Christ. Gift assets are expected to exceed \$2 million by the end of 1970. The Foundation is intensifying its efforts to be more helpful to a greater number of persons throughout the brotherhood.

Travel for World Conference Being Planned

Menno Travel Service is already planning tour and travel arrangements for the Ninth Mennonite World Conference to be held in Brazil in 1972. A unique cooperative relationship with Menno Tours, Asuncion, Paraguay, is making possible direct South American contacts for both tours and transportation plans from North America.

Tours are being developed to include primary tourist attractions such as Iguazu Falls, Macchu Pichu, the Amazon River, Rio de Janeiro, Lake Titicaca, and Buenos Aires. Certain itineraries will include a visit to Mennonite colonies in South America. Depending on public interest, additional

tours are contemplated to areas of specialized interest.

Curitiba, Brazil, a Mennonite community in South Brazil, will host the coming sessions of Mennonite World Conference. Theme for the 1972 convocation of Mennonites from around the world will be "Jesus Christ Reconciles." World Conference dates are now set at July 18-23, 1972.

Menno Travel Service and Menno Tours are working closely with the World Conference Presidium in the development and coordination of all travel plans.

Lifeline Book Sales Soar

Any doubts about the health of the Bookrack Evangelism project could not have survived the past year. The year 1969 was one of unprecedented growth in the number of good books being sold to customers in supermarkets, variety stores, bus depots, and airline terminals.

In a January report from Mennonite Broadcasts, coordinating agency of BRE, Kenneth Weaver states that the 1968 total of 66,950 books increased to 106,058 in 1969. At that rate Lifeline Books are selling at an average of more than 12 books per hour each day of the year. And the project continues to expand as other district conferences catch the vision of offering shelter from the pornographic deluge.

The Pacific Coast Conference is the most recent addition to the group. Eugene Graber, who initiated the idea in 1962, moved from Minnesota to Oregon last year and immediately put his vision into action. He was also responsible for much of what was done in the Iowa-Nebraska and North Central districts.

Another publisher, Logos International, has recently made its books available to BRE at a discount. Logos is number ten on the list of publishers from which Lifeline Books are purchased.

In 1969, sixteen district conferences, including Amish Mennonite, Conservative, and General Conference Mennonite, were involved in Bookrack Evangelism. Total sales for the 106,058 books sold amounted to \$36,670.

Nursing Instructors Join Faculty

Two instructors joined the nursing faculty at Hesston College at the beginning of the spring term. They were Marcella Finney of Wichita, Kan., and Mrs. Bonnie Sowers, Hesston.

Miss Finney, a native of Arkansas City, Kan., received her BS in Nursing degree from Incarnate Word College, San Antonio, Tex. In 1968 she earned the MS degree from Marquette University, Milwaukee, Wis., with a major in medical-surgical nursing and a minor in education.

She has 1 1/2 years of teaching experience and considerable experience in nursing service administration.

This past semester she was a member of the faculty at Sacred Heart College, Wichita.

Mrs. Sowers attended Hesston College during the 1965-66 school term. In 1969 she was graduated from Goshen College, Goshen, Ind., where she received the BS in Nursing degree. Last summer she worked as a staff nurse at Elkhart General Hospital, Elkhart, Ind.

In 1968 she was married to Floyd Sowers of Goshen, Ind. The Sowers moved to Hesston in August 1969 when he enrolled at Hesston College for the 1969-70 school year. During the fall term, Mrs. Sowers has been employed at Halstead Hospital, Halstead, Kan.

Mrs. Sowers is the daughter of Mr. and Mrs. Milo Kauffman, formerly of Hesston. Bro. Kauffman, president emeritus of Hesston College, is serving as interim pastor at Willow Springs Mennonite Church, Tiskilwa, Ill.

Chaplain Appreciates Correspondence Courses

In a letter dated Dec. 31, 1969, Clyde R. Garriott, Protestant chaplain of the Missouri State Penitentiary in Jefferson City, wrote to Wilbur Hostetler: "We received your last shipment of Home Bible Studies courses, and we want to express our appreciation for your generous giving. Many favorable comments have been made about the courses, and we recently issued about 30 certificates of completion.

"We are using the courses in the reception center," Garriott added, "and have found these introductory and shorter Bible courses to be much more effective. We pray that God will continue to richly use these courses."

Hostetler, director of Home Bible Studies at Mennonite Board of Missions, said that the Missouri Penitentiary's use of HBS materials is unique in that the Elkhart office merely supplies lessons and certificates as requested, then Chaplain Garriott administers the courses to enrollee prisoners and grades them himself. The usual procedure is for Hostetler and his wife, Velma, to administer and grade courses received on an individual basis from the more than 290 current enrollees from all walks of life.

Two new Home Bible Studies courses of 12 lessons each will soon be added to the six currently in use. "The Mature Person" by Ray Keim and "The Christian Home" by Donald G. Miller are expected to be released sometime this year. Two popular courses — "The Bible, the Word of God" and "The Church, the People of God" — have been rewritten and are now being edited.

The Home Bible Studies Division, with

offices at Box 370, Elkhart, Ind., 46514 and Box 472, Harrisonburg, Va., 22801 offers correspondence courses free of charge as a public service to individuals and groups requesting them.

VS Unit Opens Playground

The Englewood (Chicago) VS unit has received a helping hand from several public-minded persons employed at the Northern Trust Bank in Chicago. A project called "Operation Playlot" was undertaken in Aug. 1969 in which the Northern Trust Jaycees helped to resurface and repair a playground at 6751 South Green Street across from the Englewood unit.

Englewood VS-ers and Jaycee volunteers worked together to repair benches, install new swings and a slide, haul gravel, and generally reorganize the playground area. After two months of work, the playlot was opened in October to community children.

Finances for the Jaycee project came from the sale of "gourmet booklets" which offer more than \$50 worth of dining and entertainment at a sizable discount at Chicago's finest restaurants and recreational facilities.

"We sure appreciated the Jaycees' time and money given to this project," Maynard Brubacher, project director for the Chicago units, said recently. "Northern Trust Bank Jaycees and Green Street area residents are scheduled to participate in dedication ceremonies tentatively scheduled for April 1970."

VS-ers Receive Urban Orientation

Three persons from urban Voluntary Service units administered by Mennonite Board of Missions attended a three-week urban study program in Wichita, Kan. The study, which ran Jan. 5 through Jan. 30 was sponsored by Hesston College for eight members of its student body involved in a unique interterm experience.

The Wichita Urban Experience proposes to isolate problems such as welfare, racial equality, poverty, court and police procedures, and community action and family counseling programs. It is to be a learning experience in the development of skills and techniques for community involvement.

In addition to regular field trips and orientation sessions, the students and VS participants each had an on-the-job training experience with community agencies. The student is expected to involve himself to the best of his ability in all aspects of urban community.

According to a statement released by Hesston College, formal study is being required in the areas of Negro history, church involvement, minority relationships, and various courses of action that are available options in confronting today's social and

spiritual ills. Four credit hours were given for VS and student participants.

VS-ers who took part in the urban study program were: Linda Alger of the Wichita VS unit; Bertha Kauffman, is assigned to the Philadelphia unit following the Wichita experience; and Don Kraybill, program director for the 18th Street, Chicago, unit.

"It is significant that we have three VS-ers from our program cooperatively involved in this program with students from Hesston College," said Ken Seitz of the Relief and Service Office in Elkhart. "This is a first step toward providing more in-depth orientation for persons preparing to move into difficult service assignments in the inner city."

Philhaven Is Accredited

Philhaven Hospital, R. 5, Lebanon, Pa. 17042, recently received notification from the Joint Commission on Accreditation of Hospitals that it has been approved as a member hospital for a three-year period. The Joint Commission is a national accrediting body made up of medical and hospital associations. The notice pointed out a number of strong points in the program of the local psychiatric hospital, as was evident in the granting of a three-year approval. It is not uncommon for hospitals to be approved for only one year at a time. The local hospital felt that Commission approval was needed to continue improving the program, as well as to assure the patients and the community that the highest standards of psychiatry and medicine were being maintained.

In an effort to continue expanding and upgrading the program of the local hospital, a number of important staff appointments were made during the past year. A. M. Hostetter, MD, was appointed medical director in Aug. 1969, and approximately two months later John D. Walmer, MD, became the third staff psychiatrist. Robert A. Redcay, MD, has been with the hospital now for over three years. Also, in July 1969, Rowland Shank, PhD, was hired to head up the psychology department.

Philhaven Hospital has always been interested in helping to meet the psychiatric needs of Lebanon County. Several years ago they began accepting emergency patients through an arrangement with the county commissioners. Within the past six months the hospital has agreed to accept both inpatients and outpatients through the County Mental Health Program. The hospital will continue to be interested in offering expanding services to the community.

FIELD NOTES

G. Irvin Lehman, professor of Old Testament language and literature at Eastern Mennonite College, received certification of his acceptance into International Platform Association recently. IPA members include political, business, education, and communications leaders around the world.

On the EMC staff since 1952, Lehman is an authority on the history and culture of the Middle East where he has studied and taught. He has conducted numerous summer tours to this area and has lectured widely on his experiences there.

The chief objective of IPA is "to improve the platform and assembly programs for school children."

Gilbert Steria was ordained to the ministry at Croghan Mennonite Church, Croghan, N.Y., Nov. 2. Officiating in the ordination service were Richard M. Zehr, Andrew Gingerich, and David Beachy. Bro. Steria's address is R. 1, Castorland, N.Y. 13620.

The **fourteenth annual Tri-County Relief Sale** will be held on Sat., April 25, at Twin Slope Farmers' Market west of Morgantown, Pa. All proceeds are tagged for the alleviation of worldwide hunger and suffering.

Eastern Board Annual Meeting will be held at the Mellinger Church, Lancaster, Pa., Mar. 18, 19. "Many in This City Are

My People" is the theme for the conference, with Myron Augsburg and Harry Martens as guest speakers.

Teachers and Leaders: Copies of the peacemaker record, "Voices—No Comment," and the book, *Peacemakers in a Broken World*, are now available to teachers of youth and adult classes at the price of only \$3.50. That's right! Only \$3.50 for the 12" discussion record, the book, and a 12-page teaching guide with discussion questions on the subject of peacemaking.

Here is material for the teacher who wants to present the subject in an interesting and exciting way. This peacemaker combination could be the source of lively discussions in youth and adult classes of your summer Bible school.

This offer available to the first 95 persons ordering. Sorry, that's all there are. Send your order to Mrs. Kathryn Froble, Mennonite Publishing House, Scottdale, Pa. 15683.

Daniel Sensenig reported that building operations are nearly completed at the Princess Zenebework Hospital, base of the All-Africa Leprosy Eradication and Rehabilitation Training Centre (ALERT). Sensenig serves as business manager of this project. March 20 is the date for the annual Sponsors' Meeting of the ALERT project. On that occasion His Imperial Majesty Haile Selassie will officially open the leprosy center.

Eastern Mennonite College's spring Spiritual Life Week through Friday night, Feb. 13, was conducted by Dennis Kinlaw, president of Asbury College, Wilmore, Ky.

Change of address: Cleo A. Mann from 3741 S. E. Morrison St., to 1316 S.E. Main Street, Portland, Ore. 97214. Phone: 236-6723. Glenn E. Musselman, C.P. 1214 (Vila Arens), Jundiá, Est. de S.P., Brazil. Katherine Yutzy, 11100 Euclid Ave., Cleveland, Ohio 44106.

Special meetings: William R. Miller, North Liberty, Ind., at Winston, Ore., Mar. 2-8, and at Pasco, Washington, Mar. 9-15. J. C. Wenger, Goshen, Ind., at St. Jacobs, Ont., Mar. 22-29. James Detweiler, Manson, Iowa, at Beth-El, Milford, Neb., May 1-3.

New members by baptism: fifteen at Orrville, Ohio; one at Forks, Middlebury, Ind.; four at Springdale, Waynesboro, Va.

Bro. Gerald Sellers, Elida, Ohio, member of the Salem congregation, accepted the call to the ministry and was licensed on Jan. 18 to serve the North Side congregation, Lima, Ohio, for a term of two years. The service was in charge of Willis Breck-

Calendar

Association of Mennonite Hospitals and Homes, Sheraton-Park Hotel, Washington, D.C., Mar. 2-5.
North Central Conference Annual Ministers' Meeting, Cooperstown Bible Camp, Cooperstown, N.D., Mar. 9-11.
Ohio and Eastern Mennonite Conference, Kidron, Ohio, Mar. 12-15.
Ontario Conference Spring Missions Conference, Mar. 13-15.
Lancaster Conference Spring Session, Weaverland, East Earl, Pa., Mar. 17.
Eastern Mennonite Board of Missions and Charities Annual Meeting, Mellinger, Lancaster, Pa., Mar. 18, 19.
Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
North Central Annual Conference, Minot, N.D., June 11-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.

bill and Roy Sauder.

Mr. and Mrs. Forrest Kanagy, Bigler-ville, Pa., came to the Mennonite House of Friendship, Bronx, N.Y., on Feb. 5 to serve in a VS capacity until May. They will serve as custodians of the property, represent the church in the day care center program, conduct a program for senior citizens, and assist in the church program in various other ways.

"Woman's Role in the Church," the 1970 Conrad Grebel Lectures, will be the focus of a weekend conference at Laurelville Mennonite Church Center April 17-19. Lois Clemens, who prepared the lectures, will be the resource person for the weekend. Mrs. Clemens is editor of *WMSA Voice*. This is Laurelville's spring retreat for women. Since men should hear these lectures, too, married women, who can, should bring their husbands. Write Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Marvin Yoder reports from Sapporo, Japan: "Reiko Yaguchi, for whom many of you have been praying for a long time, is to be released from hospitalization for bone cancer. Dr. Kanaya says she seems well enough now to go home. Just now she seems to be at the peak of an improving trend. This trend itself is completely novel in Dr. Kanaya's experience. He says he has never before seen anyone survive the kind of relapse Reiko experienced beginning last fall. But he says we cannot expect to cure cancer. Your continued prayers are appreciated."

Dave Helmuth, Aibonito, Puerto Rico, says: "This semester has gone well so far. We have 70-75 matriculated in the various Centers. Here at Aibonito we have 10 studying and I feel like we have been able to make some progress in the seriousness of the courses. Dave Powell is writing an inductive course in the Book of Acts which I have high hopes for further use. I have translated some of John W. Miller's recent book, *The Christian Way*, and organized it into a course which we are using in various churches and also hope it can be of continued use as catechetical material."

Florence Nafziger, missionary in India, will be coming on furlough this spring. Present schedule indicates she will leave Bombay on Apr. 1 and should arrive in the Goshen-Elkhart area about Apr. 6 or 7. She will spend her three-month furlough visiting relatives and friends in Indiana, Illinois, Kansas, Colorado, Idaho, and Oregon—leaving again for India the latter part of June.

Overseas missionaries arriving in North America during the first half of 1970: B. Frank Bylers (Uruguay), Jacob Flishers (India), Erma Grove (Ghana), Don Heisers (Puerto Rico), Roy Kreiders (Israel), Anna Marie Kurtz (Ghana), Florence Nafziger (India), Ruth and Rhoda Ressler (Japan), Willard Roths (Ghana), Arletta Selzer (Japan).

The Navaho Gospel Hour, produced by Mennonite Broadcasts, is heard each week on radio station KHAC in Window Rock, Ariz. Recently the station manager at KHAC received several letters from listeners and sent them on to Mennonite Broadcasts. One listener wrote: "I do really appreciate the program and would like to thank all the sponsors that make this broadcast possible. A lot of our people will enjoy it and live for God." Peter and Naswood Burbank, two Navaho brothers, are the speakers, and Stanley Weaver is director.

The Writers' Fellowship of Lancaster area will meet on Mar. 15 at 1:30 p.m. at the Mennonite Information Center. Anyone interested in writing is urged to attend. You may also bring a manuscript.

The Illinois Mennonite Historical Society will hold its spring meeting on Mar. 20 at Camp Menno Haven. Mrs. Merna Parks, Normal, Ill., will speak on "How to Write a Family History."

Readers Say

Submissions to Readers Say column should comment on printed articles.

Just a bit of criticism of a recent editorial in which "proof texts" were belittled. Is it good logic to go to the Scripture for guidance, and then to refuse what it says in a specific verse? Must we always read between the lines? Is it honest to read between the lines when God has spoken clearly on many subjects? I feel confident that the Bible is a beautiful combination of "proof texts" and that to reject these is to reject the Book itself.

If I want to show why I believe in nonresistance, I refer to Matthew 5:39 or Romans 12:17-21, and don't read between the lines in Numbers. Or if asked why my wife wears a covering, I use 1 Corinthians 11:1-16 as a "proof text." If God didn't mean what He said in those verses, why did He write them?

I am aware that people may misuse Scripture, and fail to compare spiritual things with spiritual, but I am glad for many sincere seekers who have been able to find a specific truth in a specific verse.—Charles B. Brenneman, Elida, Ohio.

• • •

The editorial in the Feb. 3 *Gospel Herald* calls for serious reflection by ordained men. "Preach the word," "Search the scriptures," "Preach the unsearchable riches of Christ," "Woe is unto me if I preach not the gospel," are Bible statements. Why the sad remark that we go home from church worship spiritually hungry? Jesus Christ is the bread of life. Brother Pastor, let us examine what we preached during the past year and if our sermons are Christ-centered, and proclaimed with a burning conviction in the power of the Holy Spirit, then nobody needs to go home from a worship service spiritually frustrated.—J. B. Martin, Kitchener, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Basinger, Ralph and JoAnn (Trost), Dalton, Ohio, fourth child, second daughter, Sharon Lynn, Feb. 2, 1970.

Bauman, Clifford and Isabelle (Dolphin), Waterloo, Ont., first child, Sheila Denise, Oct. 22, 1969.

Beck, Ervin and Phyllis (Lauver), Bloomington, Ind., second child, first daughter, Sarah Elizabeth, Feb. 10, 1970.

Gerber, David and Janice (Hertzler), Harrisonburg, Va., second son, Steven Lee, Dec. 9, 1969.

Groff, Merle and Jean (Hershey), Lancaster, Pa., fourth child, second daughter, Donna Jean, Feb. 4, 1970.

Lehman, David and Arlene (Geiser), Orrville, Ohio, first child, Christopher David, Feb. 3, 1970.

Martin, Keith and Carol (Gerber), Dalton, Ohio, second child, first son, Todd Douglas, Dec. 31, 1969.

Martin, Murray B. and Ruth (Martin), Elmira, Ont., second son, Andrew Jay, Feb. 3, 1970.

Reinhardt, Dale and Doris (Hartman), Goshen, Ind., fifth child, fourth son, Brent Alan, Jan. 30, 1970.

Ross, Wesley and Nancy (Gerber), Baltimore, Md., first child, Monica Sue, Oct. 18, 1969.

Stoltzfus, John and Miriam (Zook), Miami, Fla., first child, John Michael, Dec. 25, 1969.

Yoder, Mervin and Barbara (Roth), Edmonton, Alta., second son, Landon Troy, Jan. 24, 1970.

Yow, Bill and Edna (Miller), Sarasota, Fla., first child, Lisa Maureen, Jan. 5, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Falb—Wyse.—Don Falb, Orrville, Ohio, Martins cong., and Patricia Wyse, Midland, Mich., Midland cong., by Earl Sears, Dec. 27, 1969.

Garges—Bridge.—Arthur Garges, Doylestown, Pa., Doylestown cong., and Valerie Bridge, Bridgewater Corners, Vt., Bethany cong., by Nevin J. Bender, Sept. 6, 1969.

Martin—Yoder.—Dana Martin, Lagrange, Ind., and Linda Yoder, Shipshewana, Ind., both of the Shore cong., by O. H. Hooley, Jan. 24, 1970.

Martin—Gehman.—Larry S. Martin, Martindale, Pa., Martindale cong., and Kathryn H. Gehman, Harleysville, Pa., Franconia cong., by Jacob Z. Rittenhouse, Dec. 27, 1969.

Newcomer—Miller.—Gene Newcomer, Lagrange, Ind., and Gwendolyn Miller, Shipshewana, Ind., both of the Shore cong., by O. H. Hooley, Jan. 31, 1970.

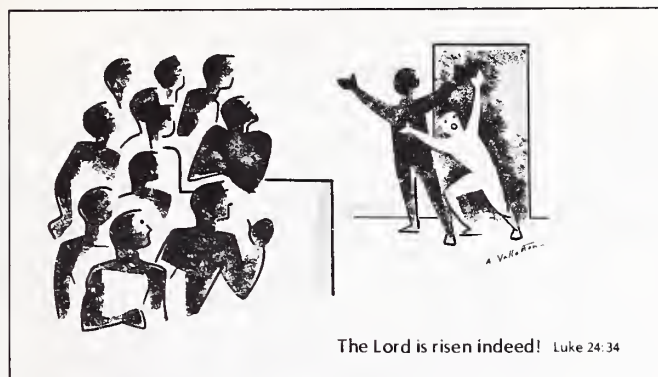
Ramseyer—Troyer.—Robert Ramseyer, Sterling, Ohio, Pleasant Hill cong., and Donna Troyer, Marshallville, Ohio, by Wilmer J. Hartman, Oct. 18, 1969.

Obituaries

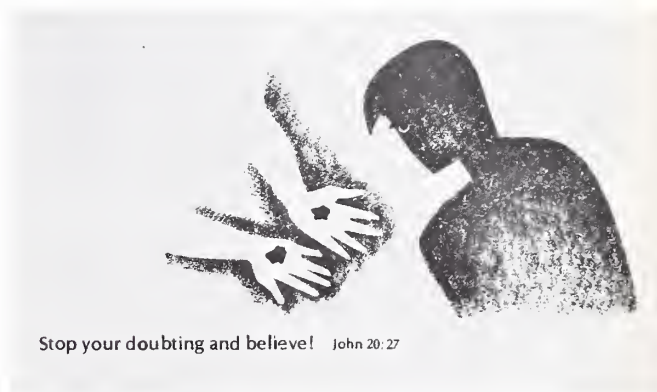
May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Anne Marie, daughter of Ralph and Marjorie (Steinman) Bender, was born at the Stratford (Ont.) General Hospital, Sept. 12, 1969; died Feb. 6, 1970; aged 4 m. 25 d. In addition to her parents she is survived by one sister (Dawn), her grandparents (Mr. and Mrs. Milford Bender, and Mr. and Mrs. Elmer Steinman), and 3 great-grandmothers (Mrs. Rachel Bender, Mrs. Lydia Roth, and Mrs. Katherine Steinman). Funeral services were held at the Cassel Church with Howard Gerber and Vernon Zehr officiating.

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Glick, Daniel N., son of Noah J. and Cora (Reim) Glick, was born in Elkhart Co., Ind., Oct. 31, 1895; died at Shipshewana, Ind., of a heart attack, Jan. 13, 1970; aged 74 y. 2 m. 13 d. On March 4, 1920, he was married to Mary R. Bontrager, who survives. Also surviving are 8 grandchildren, 3 sisters (Lizzie Fry, Martha Hershberger, and Esther Nelson), and 3 brothers (Harvey, Noah, and Jacob). He was preceded in death by one daughter (Elizabeth). He was a member of the Shore Church, where funeral services were held Jan. 15, with Orvin H. Hooley and Homer J. Miller officiating.

Hauder, Iva, daughter of Absalom and Sarah (Stutzman) Hershberger, was born near Milford, Neb., Sept. 12, 1892; died at the Crestview Nursing Home, Milford, Neb., following a lingering illness, Jan. 12, 1970; aged 77 y. 4 m. On Dec. 19, 1912, she was married to William Hauder, who preceded her in death. Surviving are 3 children (Myrton, Lawrence, and Naomi — Mrs. Albert Saltzman), 7 grandchildren, one step-grandchild, and 3 great-grandchildren. She was preceded in death by 7 brothers and one sister. Funeral services were held Jan. 14, with Ammon Miller, Oliver Roth, and Sterling Stauffer officiating.

Hoffman, John William, son of Fred and Katie (Zendner) Hoffman, was born at Thurman, Colo., July 12, 1899; died in an accident south of Akron, Colo., Oct. 16, 1969; aged 70 y. 3 m. 4 d. On Feb. 10, 1925, he was married to Mary Kuhns, who survives. Also surviving are 4 daughters (Helen — Mrs. Joe Ruby, Ida — Mrs. Erik Johnson, Ethel — Mrs. John Dale Gunden, and Alice — Mrs. Lyle Albrecht), 12 grandchildren, one great-grandchild, one brother (Joe), and 4 sisters (Mrs. Ella Larson, Mrs. Mable Barton, Mrs. Laura Nickerson, and Mrs. Elma Witham). He was a member of the Thurman Church. Funeral services were held at the Methodist Church in Akron, Oct. 20, with Glenn Martin and Paul A. Wittrig officiating.

Mumaw, Martha Ellen, daughter of Amos and Catherine (Shaum) Mumaw, was born near Wakarusa, Ind., Dec. 23, 1891; died at the Dunlap Memorial Hospital, Orrville, Ohio, after having been struck by a car as she was walking along the road, Jan. 28, 1970; aged 78 y. 1 m. 6 d. Surviving are one sister (Anna), and 5 brothers (George, Harry, Adam, Daniel, and John). She was preceded in death by 3 brothers and one sister. She was a member of the Salem Church near Wooster, Ohio. Funeral services were held at the Martin's Church, Jan. 31, with Richard Ross and Daniel Hilty officiating.

Schertz, William J., son of Peter and Magdalena (Esch) Schertz, was born in Tazewell Co., Ill., Jan. 17, 1892; died at Sarasota, Fla., of a heart attack, while vacationing, Jan. 30, 1970; aged 78 y. 13 d. In 1916, he was married to Martha Wagner, who died in 1937. On Jan. 18, 1939, he married Laura Schertz, who survives. Also surviving are one son (Wayne W.), 4 grandchildren, one brother (M. D. Schertz), and 3 sisters (Anna — Mrs. Peter R. Schertz, Alma — Mrs. Walter Smith, and Matilda — Mrs. Walter Yoder). He was a member of the Roanoke Church, where funeral services were held Feb. 3, with Percy Gerig officiating.

Yoder, Anna J., daughter of Jerry M. and Fannie J. (Bender) Yoder, was born at Arthur, Ill., Sept. 19, 1895; died at the Pleasantview Home, Kalona, Iowa, Feb. 4, 1970; aged 74 y. 4 m. 16 d. Surviving are 2 brothers (Moses F. and Edward J.), and one sister (Lizzie — Mrs. Sam Thomas). She was a member of the Kalona Church, where funeral services were held Feb. 7, with Carl Smeltzer and John Y. Swartzendruber officiating.

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Cover photo from World Health

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Take Up Your Cross—and Relax!

By Mark Gibbs

Any visitor to the United States these days learns a great deal about the deep difficulties of the churches. This last year I have found much despondency, and indeed an almost masochistic wallowing in gloom. Some church leaders seem indeed determined to point out the worst points in the contemporary scene — perhaps in order to atone somehow for previous neglect of time.

Of course, there are many American congregations, and many church institutions, in serious trouble. Certainly there is division and dismay among both clergy and laity. Yet a visitor from abroad can also find many signs of hope and of growth, both in parish life and in experimental ministries; and I do not think it is accurate or fair to give too dark and depressing a picture.

Signs of Life

In the first place, the bitter concerns and arguments now to be found in church after church are in themselves a sign of life, not of death. I must frankly admit that when I first made some academic study of American churches, in the 1940s, then I was disturbed and despondent about their attitude to racism, and to the deep poverty so evident both in the inner city and in many rural areas. They were not then alive with controversy on these issues; far too often they were apparently apathetic and callous. It is rather like the past history of slavery and the slave trade.

When these beastly horrors were first publicized — and many Englishmen as well as Americans were profiting from the slave trade — then the nation and the churches seemed more divided and disturbed than in the “peaceful” days when slavery was taken for granted. But the disturbance was the beginning of the change. The American churches are perplexed by many controversies at this time, but they are in a much more healthy state than when they mainly bothered about the size of their rival sanctuaries. Spiritually, they are in much better shape than many quiet, dull, and empty churches in Britain and Europe.

What is more, any balanced survey of the American churches today will, I believe, show some most encouraging signs of renewal, and some very promising models of church life

for the future. This is true both of many parishes and of other kinds of church ministries. For instance, many Roman Catholics are sadly discouraged about the progress in updating their giant and sometimes unwieldy institutions.

Yet the style of many Sunday masses is now wonderfully different from the formal Latin drone of only a few years ago — with the laity half asleep or slipping out the door as soon as it was legally permissible. Again, it is simply not true to say that almost all suburban Protestant churches are hopelessly racist or pietist. Their congregations are mixed in their attitudes and often caught in historical and social prejudices; but very many of the laity (and indeed many of those rather despised church women’s groups) are quietly and effectively taking positions which would have seemed very far out only a few years ago. And many of the new styles of urban church work are achieving distinct, sober progress — for instance (to mention only three which I saw in the fall of 1969) the Boston Industrial Mission, the Chesapeake Foundation in Washington, D.C. — which concentrates on poverty questions — and the Centre for Urban Encounter in Portland, Oregon.

Tendency to Emphasize the Bad

The trouble is that somehow there exist horrible communication blocks which make it difficult for American church people to hear good news. Even major church committees may sometimes not know of important and promising new experiments — especially if they do not belong to their denomination. (There are even worse blocks which somehow stop news of experiments from the Netherlands, or Germany, or Africa — as if Americans were only prepared to belong to a world church if it was as bad off as themselves!)

In an almost perverse and quite unbiblical way, there is a tendency to emphasize bad news, and to ignore the good. Of course, there is no room at all for complacency: Christians need to face hard facts, no matter how unpleasant they are. But a diet of unrelieved disasters is neither nourishing nor necessary. It may be that some clergy in the States are suffering from something of a Jeremiah complex. Certainly it may have been right in the last few years to shock and shake complacent congregations out of their cozy apathy — for instance, about the ghastly tragedy of the Vietnam war.

Gibbs is an Anglican layman and schoolmaster from England who is joint author of *God's Frozen People*.

But now the tactics of congregational renewal need to be different.

In the first place, church leaders and parish ministers must make a very thorough and persistent effort to understand where the laity are at the moment. Some of the people in the pews are of course disturbed, bewildered, and defensive. This is not just because of changes in the churches: the whole of American life (even in remote country areas) is changing so fast that perhaps three centuries of change are now squeezed into something like seventy-five years.

We live to be 300 years old, in terms of social change. In actual fact, very many older American church people are adapting to the 1970s with great courage and skill; but some are frightened, and need much pastoral help if they are to find their true vocation for the future. It is not much use to shout at such people; and I suspect that sometimes church leaders and parish clergy must learn more courteous and effective ways of leading them on.

On the other hand, many other lay people are by no means so fearful about the future. American congregations include — thank God — many “strong” Christians, who are not proud or arrogant, but nevertheless still confident that even in these stormy days they will find a job to do and a life to enjoy. They are not frightened by change: in big ways or small, they are the changemakers, in industry, in city life, in their local schools and hospitals, and in their homes. Sometimes, indeed, they are unfairly impatient with the clergy because the church seems to lag behind, not because it moves too fast. Many of them are deeply involved in the structure of society — business, government, education — and they know quite well by now the defects of these structures and the possibilities of their renewal. Some of the younger ones have tough and fundamental questions to ask about American society. But young or old, these are competent, critical people, and if they can only be given a first-class Christian education to match their secular sharpness, they will be a major strength for the churches of the future.

The Minister Struggles

I suggest also that for their part, the laity in and on the fringe of the American churches must try harder to understand the struggles of the clergy today. The role of the priest or minister has changed radically since the days when he was the center in the parish of both the theological knowledge and religious discipline. It is just as difficult for many older clergy as for many older laity to accept the pace of change today.

It is not easy for a younger minister, eager for church and social renewal, to realize that he cannot “be the church” on his own, and that he must find a new role as an adviser and resource person for the laity, rather than try to be the leader in every situation. And, unfortunately, very few seminaries as yet train the young clergy for such new styles of church life, or even show him convincingly how valuable his new role may be in the future.

There is an urgent need for the American churches to offer far more opportunities for clergy and laity to learn *together* their mission for the days ahead. If this is to happen, it will require the acceptance of two principles for adult Christian education.

1. The clergy must learn how to *learn* from the laity as well as how to teach them. They must know how to stay sometimes in the background: they are not normally in the front line of business or political life. And the laity must learn how to treat the clergy as human beings, with minds and opinions and fears like everybody else, instead of expecting them to be dreadfully neutral on anything controversial.

2. The churches must offer a wide spectrum of different kinds of learning opportunities; and much more money will have to go into adult Christian education and training of all kinds. If I may say so, some dioceses and denominations suffer more than a little from fads and fashions in laity education (whether it be sensitivity training, racist studies, or prayer groups). There are a great many different ways in which Christians can learn together, and it is rather fine how many useful experiments and techniques have come to the world church from American pioneers.

But an experiment in one city or parish is not automatically to be copied everywhere else, at least not before a very careful evaluation. No parish can do everything: every parish is different; it is stupid to expect too much uniformity. And, of course, not everything can be done in a parish setting. Some American cities have already developed a rich variety of experiments in nonparish groups and activities: very many clergy and laity should be encouraged to join in one of these, in addition to (rather than instead of) parish life.

In his very funny book *The Mackerel Plaza*, Peter de Vries has the phrase “Take up your cross and relax!” It sounds irreverent; but I venture to suggest that in fact, it is excellent advice for the people of God today. Certainly there are burdens for us to bear; but we shall carry them more effectively if we are a little more confident and relaxed about the months and years ahead. We need not be fearful. There are a good many signs of hope if we look for them. □

Three Overlapping Cultures

A week or so ago I heard someone review some comments on culture made by Don Jacobs earlier. The review was very helpful so I'd like to share what I heard. I hope that if Don Jacobs reads this in Africa he will recognize enough accuracy in this thirdhand report to feel a bit of ownership in the ideas.

In America, perhaps for the first time in history, three cultures overlap each other. First, there is the prewar culture. These are the people who grew up on the work ethic. They came through the depression so it is easy for them to emphasize thrift, hard work, "pay cash," and property ownership. They put Christian values on all this — "if any would not work, neither should he eat," and all that.

Then there is the postwar culture. Affluence moved in. The new generation deprived of many things by their hardworking parents emphasized education, success, and status. Whether one could pay for the big car, plush split level, and impressive spending didn't matter because the credit card and the Beneficial Finance was always good for another round. This completely different culture did not forget to undergird itself with Christian values. It emphasized the successful church. "Let the buildings we worship in, the church schools we send our children to, and the programs we promote be unashamedly as good as the world's," they said. "God deserves the best. Success is not so bad if God gets His share."

A third culture has entered quickly before the other two have left the stage. It is the "now" generation. They react to hypocrisy. They are anti status. They see what is phony and empty so they search for meaning and relationships. They emphasize life together, are interested in peace and justice. And it just happens that there is something in the Bible about that.

Until now a person ordinarily saw only one culture at a time. The oldest culture had a strong hand in determining the new because it came so slowly. In our time there are three cultures in America, each making its own point and in the church each supporting itself with a theology.

We are not talking about a simple triple generation gap. There are people of each age group in all three cultures. So we have a problem, especially since it is nearly impossible to step out of one's culture. Nor does it help to use one's Christian value system to bat the person of another culture in line.

The positive thing to say is that the church now has the grandest opportunity of all time to be the church. Let it be enriched by building bridges across the cultures within itself. Let the church prove that the coming of new cultures does not mean the death of the church.

— Arnold Cressman

By Still Waters

"Blessed are you that sow beside all waters" (Is. 32:20).

Most persons miss the meaning of life and make little contribution to life because they are waiting for something big to come along. They expect to shine in something big sometime. The fault is not that they have no ambition. Rather, the fault is that in looking for something to do which will bring recognition and renown they overlook everyday's opportunities.

Happy are we when we sow beside all waters. Happy are we when we sow seeds of love, kindness, and patience at home, school, and work. Happy are we when we learn to give the helping hand to whom-ever we meet in need. Happy are we when we are able to give a healing word or touch to the many persons we meet.

Each person we meet needs our love and concern. Each situation we are in calls us to give our best. Each stream has adjacent soil in which we may sow the precious seed of the gospel.

To realize this truth is to realize that it really doesn't matter if our work is always noticed or not. We do not sow only when we are sure of a bountiful return or when others will admire our effort. Happiness is not in this. Happiness comes when love leads us to share wherever we are and to whomever we meet.

The fear of the Lord is the beginning of knowledge.—
Prov. 1:7.

A License to Gripe

"A Gripe Card" has been suggested by the pastor of an Ohio Methodist church. Properly filled out, it entitles the bearer to gripe about his church. The card says:

1. I attend all the regular and special services of my church.
2. I pray every day for my church and pastor.
3. I volunteer for, gladly accept, and enthusiastically carry out all jobs and offices I have in my church's program!
4. I give at least a tithe of my income to my church.

Any member who gives an affirmative answer to all four can gripe!

— *The Wesleyan Methodist*, The Grandview Alliance Church, Erie, Pa.

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Wind of the Spirit, Blow

A friend and I were walking the streets of Jerusalem late one night. We had visited shrine after shrine during the day. Here in the heart of three great religions, we saw some of the most sincere worshipers we had ever seen. Suddenly my friend turned to me and said, "You know, only a mighty work of the Holy Spirit can break through all which keeps people in the Holy Land from really seeing Christ. If much of what we see here is supposed to be Christianity, then it is understandable that folks do not accept it."

"But," I said, "it is no more true here in the Holy Land than anywhere else. At home also it will take the wind of the Spirit to blow away all the unworthy accretions which Christianity has gathered before people will be able to see the true essence of the gospel in Christ."

If Christianity is merely monuments and sacred shrines which point to the past, then it is as dead as any other faith. True, Christianity is historical. True, it has a great and glorious past. But if that same Christ who was known by those early disciples is not known by us, we are of all men most miserable. If that same Holy Spirit which baptized those early believers has not baptized us, we are as helpless as they were before Pentecost.

Yes, I have long ago concluded that only a great outpouring of the Holy Spirit which demonstrates again the supernatural character of the Christian faith will crack the crust of deadness in what is today a cold and calloused Christianity in so many places and in so many lives.

We are too often like the disciples in the valley who could not help the needy father and his son. There was help, however. Suddenly, when they saw their own failure and inadequacy, they looked up and saw Jesus coming down the hill toward them. Turning to the troubled father they said, "Man, we cannot do what is needed. But here comes Jesus. He can do anything." This second step is the step so much needed today. After recognizing our own inadequacy we must take the step of simple faith, which will not stagger at the promises of God, and turn the eyes of people to Christ. This is the Spirit's work. He shall not speak of Himself but He shall speak of Christ.

This is why the Spirit is sent — to reveal Christ as He really is and to change us into His same image. And how we need His ministry today! People will never really be impressed for God by beautiful buildings and by lives which merely refrain from doing things which others do. There is an abundance of these in every part of the world. The world is struck for God when, by the power of His Holy Spirit, His people are enabled to live beautiful lives and supernatural lives which the world admits it cannot match.

If it is true that only a fresh pouring out of God's Spirit

will reveal Christ and make the Word flesh under the secular attack of today, then we must be open to the Spirit whenever and in whatever way He wishes to come. We dare not set up our requirements for the Spirit's work. He sets up His own. We dare not say He must follow a prescribed formula and form. Read Acts and you see Him working in many different ways and through many different people. Our responsibility is to be honestly open to His work in our own lives. We must trust Him to work in the lives of other believers.

Without telling what or how the Spirit should work, we do know from the Scriptures that three things will be true in a Spirit-led work. First, the Spirit's work is to magnify Jesus Christ. Those in whom He works will love Jesus Christ more. They will not speak of themselves, even as the Spirit speaks not of Himself. But they will speak for Jesus Christ.

Second, a work of the Spirit will magnify the Word of God. He will create love for the Word which means a love not only to hear but to obey. The Holy Spirit is given, in the final analysis, only to "them that obey him."

Third, a work of the Holy Spirit will produce the fruit of the Spirit. The great work of the Spirit, which preceded and produced the Welsh revival and reached around the globe, was such a manifestation of the fruit of love, joy, and peace and the rest of the fruit of the Spirit that the unsaved and unsanctified cried out in repentance and faith.

Thank God that He has already begun His work in the church today. The winds of God are moving — He is beginning to break through. Will we be caught up in His work? Here is our hope and prayer. — D.

The Grace of Grit

Someone said it. I don't know who. Perhaps it was in a prayer someone prayed for the grace of grit. But I think I know what he meant.

Especially in the Christian life we are tempted to be quitters. We run into the smallest snag or difficulty and we give up. Or we receive a little rebuff from someone and we make it clear if that's the way the church feels, OK, we'll quit. The important questions, of course, are: How does Christ feel? What is right? What ought we do? And if we know answers to these, then God will give us the grace of grit to stick to it. Further, the cause of Christ will be strengthened.

Jesus said, "Happy are those who stand for the right and take joyously the results, whatever such might be." So did the prophets before you. God grant us the grace of grit. — D.

What the Social Drinker Needs to Know ...

By Andrew C. Ivy

In matters of health an ounce of prevention is worth, not a pound, but a ton of cure. The prevention of any disease is based on discovering the cause of that disease as soon as possible and educating the public regarding how it may be effectively prevented. This is the reason that I, medical scientist, physiologist, and physician, am interested in *the prevention of alcoholism*.

Alcohol is the cause of alcoholism. In medicine the cause of any disease is separated from the contributory elements. For example, the germ bacillus tuberculosis is the cause of tuberculosis; poor diet and poverty are often mutual contributory factors. Unless the germ tuberculosis exists in the environment outside a person and then gets inside her or him, that person will never contract tuberculosis. Similarly alcohol is the cause of acute and chronic alcoholism, because, unless alcohol gets inside a person's body, the disease is not contracted. Amongst contributory causes may be listed shyness, desire to conform, frustration, tension, emotional immaturity, the presence of alcoholic beverages in one's environment, and *their glamorization and advertising*.

A Self-inflicted Disease

A disease is present when any function of the mind or body is impaired. "Ism" means to be "under the influence," so alcoholism exists when there is enough alcohol in the blood to impair the brain. Physiologically, an "excess" of

alcohol means that amount required to impair the higher functions of the brain. In most persons this is one or two beers, cocktails, or highballs, depending on the drinker's size and susceptibility to the drug, alcohol.

Acute alcoholism refers to a temporary impairment of the brain by alcohol for perhaps a half-hour to two or three hours after taking one or two beers or cocktails, or impairment for days or a few weeks after drinking larger amounts. Chronic alcoholism refers to the condition in which the drinker is more or less continuously under the influence of alcohol for weeks, months, and years. Repeated exposure to acute alcoholism leads to chronic alcoholism in which the liver and brain undergo degeneration. The only certain way to prevent chronic alcoholism is to prevent acute alcoholism. *The only certain way to prevent acute alcoholism is not to drink alcoholic beverages.*

An "alcoholic" is a person who relies on alcohol to meet the ordinary demands of life and who continues to drink after his drinking has caused marital, occupational, or social difficulties. Most alcoholics are addicted to the drug and cannot quit voluntarily.

Acute or chronic alcoholism is a self-inflicted disease, a vice which is readily transmitted in susceptible persons.

A Grave Public Health and Social Problem

Dr. Harris Isbell, chief of the Narcotic Hospital of the United States Public Health Service, stated: "Numerically, alcohol is the most important of all addicting depressant drugs in the U.S.A. and in Western civilization." This statement is undoubtedly correct.

Mrs. Marty Mann of the National Council on Alcoholism, also states: "The 'disease' of alcoholism threatens to destroy the country." I agree.

The liquor business states that in the United States 85 percent of the alcohol is consumed by 22 percent of the drinkers. This indicates that if every adult were a "moderate" drinker and *could remain such*, the alcohol beverage industry would lose more than one half of its business. Despite all their professions, do the producers of alcoholic beverages *really* want all drinkers to remain moderate? Obviously not. It advertises "one more, after another."

The Drug Alcohol Puts the Brain to Sleep

Alcohol does not stimulate the brain although it may appear to do so. It impairs the judgment, making a person less tense, more talkative, more hilarious; it weakens the sense of caution and slows the reflexes, thus rendering a man more accident-prone. It causes him to imagine he is a better motor driver when he is really a worse driver. A *small* amount of alcohol causes the drinker to do and say things which he would otherwise *not* do and say.

The alcohol in one to three beers or cocktails inflames all

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the passions. It inflames acts of violence. That is why saloons and liquor stores are closed by state and city officials *after* riots have started. This is locking the barn door after the horse is stolen.

One beer or cocktail is enough to put to sleep and impair the higher functions of the brain. The sense of caution, judgment, and ability to drive an automobile are impaired *before* one feels the effects of alcohol; that is, before the feeling of warmth of the skin and a feeling of "relaxation" and "no worries" is noticeable.

All Are in Danger

According to the best and latest estimates possible, susceptibility to alcohol is such that *one in four* persons who begin to drink occasionally or moderately becomes a dependent or a heavy drinker or an alcoholic. At the present time *there is no way to determine who is and who is not susceptible* to becoming a dependent or an alcoholic. But we know that the only absolute way to avoid becoming either is to *practice total abstinence*.

Some religious groups (alas, not all) believe that it is morally wrong to use alcohol and that, even if a person is not susceptible to its effects and may not become a dependent or an alcoholic, he should not drink and thereby tempt his weaker or susceptible brother who may. In such a case, if you drink, your "moderate, social drinking" is a contributory factor to his alcoholism. I heartily and prayerfully agree with this moral principle.

Prevention More Urgent than "Cure"

After working first-hand with rehabilitation and learning about the large number of alcoholics in Chicago and the rest of the United States, I realized that a rehabilitation program could only scratch the surface. This is true for two reasons: first, the number of dependent drinkers is very large; second, the rehabilitation of an alcoholic is a very difficult and many times an impossible task.

Moreover, it should be emphasized that for every dollar collected from the alcoholic beverage traffic in taxes, the taxpayer pays more than six dollars to pick up and salve the damages.

Ways must be found to deglamorize the use of alcoholic beverages. The fatal defect in "social" drinking is that about one half of the "moderate drinkers" do not remain "moderate" all the time. In fact, *"moderate drinking" is the cause* of all the problems due to the human consumption of alcoholic beverages.

Plato wrote that the purpose of education is to develop the natural talents of a person so as to make him a more complete personality and a fit member of society. Thus, alcohol education, in which *the whole truth* is told, is a part of secular, ethical, and religious education in the highest sense. To teach and to influence people how to relax, to liven up the party, to have fun, to forget worries, and to enjoy life *without using drugs* is the greatest challenge which confronts religious and secular educators and parents today.

Now Is the Hour

By Pauline Lehman

Does the term "the now generation" strike a sympathetic chord? Or does it generate overtones of rebellion, riot, and revolution? Consider the words "now" and "generation." Should not the church as much as anyone be the "now generation"? Many biblical passages refer to the urgency of the gospel. The time is now. Do we carry this sense of urgency?

This past fall the Rehoboth Mennonite Church in St. Anne, Ill., began a "now" program to more effectively reach the youth of our community—a program designed to bring in the unsaved ones and to encourage Bible study and witnessing among Christian youth. The Bible club, primarily for Christians, meets every Sunday evening, and, using a planned outline, shares something gained from the week's quiet time and prays together. At most meetings invitations have been given to accept Christ or to rededicate one's life as the leader senses need and the leading of the Spirit.

There is a definite attempt to memorize Scripture using a Scripture memory packet. As various groups of verses are learned, credits are earned toward a summer camp scholarship. A daily quiet time is a requirement. A diary with suggested readings is provided that contains space for the youth to write in his own words the personal implication of the message for each day.

Each year on Youth Sunday members of the "now" generation have opportunity to plan and carry out the morning service as they wish—to share in talks and songs and testimonies and lead the congregation in worship.

Several times a year special social activities are planned, deliberately designed to attract as many unsaved youth as possible. These are highly hilarious evenings with tremendous team competition. Then comes a change of pace. The gospel is presented clearly and dynamically for 15 to 20 minutes, an invitation is given and those who respond are counseled and followed up. There is no apology for the gospel or assumptions that everyone is already saved. This is the main purpose of the evening—to invite youth, to present the gospel and to give them a chance to come to Christ, now.

The church, to be part of the "now generation," must make every club, class organization, and meeting count for eternity. To make this a reality, youth leaders and counselors are needed—people primed by the study of God's Word, filled with a spiritual concern for youth, and aware of what's happening today in order to communicate with the "now" generation. These are the kind of people we must ask God to send which the church must commission and then stand behind in sympathetic trust. Not just for two years of VS. The lateness of the hour demands all of us, each part of our lives, now. □



Ella May Miller

Fellowship Makes a Difference

By Floyd Schrock

Fellowship. Friendship. Sympathy. Support. Such words help to describe what is happening to hundreds of American and Canadian women in Heart to Heart Fellowships. They are discovering that Christ has the wonderful power of drawing friends and neighbors closer to each other.

The Heart to Heart Fellowship organization receives its thrust from the *Heart to Heart* radio program which originates at Mennonite Broadcasts in Harrisonburg, Va. Ella May Miller is speaker on the program, and her books and printed talks are often used to guide the group discussions. Two of her books, *A Woman in Her Home* and *I Am a Woman*, have been best sellers for Moody Press.

Back of the Heart to Heart effort is the desire to help housewives become better wives, mothers, and homemakers, and to help them realize that they have a position of great privilege and responsibility. Suggestions on how to meet the pressures of daily living are also an important purpose of the program.

According to Ella May Miller, the Fellowship groups allow homemakers "to see their problems through someone else's eyes, to find encouragement and helpfulness in their neighbor's experiences, and to share together in the always-right ministry of the Bible."

There are organized groups in 31 states and provinces in the United States, Canada, and British Honduras. More than 1,000 women are involved in the more than 100 groups which meet on weekly, biweekly, or monthly schedules. Group sizes range from 57 persons down to four per group.

In Virginia a group of about 15 has been meeting once a month, and the leader is enthusiastic about what has been happening. She believes that group therapy is definitely helping individuals in her group to accept themselves and their situations. The wide age span represented means that the younger members find help from those more experienced. The leader says, "There's a great deal of common sense in human

experience. Those who do not have many close friends find that they aren't alone in their problems."

The structure of the groups is very simple. The leader is usually the only appointed "officer" of the group and is responsible for details of scheduling, meeting places, etc. Topics of discussion are chosen by the participants. Most of the groups listen to the *Heart to Heart* program together or at least read the printed copies of the radio talks. Parts of Scripture or devotional books are often used. But the main idea is to talk about things that are really relevant to the needs of the individual. Outside helps are used primarily as guidelines.

For many groups the joy they are finding in their times of praying and sharing is too good to keep to themselves, so they are reaching out into surrounding communities. They are placing printed messages in laundromats and similar places, believing that God can speak to troubled people in this way.

The Fellowship idea is continually spreading to new areas as people see the value of them. The Heart to Heart staff at Mennonite Broadcasts has prepared a special kit to send to individuals interested in organizing a group.

The kit includes a few simple suggestions for organization, many ideas on conducting meetings, and examples from groups already functioning. Also available is the "Housefellowships" booklet, edited by James Fairfield, which gives ideas and a bibliography of helpful literature for group activity.

A lady in Mississippi expressed the feelings of many others when she wrote, "I think this is a terrific idea! It has helped us to learn to know and understand each other better as we listen to your [radio] talk, then discuss it and end with our personal problems, joys, and ideas."

This is the reward for the *Heart to Heart* speaker and staff—the knowledge that their efforts are helping individuals discover new life in Christ; a new life of Christian love and concern for family and friends. □

Floyd Schrock is a staff writer for Mennonite Broadcasts, Inc., with offices in Harrisonburg, Va.



GRAY IS BEAUTIFUL

Black-white. Add Christ-like love and understanding and you have gray.

Beautiful, isn't it?

It happens when youth mingle with adults. To exchange ideas about the meaning of mission—Mennonites from all kinds of backgrounds. Like 17 conferences, nine related Mennonite groups, and eight foreign Mennonite conferences. Christians from 24 other denominations help too. A mix from 32 states, three provinces and 17 countries.

It works a wonderful sense of unity. It makes a lot of sense and seems so applicable to today's fragmented world which defies simplistic solutions to tough problems.

It happens when man and God meet.

NO GRAY around? There IS at EMC

Where Shall Justice in the Middle East Begin?

By J. Otis Yoder

Meaning of Justice

The Old Testament Scriptures have basically one word for which our English word *justice* is a fair parallel: *tsedek*. By usage in several contexts, Leviticus 19:15; Isaiah 45:23; 59:4, we discover this meaning: *right action corresponding with truth*. English dictionary definitions include "the principle of rectitude and just dealing of men with each other: also conformity to it: integrity: rectitude: one of the cardinal virtues." Justice, then, must take account of all persons involved. A third definition gets its meaning in the Middle East setting. It comes out of the Arab desire for justice by which is meant the liquidation of the state of Israel.

Roots of Justice

The historical experience of Israel in Palestine must be commonly understood before any valid answer to our question can be found. After their rise to statehood under David and Solomon the kingdom was divided and deteriorated until both Northern and Southern kingdoms fell and their people were forcefully deported in 723 and 586 BC respectively. Some returned from Babylon after 70 years and resettled the land with those who had not been carried away. Only during the Maccabean rule did they enjoy a degree of self-government.

In the year AD 70 Jerusalem was destroyed by the Roman, Titus, and Jews were massacred by the thousands. This was repeated again in AD 135 and Jerusalem was completely destroyed. It was plowed like a field just as Micah (3:12) had predicted. Later a Roman city was built on the site. Even with all the deportations and invasions some clung tenaciously to the soil of their forefathers, guaranteed to them forever by divine oath to Abraham (Gen. 17:6-8).

The return of the Babylonian captives made possible the birth of Jesus Christ in Bethlehem of Judea. After His crucifixion, resurrection and ascension, on the day of Pentecost the church was born by the outpouring of the Holy Spirit upon the waiting disciples who were Jews. Even though the

church became largely Gentile, Christianity was considered by the Roman government as a somewhat dangerous sect of Judaism.

By the famous Edict of Milan, Constantine the Great in AD 313 decreed that Christianity should become the religion of the Roman Empire. This act left Judaism the only illegal religion and passed the sword of persecution from the State to the Church, thus the Jews became the subject of "Christian" hate. Jews were persecuted in all quarters of the Roman Empire and scattered to the four corners of the earth by Gentile powers. They became subject to ridicule, persecution, prejudice, and banishment all in the name of Christ. The "Christian Church" must stand before the bar of the justice of the God of Israel for her ruthless treatment of the Jew.

It was not until the middle of the seventh century that the Arab tribes rode out of the desert wastes. In the name of Islam they took the Middle East by the sword. They conquered the northern countries of Africa and threatened the overthrow of Spain. The Crusaders arose in the eleventh century fired by the Roman church. With little restraint they plundered villages and massacred Jews in their zeal to wrest the Holy Land from the Turks. Should not the bloody trail they left behind call for some kind of justice or reparations?

In Palestine the Mamelukes followed the control of the Crusaders and the Ottoman Empire marked its control from 1517 to 1917. After World War I Palestine was placed under the mandatory supervision of the British by the decision of the League of Nations assuring the Jews "a homeland in Palestine." There has always been in the heart of the Jew the desire to return to the land of his forefathers no matter where he has wandered.

Israeli Statehood

"Zionism, the movement of national revival, which paved the way to the rebirth of Israel's independence, articulates the age-old nexus of People and Land; it was, in a measure, inspired by national liberation movements all over the world, and it is, indeed, an indivisible part of them."¹ Other nations are being *born*. Israel is being *reborn*. Of all the newborn

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nations, is Israel alone to be denied the right to exist? The Arabs seek for the right of self-identity. But when the Jews ask for the inalienable right of self-identity in the land of their forefathers they are told to forget it. Where does justice begin?

"The final seal of international sanction and acceptance was set upon Israel's vindication of its freedom and statehood by its admission, on May 11, 1949, to membership in the United Nations and by its entry, therefore, into the ambit of a Charter that is based incontrovertibly on the principle of the sovereign equality of all member-States."²

The League of Nations guaranteed a homeland for the Jew in Palestine (1918). The United Nations voted to give a part of Palestine to the Jews (1947). The United Nations recognized Israel as a state among the states (1949). Yet no Arab state has officially recognized the state of Israel as a legal entity. No proposal has satisfied the militant Arab. He sees only one solution: "push the Jews into the sea." Where shall justice begin in the Middle East? Does only the Jewish nation have no right to exist?

Arab Resistance

In utter rejection and complete defiance of the United Nations' resolution the Arabs launched the war of 1948. When the cease-fire lines were established in 1949 the Jews rightly maintained that the 1947 partition plan was no longer valid, for the Arabs had shredded it into pieces. Losing the war of '48 the Arab leadership sought only revenge. Is this the real meaning of justice?

Historically the West Bank was never a part of Trans-Jordan until the Hashimite Kingdom of Jordan seized it in 1948. Before that the Jews had built a university and medical center on Mt. Scopus, northeast of Jerusalem. Even though the U.N. in '49 guaranteed them the right of possession they were not permitted to use the facilities for 19 years. Before 1948 the Jewish Quarter of the old city held one of the oldest synagogues in the world. During Arab control the entire Jewish Quarter was destroyed and a number of Jewish graves on the slopes of Olivet were desecrated, the tombstones having been used to pave courtyards. Have you ever heard Israelis asking for reparations?

"The absurdity of the Arabs' clamor for a surrender of Israel's sovereign territory is shown up by the simple arithmetic of the proportions of their own. Israel's area is slightly less than 8,000 square miles. [1948-1967]. This is but a tiny fraction (0.2%) of the extent of Arab sovereignty, stretching for over four million square miles through thirteen independent states."³ Justice in the Middle East cannot be one-sided.

The Refugee

Sociologists emphasize that the most important item of consideration must be people. Does this include the Jew? In the face of the diabolical plan of Hitler Jews were driven to seek asylum somewhere. With confidence they approached the world community for the right to enter the land promised to them by the Balfour Declaration in 1917. They were denied. All the nations of the world stand condemned at the bar of

justice for the hundreds of thousands of Jews who lost their lives in the Hitler holocaust in Europe and the hundreds more denied entrance into Palestine who went down into the bottom of the Mediterranean.

Where shall justice begin for the Jewish refugee? The exiles coming home to Israel from 80 countries of the world come as brothers. No Jew is denied a home in Israel today. Those coming from Arab lands came out with nothing. Jewish funds provided these immigrants homes, jobs, schools, and security. For every house the Arabs left in Palestine the Jews left five in Arab lands.⁴ The Jews have come home expecting to work and are turning a barren desolate land into a garden.

How shall the Arab refugee find justice? These people are victims not only of the poorly administered British Mandate but of their own wealthy rulers who choose to maintain the old feudal system rather than to give the common man a worthwhile life. Many Arabs left their homes in Palestine at the command of the Arab Legions. For more than 20 years they have been the world's most popular refugees.

After World War II it was estimated that there were 50 to 75 million refugees. India and Pakistan solved their problems as did many other countries by recognizing each other's integrity. But in the Middle East this has been impossible. "... Dr. Elfan Rees of the World Council of Churches has noted, 'The Arab refugee problem is by far the easiest post-war refugee problem to solve by integration. By faith, by language, by race, by social organization, they are indistinguishable from their fellows of their host countries. There is room for them and land for them in Syria and Iraq. There is a developing demand for the kind of manpower that they represent. More unusual still, there is money to make this integration possible.'"⁵ The United States alone between 1948 and January 1969 contributed a total of \$433,418,000 for relief for the refugees of the Middle East. Israel released all accounts of Arab refugees held in Israel totaling \$10,000,000 and accepted back 50,000 Arabs.

"If the wealthy Arabs would do for their brothers what the wealthy Jews have done for their brothers, the Arab refugee problem could be completely solved in one-half year."⁶ Instead the oil-rich sheikhs lavish their wealth on harems and gold-plated Cadillacs. Where shall justice begin in the Middle East?

The Arabs of Israel have found living much better than they had before the formation of the state. We are personally acquainted with some. Our Christian Arab guide from Bethlehem during the November Hope Bible Lands Seminar, 1969, said, "I am proud of what the Israelis have done with this land in twenty years. It is amazing." Christian Arabs who understand the Scriptures see the plan of God for Israel. Even the Koran of the Mohammedans predicts the return of Israel to the land of Palestine.⁷

Conclusion

Justice can never be achieved by the liquidation of a sovereign people. "The oft-repeated attempts to be anti-Zionist without being anti-Jewish (anti-Semitic in that sense) were shown to be erroneous by the complete solidarity of all the

Jews of the world in June 1967. . . . This is a dangerous distinction to try to make in this age when anti-Semitism is frowned upon, certainly in theory, everywhere.”⁸ Christians are now dipping their pens in the blood of Israel as the Crusaders bathed their swords, when they keep calling for justice instead of negotiated peace.

“The problem is not one of refugees, of occupations, of borders. It is a problem of either peace or genocide of Jews. When the area is ready for a genuine peace all outstanding problems can be mutually worked out. And it becomes, not a cause for uneasiness or uncertainty to Christians abroad, but rather a very deep moral issue as to whether they will lend

encouragement to Arab nations whose plans include more war and possible genocide or whether they will use their influence for the negotiation for peace now.”⁹ □

1. ISRAEL TODAY No. 3, *The Core of Israel-Arab Relations*, published by “Israel Digest,” Jerusalem, 1966, p. 4.
2. *Ibid.*, p. 6.
3. *Ibid.*, p. 20.
4. Taped sermon by the Keeper of the Garden Tomb, Mr. Van de Hoeven, Jerusalem, November 1969.
5. *In Search of Brotherhood in the Holy Land*, Karl Baehr, published by Interfaith and University Committee, New York, p. 8.
6. Taped sermon.
7. *Ibid.*
8. CHRISTIAN NEWS FROM ISRAEL, *At Peace in Jerusalem*, Dr. G. Douglas Young, published by the Ministry of Religious Affairs, Jerusalem, Vol. XX, No. 1, 2, pp. 37, 38.
9. *Ibid.*, p. 39.

We Beheld His Glory

By Winston J. Martin

“The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (Jn. 1:14).

I made this world; a perfect world it was once. I pronounced it “good” and was well-pleased with what My hands had wrought. But peace, prosperity, and pleasure were short-lived. The man I made marred My masterpiece. Yes, I made the world, but man made it a mess. Not only did he ruin himself, but his surroundings; sin, suffering, sorrow, sickness, and death sprang up — oh dreadful day!

But I had a plan. I cared for man — even men of sin. I would redeem them. I would see the day when there would be a new heaven and earth and man would be a new creature. I Myself would bring it about. I would show men I cared. But how much it cost to show him that; it cost; it hurt.

I had made the world but when I came to it, not only was it not what I intended it to be — that was bad enough — but My people, the children I had created, failed to know who I was! Now it wasn’t as though I had come without notifying them of My arrival. Hundreds of years prior I had reported to My prophets that I was coming; I told them where and under what circumstances. People were to watch, but they missed Me. The prophets themselves didn’t understand all I told them to tell, but they spoke for Me. Prophecy must be proclaimed even though it is not thoroughly understood.

Just in case they would miss My appearing I even sent a special messenger with a telegram to herald My coming. “Make straight the way of the Lord.” “I am not the Christ, but he is coming soon.” He even said at one point, “Behold,

the Lamb of God, who takes away the sin of the world!” But only a handful accepted his announcements.

Now if men in general had not known Me it wouldn’t have been so bad; the Gentiles might have been excused, for they were largely unfamiliar with Jewish literature. But My own people, the Jews, even those in My hometown, failed to grasp who I was. Sometimes I wonder how much My own family really knew.

I gave up so much to come here: I laid aside My glory to come to a sinful world. But there is some consolation: some received Me. My disciples did. What changes I saw in them. Peter became that great preacher; Matthew, the collector of taxes, a man of compassion. These examples encourage Me. Then after My resurrection many more believed and received Me, and to those who did I have given the power of adoption so that they are now God’s sons. I thank God for each one of them.

But 2,000 years have passed since I walked on earth and men in My own home still do not recognize or believe in Me. Truly, in My own home — the church which I Myself have built — I would expect all to recognize Me as God’s Son; but some think I was a great man but no more. The sad part is they profess My name and claim to be My disciples. They don’t really believe I can do all I promised in My Scriptures. They don’t really feel they need Me to forgive their sins, because they’re not agreed on a definition of sin; standards to them are relative. And so My own people who profess Me have not received Me. I can hardly adopt them as God’s sons until they’re ready to put themselves up for adoption.

It grieves My heart when I see those in church who have never become My sons — but they think they are! Some will even say someday, “Lord, I’ve testified for You and done many wonderful works; don’t You remember me?” My an-

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swer will have to be, "You may have known about Me but I never knew you."

My own people have not all received Me. Many are in church with all kinds of opportunities to hear the gospel. They see, but do not perceive, and hear, but do not understand. Others are afraid of the cost of commitment; afraid what friends will think; afraid they won't be able to hold out, so why bother. But to all who would receive Me I would adopt them into My family, "No man is able to pluck them out of my Father's hand." With Me they're secure as long as they wish to be and yield to Me.

I came into My world but discovered it was no longer really Mine; as far as men are concerned, they run it. Men believe they are in control of world situations; but it is only My grace that keeps a semblance of peace prevailing. If I did not overrule men and their leaders they would ruin themselves.

I came into this dark world. How dreadfully dark compared to the splendor which surrounds God's throne where once I dwelt and will dwell again. I came as a light. I gave up a lot to come here. I gave up My heavenly glory where I was surrounded with angels for servants, and I Myself became a servant. So much I longed to get close to man that I clothed Myself in a robe of flesh; flesh, the meanest part of man. I, who was perfectly holy, got into a robe of flesh and appeared on earth in the likeness of sinful flesh and was made sin for them — I who knew no sin, I condemned sin in the flesh and delivered men from sin.

"The Word became flesh and dwelt among men" and still I was full of grace and truth. I was full of grace and continually am being filled with grace so that I am able to assure men that I have grace enough for their sin whether they are down and out or up and out. For men in despair who no longer care I have grace sufficient; grace "forever full, forever free, a never-ebbing sea" of grace that redeems, satisfies, and keeps. From the fullness of My grace My followers have received "grace upon grace." I once exhorted men to forgive their brethren seventy times seven but they peter out so quickly (and keep count). I forgive and don't keep count, yet many heed the opposition when he says: "Christ can't forgive you for that sin; He can't keep you saved, so why try to be a Christian?" If only these would believe My Word; they would discover grace upon grace flooding their lives.

I came to enlighten men with truth. I was not only "full of grace" but full of truth as well. I came to enlighten men with truth but discovered men are intellectuals. They like their own limited enlightenment better than the wisdom that comes from above. They can explain away things I taught them about God. They can explain away passages that are hard to comprehend. How can I force on them something they don't desire? "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." I could help them solve the mysteries of the moment and of history. In My Word I tell them where history is going and that I'm still on the throne and am coming again. I also promise that if any lack wisdom they are to ask of God, but men aren't turning to the Bible, My best seller, to

find answers. They buy Bibles by the millions each year but seldom read them for enlightenment; Christians even have many translations to help them understand, but seldom use them except to carry them to church.

But the fact that grieves Me most is that I commissioned My adopted sons to go into all the world to spread enlightenment with the gospel; but the number of those who are packing up and going aren't even meeting the modest number requested by the mission boards, much less the number of recruitments I call for that the mission boards don't even know about. Have not My enlightened ones, who have beheld My glory, the gumption to proclaim it? My truth would solve so many world dilemmas in such a hurry.

Even My true sons aren't living up to what I teach them week by week; some won't put themselves out to go to church to learn more about Me and My requirements. Some are afraid that the more they hear, the more will be required of them. True. But the blessings of service outpay the sacrifices for service.

Many, oh so many, have beheld My glory, "glory as of the only Son of the Father" but have not really recognized Me as Lord. Many have beheld, but held their peace to themselves and have not proclaimed it. They have not gone up to the high mountain in their communities to declare: "Behold your God." So many millions would be delighted to behold My glory, but how shall they hear without preachers?

Many have beheld Me and I have healed them, but they have gone their merry way like the ten lepers, only one of whom came back to say "thank You"; they don't come back to ask: "How can I serve You for all You've done for me?" I delight to heal; don't get Me wrong; but I would delight to get the glory too for all I do. I expressly made man so he could glorify Me among his brethren and enjoy Me forever. I long for men to behold My glory; I long to be lifted up so I may "draw all men to myself."

I came to My own home, and My own people did not receive Me; but to all who receive Me I give power to become children of God. I dwelt among them "full of grace and truth" and they beheld My glory. □

Wit and Wisdom

A man was testifying in court. He noticed that everything he was saying was being taken down by the court reporter. As he went along, he began talking faster and faster, the reporter frantically trying to keep up with him.

Suddenly, the man said, "Good gracious, mister, don't write so fast. I can't keep up with you!"

Two small boys were discussing the capabilities of their mothers, who were active club members.

"My mother can talk on just about any subject," one youngster said proudly.

"Aw shucks," retorted the other boy, "my mother can talk without any subjects at all."

Attention, Ye Builders of Churches!

By Helen Good Brenneman

Not long ago I attended a church wedding at the end of a long and weary day. To my dismay, I discovered that the sanctuary of the church was six steps up, the rest rooms twelve steps down, and the basement was unequipped with any place to sit other than a table. Later, I spoke to the minister's wife, whom I know personally, and I told her, "I would never join your church. And it is no reflection upon you or your husband's sermons or the church fellowship. For anyone who is not in the peak of health, your church is impossible."

"I'm glad you said that," she replied graciously, "because we are in the process of building a new church, and we might forget the handicapped."

Now, I can excuse an older building which seemingly was built for mountain climbers. But I have a hard time with new churches which are so inconvenient. I am sure that no congregation I know would put up a sign in front of the building, "No one allowed in this church who is over sixty years of age or physically defective." But for all practical purposes many churches I have visited might just as well erect the sign.

Those of us who travel on crutches or in wheelchairs are quick to notice physical facilities when we enter a public building. A friend of mine, who walks with the aid of crutches, recently moved into a new town. She and her husband were attracted to a nearby Mennonite church, but after one visit they looked elsewhere for a church home. Too many steps! A pastor's wife tells me that a lady in her congregation has become a radio Christian because she is embarrassed to be carried up two flights of stairs in her wheelchair. Another wheelchair friend reports that although she bought a youth-sized chair for going through narrow passageways, she has encountered new public buildings with rest room doors so narrow that even a youth chair will not go through.

On the positive side, I have noticed some thoughtful provisions for the less-abled. One new church, which has its major fellowship facilities in the basement, has provided a convenient rest room on the main floor. In my home church comfortable lounge chairs have appeared in the front entrance, where it is often necessary to wait for transportation or to stand for extended periods of time. It is not unusual to find hearing aids installed in many church pews for those who are handicapped in that way. Even older buildings are often equipped with handrailings on stairways; occasionally

one finds a wheelchair ramp or an elevator. And wherever one goes there are always people who are quick to stretch out a helping hand or to show Christian courtesy in any of a dozen ways.

I hesitated to write this article, for it sounds a bit complaining, but I feared that while I hesitated someone might build a magnificent house of worship, lovely to look upon, but so high and lofty that some of us would be left out in the cold. □

Are You There, God?

By L. C. Gooding

Lord?

Are You there, Lord?

Such things are happening,

so much of suffering,

so much of greed and violence and hate

(and yet I read, "For God so loved the world —")
that sometimes I have to wonder if You care.

Or — if You're even there.

And then

there's me, Lord.

I go along

and mostly try to do what I should do,

what I've been taught are Christian things to do;

and no one knows (but You; I think You know)

that inwardly I seethe and boil and ache.

You know I seldom show it but I am

bewildered by my doubts and often plagued

by fears; and torn by grief when I so often miss

the mark, that holiness I truly do desire.

I wonder — is this prayer, just rambling on
like this, just telling it the way it is?

But life's so complex, and I'm so alone.

I feel bad, Lord. I had to tell someone;

just thought I ought to tell You.

Are You there?

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Sermons and Outlines on the Seven Words by F. W. Robertson and others. Baker Book House. 1969. 107 pp. \$1.50, paper.

This valuable paperback is well worth the money, but more especially the time to study it. Pastors especially will appreciate these Passion Week sermons that they have not preached, and they will preach better on these same themes by reason of the thinking that will be suggested as they read these sermons and peruse the many sermon outlines and the poems offered with each section.

Spurgeon's sermon on "Father, Forgive Them" is well worth the price of the book. Though he was a sincere Calvinist, in some respects his invitation in this sermon is Arminian, to be sure, when he extends the offer of salvation to any and all sinners, indeed to all mankind, repentant or no. Listen.

"Will He refuse you? Stands it to reason that He can? . . . Even for you will He plead. . . . Come put your case in His hands. . . . He lives and while He lives He pleads; and while there is a sinner upon earth to be saved, there shall be an Intercessor in heaven to plead for him."

As this reviewer read Spurgeon's other sermon, the one on "The Saddest Cry from the Cross" ("My God, my God, why. . . ?") my tears fell freely, so potent was the plumbing of the depths that Spurgeon rightly claims cannot be plumbed. Says he, "What was this forsaking? We are trying to come a little closer to this burning, yet unconsumed bush—with our shoes off our feet, I hope, all the while. . . ."

This is the seventh printing of this work. — J. Paul Sauder.

Jesus, Why? (Sermons for Lent and Easter) by Richard R. Caemmerer. Concordia Publishing House. 1969. 93 pp. \$1.95, paper.

This book is completely different from all other "Lenten Service" books that I've read. Although the chapters are simple sermons for the Lenten season, the message is completely contemporary. There is not the rehashing of old theories and illustrations, but a newer fresh approach to today's needs. A refreshing book for the pastor, it should provide stimuli for new illustrations for sermons.

There are nine different chapters, each a sermon, speaking on a subject which is timely. — Waldo E. Miller.

The Seven Last Words of Christ by Clem E. Bininger. Baker Book House. 1969. 109 pp. \$2.95.

This is an excellent book on the seven

last sayings of Christ from the cross. The chapter titles are: (1) The Forgiving Spirit; (2) Hope for the Hopeless; (3) The Women in His Life; (4) Mastering Mental Depression; (5) On Being Really Human; (6) Secrets of Satisfied Living; (7) The Safest Deposit of All.

This book is full of Scripture quotations with many quotes also from other sources. The crucifixion story is made alive again for the reader. For the busy pastor there is abundance of illustrative material which he can use in sermons. — John E. Lapp.

The Lenten Sourcebook by Herbert Lockyer. Zondervan Publishing House. 1968. 192 pp. \$4.95.

The Lenten Sourcebook was prepared by Herbert Lockyer to help "young and inexperienced pastors who require necessary help as they come to face Easter with its opportunities of declaring the truths such a season represents" (p. 20).

The author briefly describes the origin and observance of Lent in the history of the church. He reflects upon ways that pastors and churches can prepare in order to make the most of the Lenten season. The major portion of the book contains suggested Lenten programs, sermons, illustrations, prayers, poems, and plays that a pastor could use as he plans the Lenten emphasis in the congregation he serves. — James E. Horsch.

Balancing the Christian Life, by Charles Caldwell Ryrie. Moody Press. 1969. 191 pp. \$3.95.

This is a real contribution toward understanding biblical concepts of spiritual living. The author is well qualified with his wide knowledge of Scripture to successfully present both sides of the subject. For example he deals with the sovereignty of God and man's free will, putting them in a balanced perspective. He gives a balanced view of the baptism of the Holy Spirit and the importance of dedication.

He does not overlook the value of service and witnessing and gives this balanced statement, "Doing good without witnessing the message is the social gospel; witnessing without doing good is the unadorned gospel. — Bringing results (converts) from the witness is something only God can do, but giving the witness is something we must do."

I would highly recommend this book for church libraries. I am sure it will give answers to many confused ideas. It is well worth reading for the chapters on "Legal or Legalistic," "Should I Seek to Speak in

Tongues?" "Money and the Love of God," "Routine Faithfulness." His chapter on "Using Your Gifts" is the most balanced I have read on spiritual gifts. — C. J. Ramer.

Stand on Your Own Three Feet. Edited by Hugh M. Salisbury. Tyndale House Publishers. 1969. 162 pp. \$1.45, paper.

Forty-five college students and their professor participated in writing *Stand on Your Own Three Feet*. Three to six students collaborated on each of the eight chapters, all projects in a class in Contemporary Youth Problems at Seattle Pacific College. The chapters represent considerable research. The titles: Inner Space; High Fly and You're Out; The Subtle Uncertainties of the Simple Sip; Home-icide, Exit Right, What's There to Do? Who's Standing on Your Air Hose? and Hurry Up and Wait! A variety of problems and questions which youth face—sex, drugs, alcohol, family conflicts, identity questions, choice of college or vocation, questions about faith—are included in the discussions.

The writers are committed Christian youth. The discussions are addressed to Christian teenagers primarily of high school age, and underclassmen in college. However, the discussions will be helpful to parents who ought to hear and understand their teenagers. Very good for the youth section of the church library. — Virgil J. Brenne-man.

So Who's Afraid of Birthdays by Anna B. Mow. J. B. Lippincott Co. 1969. 128 pp. \$3.95.

Anna Mow, herself over sixty, has written a book for those over sixty and those who expect to be. She sees clearly the pitfalls and the joys for persons of this age.

Mrs. Mow is not one to live in the past, but she knows how to draw on it for counsel to others. She does this with wisdom and wit.

In this, her fifth book, Mrs. Mow writes about the common problems of retirement years: illness, feelings of self-pity and uselessness, loneliness, and despair. She always sees the possibility of beginning anew. One could say that her own life philosophy is, "So birthdays don't count. It is life that counts."

The twenty-one chapters have such titles as: Can You Hold On? Can You Let Go? What Are You Learning? Have You Given Up Childish Ways?

Any 65-year-old or older who wants to know what to do with himself or herself without merely killing time, will find help here. — Helen Alderfer.

Items and Comments

A Jesuit educator told an audience that President Nixon's Vietnam policy is "bankrupt, a tissue of inconsistencies."

Father Robert F. Drinan, S.J., vice-president and provost of Boston College and dean of its law school, spoke during the John Ireland Lecture Forum sponsored by the Archdiocese of St. Paul-Minneapolis urban affairs commission.

"In the past 20 years," Father Drinan said, "this country has seen a fantastic growth of the military state, and it's leading us into a snake pit of disaster."

"The military-industrial complex was Eisenhower's phrase — no hippie he — and how right he was to warn us. What's happened is that the military has become so strong that it has influenced our foreign policy so we try military solutions to social and economic problems."

Father Drinan is outspoken about what he says he learned on a visit to Vietnam.

"The White House people lied to us before we went," he stated. "I can't believe they were so ignorant; they must have been lying. I tell you, we have spent \$30 billion a year in South Vietnam for the past several years seeking a military solution. And the country is a mess. If we'd been spending \$30 billion a year there in health and education programs, the Cong would be nowhere to be seen."

Pope Paul VI declared that priestly celibacy was "a fundamental law" of the Latin Church and "cannot be abandoned," or even "put under discussion."

Addressing thousands of Romans and pilgrims gathered in St. Peter's Square for his regular Sunday noon blessing, the Pope said:

"Among the great issues, in need of God's help, toward which we direct the prayers of those good and faithful souls who turn to the Lord on behalf of us and our intentions, there is one that is now close to our heart and of which much is said: the sacred celibacy of priests."

"The celibacy of priests is an act of faith and love which our Latin Church, with great experience and courage, has imposed on her priests for the purpose of greater selection and perennial renewal of her priestly ministry."

The Board of World Missions of the Presbyterian Church, U.S. (Southern), has asked the denomination's General Assembly to give attention to the global dimensions of racial discrimination and ghettos.

Dr. T. Watson Street, executive secretary, noted that such issues are often thought to be confined to the U.S. "They have far

wider implications," he said, adding:

"Two thirds of the population in the areas served by the board is black. The people in these areas see parallels between their frustrations and those of the American Negro. Thus they watch with keen interest what is done and what is left undone by Christians in America."

Did you know that the great TV networks fear the concern and reactions of ordinary wives and mothers more than they do Vice President Agnew or official panels? They can counter the Veep's accusations, confer and argue with the panels — even argue with Senate committees. But if thousands of women start writing the sponsors of TV programs, protesting and announcing their intention of boycotting products and turning off programs — panic hits Madison Avenue and the network offices.

One concerned woman started an organization last spring to mobilize and register opinion on TV programs. Already more than 44,757 persons in 30 states have signed an "expression of concern" against what they consider objectionable TV fare, particularly violence and sadism in TV programs and movies they feel are too sexually explicit for home viewing. Photostatic copies of these statements and names were sent to the three TV networks and to the Federal Communications Commission last spring as the opening move in a rebellion led by housewives against entertainers they think are unfit for the home.

They are organized nationally under the name of CURE, which can stand either for Citizens United for Responsible Entertainment or for Christians United for Responsible Entertainment — according to the choice of local units. CURE was organized by a small group of Baptist women under the co-chairmanship of Mrs. Sam McGinnis, wife of a Baptist minister. The group has spread rapidly throughout the nation, with a threefold aim for first requesting NBC, CBS, and ABC to (1) eliminate the "for adults only" movies from TV; (2) decrease sharply the violence and sadism in TV programs; (3) show more character-building programs for the nation's youth.

Churches have failed to guide their members on deciding the issues of peace and war, a United Methodist theologian from Atlanta said.

"People in my own denomination have acted from their liberal utopian positions of the 1930s when they spelled out church stands," Theodore Weber was quoted in the *Chicago Daily News*.

The Social Ethics teacher at Emory Uni-

versity told Reporter James H. Bowman that the "churches have not provided people with a realistic context for making decisions."

The Methodist was in Chicago for an "action consultation" on "conscience, war, and the churches" at McCormick Theological Seminary.

Groups like the Mennonites, Weber stated, "have done the best job of helping people decide the morality of war." But he said with groups open to possible justification of the use of force, like the Methodists, it has been "a different ball game altogether."

A doctor who directed Canadian medical aid in Vietnam for five years says he knew about the Song My massacre two weeks after it happened but did not report it because such slaughters were commonplace.

Dr. Alje Vennema said in Toronto that his hospital was six miles from Song My, where at least 110 civilians are alleged to have been murdered by United States troops.

Vennema said another reason why he did not report the incident was that the U.S. forces would argue that all the dead were Vietcong, "even the two-year-olds."

He said he saw the bodies of women and children who had been shot after U.S. search-and-destroy missions in the Duc Pho district.

The medical staffs of the two hospitals at Turlock, Calif., organized a campaign last November to help smokers quit. Doctors and dentists contributed to the *Turlock Journal* a series of articles on "Twenty-one Reasons Why You Should Stop Smoking." Signs on roads leading into Turlock read: "Welcome to Turlock — Please Don't Smoke, We're Trying to Quit," "End Emphysema," "Cut Coronaries," "Clear Air," and "Curb Cancer." "I.Q." (I Quit) buttons were made available. For three weeks doctors gave free advice on how to quit smoking. Campaigners went to drugstores and asked for statements from them on the health hazards of cigarette smoking, and also urged them to stop selling cigarettes.

One of the articles said: "One drop of nicotine, the amount in 70 cigarettes, will kill a man in a few minutes if the drop is given in one dose. . . ."

The doctors and Chamber of Commerce took their campaign to the public schools. On December 7 there was a "Cough In" at the High School. Smokers were asked to throw their cigarettes into a wooden coffin. Later the coffin was buried.

CHURCH NEWS

MDS Reaches Adulthood

Disaster spells misfortune, calamity, catastrophe, bringing with it destruction of life, property, projects, and careers. But when a word becomes a name, it often undergoes a metamorphosis as its identity changes.

As evidenced at the annual All-Unit Meeting of the Mennonite Disaster Service held at Mellinger Church, Lancaster, Pa., on Feb. 13 and 14, the word "disaster" is taking on new meanings. From the early beginnings of MDS in Kansas as a clean-up team after physical disasters, it soon grew to include longer-term rehabilitation.

MDS is much like the Christian church — it develops through human suffering. This past year saw MDS spurt from adolescence to early adulthood. The catalyst was some of the worst disasters in the memory of mankind.

Floods, fires, tornadoes, hurricanes — they all played their part. But the most severe testing of MDS strength came in Mississippi and Virginia in the aftermath of Hurricane Camille. As a direct result, two special-interest groups, which until now had gone more or less unnoticed, were officially recognized for their contribution and worth. With the determination of women and hardened biceps of youth added to the traditional MDS trunk, MDS effectiveness increased immensely.

This year, disaster, as reported at the annual MDS meeting, came to mean more than cleanup or even rehabilitation after physical deprivation. Disaster has come to mean not only the destruction caused by an act of God, but also by acts of man. Projects such as community work, working with the disabled and disadvantaged, aiding in Head Start programs, and caring for disadvantaged children were mentioned seriously as worthwhile MDS projects. As Freeman Lambright, Ind., stated in a report, "Whenever lives (spiritual or physical) are lost, it is a disaster."

Inner-city work is shaping up for some of the units. Rehabilitating ghetto homes is an important aspect of this work. Most find that when working under black leadership toward black goals, they are surprisingly well accepted, even though they come as uninitiated white Americans. James Burkholder, pastor and MDS project leader in Pittsburgh, Pa., says, "It is often our innocence that makes us a success. We don't know enough to know that white cannot work with black."

As special speaker at the meeting, David Augsburg, *Mennonite Hour* speaker, com-

pared MDS men to "God's gamblers," a phrase once used by non-Christians to describe the compassionate acts and risks of early Christians during a bubonic plague. "We are there not so much to help, but to make it known that Jesus Christ is what makes our lives work. Wouldn't it be great if the people with whom you work could say that you reminded them of Jesus?" he said.

Robert Lavelle, black realtor and community leader, Pittsburgh, Pa., and with whom the Pittsburgh MDS unit has been closely associated, spoke on some of the problems the black community faces. "Blacks are the victims, not the causes of the ghettos. Every ghetto started as a good white neighborhood. City services move out with the affluent white. One-family dwellings are made into multi-family dwellings. There are more people but fewer services.

"Black Americans have had their spirit killed," he said, referring to Jesus' words on fearing those who kill the spirit rather than those who kill the body. "There can be no change without suffering. Just stand alongside us in our suffering."

The strengths of MDS were heralded as a telegram from Robert Pierpont, national director, Disaster Services, American National Red Cross, and a letter of appreciation from President Richard Nixon were cited. But the weakness of the MDS organization was not left untouched. Much discussion and some polarization on issues had taken place before the delegates had arrived. A strong desire for unity through Christ predominated. The issues will be faced



Panel discussion on "Women in MDS": Mrs. Charles Miller, Wauseon, Ohio; Esther Eby Glass, Lancaster, Pa.; Mrs. Ernest Yoder, Rustburg, Va.

throughout the months ahead toward a better witness for MDS.

The 1971 All-Unit Meeting will be hosted by Region V in Alberta, Canada, on February 12 and 13.

Women Grace MDS Operations

"How can Mennonite women exercise their faith through Mennonite Disaster Service?" was the question which was discussed by a panel of four ladies.

Participants on the panel were Mrs. Ben Wedel, Moundridge, Kan.; Mrs. Charles Miller, Wauseon, Ohio; Mrs. Esther Eby Glass, Lancaster, Pa.; and Mrs. Ernest Yoder, Rustburg, Va.

Each of the ladies told about her experiences of working with MDS. Mrs. Wedel was on the first plane of volunteers from Kansas to fly to Mississippi after Hurricane Camille struck. There were six women in the group and she stayed to supervise a second group of ladies who came to help. They worked mainly with the Red Cross, preparing food, helping the people in the long lines waiting for assistance, and just listening to the people as they told of their experiences during the time of the storm.

"Many times we found we were doing more good just by listening to them and gaining their trust," she said. "We were known as 'angels of mercy' to the storm victims."

Mrs. Miller was involved with MDS work in 1965 after Hurricane Betsy hit Louisiana. Her experiences were a bit different from those of the usual volunteers in that she worked in a local restaurant which was next to the motel where the MDS teams stayed while in the community for cleanup.

"I told them I couldn't do much, but I *could* wash dishes, and that's what I did." She soon began other tasks in the kitchen and also helped prepare some of the meals.

When she left home, she had envisioned working with other Christian ladies. "Little did I realize that I would work in a place that had a bar." The people she worked with had many questions about her work and the Mennonites. "Questions such as, 'Why don't you drink?' 'How many hours a day do you pray?' and 'You mean you're working here for nothing!' really put me on the spot," she said. Through this experience, she was able to communicate her faith and show that God was a God of love. She also led one of the girls in the restaurant back to the Lord.

When the unit was ready to leave Chalmette, the people wanted them to stay and begin a church.

Mrs. Glass related incidents of women who worked in Virginia after the flood. One lady, she said, worked there when the water was still quite high and the shock of the disaster — what she had seen and done — didn't really affect her until after she was back home and had time to think about the terrible things she had seen.

Another lady spent a week in Virginia and was kept busy from morning until night. She set breakfast tables for MDS teams, painted in a house all day, and returned to help with the supper dishes in the evening.

"Ladies who stayed home and cared for other women's families should be given much credit for their contribution to MDS. Without their willingness and cooperation, many of the women who served would not have been able to," she said.

Mrs. Yoder was involved in the Virginia work also. She reported that there were 2,000 days of work put in by women after the disaster in Virginia. She was involved in sorting clothes. There were 12 centers where used clothing was stored and they had to get it out of the schools before school could begin.

Much of the clothing was given to the storm victims, and the rest was sent to MCC for shipment overseas. Ladies from Canada, Pennsylvania, Ohio, and Virginia helped, but there was too much for them to do in order to do a proper job of sorting the clothing, she said.

Mrs. Wedel suggested some guidelines to the women as they contemplate serving in any capacity with MDS: (1) go with an open mind to work where you are needed the most; (2) go with the intention of working long and hard hours; and (3) go with an understanding spirit—willing to listen to the people as they tell of their problems.

Youth Find Role in MDS Operations

"This is the first time in the history of Mennonite Disaster Service that youth have been included on the program of an MDS meeting." So spoke Ray Horst, Voluntary Service director for Mennonite Board of Missions and Charities, as he introduced a panel of four young men.

"More and more, MDS is becoming an organ of the church in which people of all ages may become involved," he continued.

The fellows, Raymond Reitz, Steve Alderfer, Howard Hall, and Virgil Gerber, told the group of their experiences and insights gained as they worked at the various projects.

Reitz, a senior at Lancaster Mennonite School, said that he first heard of the need for volunteers to go to Virginia in church

one Sunday. They were to go armed with buckets and shovels to clean mud and debris from the area.

The group worked four days, but Reitz stayed on two extra days. During his stay, he was involved in three different projects—cleaning mud out of houses, working on a sewer line, and searching for bodies. "This was an experience I'll never forget," he said.

Gerber, a senior at Bluffton College, along with 14 others, spent a 3 1/2-week interterm session in Mississippi. Although they were not skilled laborers, they were able to make valuable contributions to the work which is still being done in Mississippi.

"This was an experience which really affected me spiritually," he said. "I was able to help and at the same time show and experience love as I became involved with the work and the people." The group was also able to serve in a community center in the evenings. They presented a church service at one of the local Mennonite churches while they were in Mississippi.

Alderfer, a senior at Christopher Dock High School, was one in a group from his school who spent Christmas vacation working in Mississippi. He admitted that at first the group felt as if they weren't accepted too well by the other MDS workers, and it took some time for them to be assigned a project. At last they were put to work cleaning a house at Pass Christian which is to be used as the unit house for a newly created VS unit established to help the people in Mississippi. Their work consisted of cleaning out mud and refuse that had been left by the hurricane.

"Our first impressions were changed by the end of the week and we wanted to stay for another week," he added.

Hall, a student at Messiah College, was in Appalachia for two weeks over Christmas vacation with a group of students sent by MDS to work with a special local need. The team members, who were also members of the American Association of Evangelical Students, worked directly with the MCC Voluntary Service unit in Whitesburg, Ky. They demolished an old house to salvage lumber in order to put a new roof on a burned-out house for a needy family.

Unfortunately, this group had very little interaction with the people in the community and Hall feels that to make a significant contribution in a situation such as theirs, involvement with the community is essential.

The panel agreed that each had gone to serve with different goals in mind, but at the same time emphasized the values and insights they had gained through the opportunity to help others in time of great need.

1800 MDS Volunteers in Mississippi

In another month, Mennonite Disaster Service expects to terminate its operations in Mississippi, where it has spent the past

five months since Hurricane Camille passed through.

From Aug. 17, 1969, to Feb. 1, 1970, 1,793 persons have participated in some phase of the MDS operations on the Gulf coast. This report was given by Chris Graber, MDS Region II director.

"This adds up to a contribution of about 8,955 man-days, or about 62,685 man-hours of labor. Over 690 different jobs were completed and 15 new houses nearly constructed," Graber noted.

Over 255 girls and women contributed time to the massive project, and 290 students were on the scene from the following colleges: Goshen, Hesston, Eastern Mennonite, Conrad Grebel, Bethel, Bluffton, North Manchester, and Kansas State. Students from several of the Mennonite high schools also served.

Of the total number of persons, 274 were from Canada. The remainder came from the following states: Kansas 360; Indiana 405; Ohio 271; Florida 54; Illinois 37; Nebraska 28; Michigan 29; Mississippi 10; Alabama 9; Georgia 14; Oklahoma 19; Washington 7; Colorado 8; Pennsylvania 10; Virginia 14; Minnesota 3; Montana 2; South Dakota 37; North Dakota 2.

Plans Statement on Abolishing the Draft

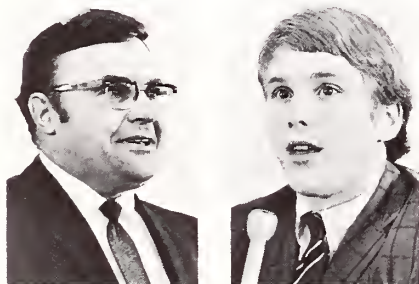
At the February 9, 10 meeting of the MCC Peace Section, it was decided that when the Congressional Armed Services Committees conduct hearings on draft reform the Section will present a testimony against continued conscription. The hearings are expected to begin on March 16.

The Peace Section has spoken against the draft since the 1940s. Usually this has been accompanied by statements encouraging the widest possible recognition of conscientious objection to military service. Reflecting the increased agony both within and without the church, the Section agreed that this time their statement "should clearly focus our biblical and historic Mennonite witness against conscription."

William Keeney, chairman of the Peace Section and dean of Bethel College, was asked to present the statement to the House and Senate Armed Services Committees. The Peace Section is encouraging members of the constituency to express their convictions on conscription in connection with the Congressional hearings. The Washington Office of the Peace Section will assist any MCC constituent to make a witness on this issue either in the hearings or personally to Congressmen and Senators.

The precise statement is now being prepared. The Peace Section and various conference peace committees will be asked for their counsel before the final copy is presented.

Closely related to the decision to testify on the draft was another decision to sponsor



Roy Martin

Raymond Reitz

a series of regional assemblies similar to last November's "Consultation on Conscience and Conscriptio" held in Chicago. In co-operation with MCC (Canada) and conference peace committees, the Section hopes to develop a series of half-day discussions on the options young men have as they confront the draft and the biblical grounds for such decisions. Congregations and/or communities who have an interest in developing such conferences are invited to write John A. Lapp, executive secretary of MCC Peace Section, Akron, Pa. 17501.

Ressler on Brief Furlough



Ruth and Rhoda Ressler

The names "Ruth and Rhoda Ressler" mean much to many Japanese in Hokkaido and in the city of Osaka on southern Honshu island. Ruth and Rhoda first went to Osaka in 1949 for a three-year term of rehabilitation work with Mennonite Central Committee. In 1953, after teaching school for a year in Pennsylvania, the Resslers returned to Japan as mission appointees of Mennonite Board of Missions, Elkhart. Following language study they assisted in the development of the Kamishihoro Church in Hokkaido where Kimura-san is the present pastor. The church developed a kindergarten program during this pioneering evangelistic effort.

In 1965 the Resslers began teaching conversational English in Osaka as self-supporting Overseas Mission Associates. On their return to Japan in early April after a six-week furlough, Rhoda will assume a professorship at Ohtani Women's Junior College and Ruth will teach at Poole Women's Junior College. In addition, both Ruth and Rhoda teach conversational English to adults in various industries, businesses, and the customs office.

Ruth teaches a two-hour morning women's class once a week, which at the women's request includes one hour of Bible study. Both Ruth and Rhoda find a great

freedom to discuss spiritual matters as the students broach the subject. Businessmen, doctors, teachers, housewives, and others are eager to learn English in order to conduct business, to travel, to help children in school, to entertain Expo guests. "Expo bimbo," meaning "Expo poor," is common vocabulary in Japan these days.

The Japanese readily adopt foreign words into their vocabulary. Rather than develop distinctive Japanese expressions, new foreign terms and words are adopted at face value. To most Japanese, television is simply TV.

Ruth and Rhoda speak of their students and colleagues with feeling, with admiration, affection, and straightforward concern. "Was I a coward for resigning at Momoyama University (a school affected by student unrest)?" Rhoda asks. "I feel like I let them down. At the end of last term one student came up to me and asked me whether it was my being a Christian that made me so patient and ready to listen."

The parents of Ruth and Rhoda were known to many older readers as Uncle J. A. and Aunt Lina, missionaries to India from 1899-1908, and longtime editors of *Words of Cheer*.

Board Nears End of Fiscal Year

Total giving to Mennonite Board of Missions has increased by \$65,000 for the period from Apr. 1, 1969, to Jan. 31, 1970, as compared with the same time period last year. The Board is deeply grateful to the church constituency for its continued financial and prayer support.

The Mission Board continues to struggle with the problem of inflation. Even though program size has been increased very little in the recent past, the cost of operation continues to rise.

In an effort to keep expenditures in line with contributions, the Board program administrators were asked to find ways to reduce operating budgets. Some were able to postpone certain expenditures, which allowed the budget to be reduced by \$62,950. This kind of budget cut is not a reduction in program, however, since program changes cannot take place overnight. It is merely a delay in certain expenditures which must be made eventually.

Contributions needed to operate this year's Mission Board program amount to \$1,978,050 (with budget adjustment). The Board has entered the last month of its fiscal year which ends Mar. 31. Additional contributions are needed before Mar. 31 for the Board to meet its obligations and to have adequate resources for ongoing program operations.

Contributions may be forwarded through congregational treasurers, district conference treasurers, or sent directly to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Board Members Alerted to Mission '70 Plans

In an innovative move this year, the annual meeting of Mennonite Board of Missions and Charities will schedule the business sessions to be held both prior to and following the public sessions. In previous years, all Board business preceded the public meetings.

All Mission Board members are asked to note this year's schedule change and to plan to be present if possible for the entire Mission '70 Convention slated for July 1-7 on the Christopher Dock High School campus near Lansdale, Pa.

Each Board member will have the following schedule: July 2 — Board business session all day; July 2 evening through July 4 evening — public sessions with Board members participating in assigned strategy groups; July 5 — take part in mission report teams in Franconia Conference churches; July 6, 7 — continue Board business sessions.

This shift for Mission '70 was formulated by the 14-member Program Planning Committee to provide a block of time to introduce basic issues, to involve a larger group in a search for God's will in making Spirit-led decisions, and to encourage continued support of Board activities.

Mennonite Board of Missions' governing body, in addition to the Executive and Personnel Committee officers, is comprised of 18 district board presidents, 22 district conference appointees, two Publication Board and two General Conference appointees, 11 members at large, and one life member. Each of these Board members, after participating in the decision-making processes of the business sessions, is then responsible to report to the conference, congregations, and other groups he represents.

The general theme for Mission '70 is "The Spirit of the Lord upon Me" from Luke 4:18, 19.

Social Workers to Meet

George Smucker, President of the Association of Mennonite Social Workers, chaired a recent meeting of the Executive Committee held at Indianapolis, Ind. The primary purpose of the meeting was to finalize plans for the association's annual meeting to be held at Bluffton College, Bluffton, Ohio, on April 10 and 11, 1970. Also discussed were efforts to update and expand the organization's membership data, and to review the goals of the organization in light of current needs and opportunities.

The association, since its beginning in 1957, has served as a vehicle for the discussion and sharing of ideas related to social welfare and the Christian faith. During the 1970s a more active role will be sought in interpreting to the larger Mennonite broth-

erhood the impact of radical changes which are taking place within our social institutions. Persons working in a professional social work position or studying toward a

degree in social work are encouraged to write for a membership application to: Marion Steiner, 1921 Altgeld Street, South Bend, Ind. 46614.

Mission Projects Are Available for Children

Each year Mennonite Board of Missions suggests some projects for children to help them better understand the meaning of the Great Commission, become involved in the church's mission, and learn about giving through personal experience. These projects are designed to help children develop Christlike attitudes of love, compassion, and acceptance toward other people. Seven projects have been selected for 1970. Each project ordered comes with a set of materials that includes a teacher's guide, pupil's guide, and additional audiovisual material. The projects for this year are:

— *A Place to Play*. Frontier Boys Village in Colorado presently has no indoor gymnasium and no outdoor recreational facilities. Forty boys plus the staff will do the work if finances for the materials are provided.

— *A First Real Home* at Frontier Boys Village in Colorado. Some of the boys living at Frontier have no real home. A number of small cabins could be remodeled where some of these boys would live as a real family.

— *Nursery and Sunday school supplies* for inner-city children. Two nurseries — Bethel in Chicago and Bethesda in St. Louis — and a Sunday school at University-Euclid Church in Cleveland are included in this project.

— *Mission Transportation* for American

Indian mission stations. Included here are Black Mountain and Blue Gap in Arizona and Philadelphia, Miss.

— *Learning to Sew in the Middle East*. Mennonite Central Committee helps teach young girls to sew. A cloth kit and other materials for girls on the West Bank cost about \$10 per month per girl.

— *Bible translation in Argentina*. Missionary Albert Buckwalter is translating the Bible into the Toba Indian language. Financial support is needed to sustain this work.

— *A Vehicle for African Travel*. Laurence Horst is on regular missionary assignment traveling among villages in Ghana. Funds are needed to purchase a vehicle to help him in his work.

To encourage participation in these projects mission savings banks and dime cards are available upon request free of charge. Capital for earning projects for missions is also available. The leader or teacher requests the amount desired and then returns the original capital plus income from the investment project. Previously called a "quarter fund" project, now it is termed the "dollar project." Persons who have not already received the descriptive brochure for these projects should write to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Church Has a Happening

"Mike Sokoll considers the entire city of Stockton, Calif., to be his mission field. After 16 years as a pastor I have yet to make some of the significant contacts in certain areas of city life where Mike already is involved."

The speaker: Donald Yoder, pastor of Trinity Mennonite Church in Phoenix, Ariz., and overseer for Southwest Mennonite Conference. During a Feb. 17 interview at Mennonite Board of Missions headquarters in Elkhart, Yoder discussed this new Mennonite witness presently growing within his district conference.

Mike Sokoll is a key figure opening doors of opportunity in Stockton, an industrial city of 86,000 located 80 miles east of San Francisco. Sokoll moved to Stockton with his wife, Mary, and three children in Jan. 1969. Since then the house church the couple established has five baptized members and an average weekly attendance of 30. But there's more to the story than this.

Mike Sokoll has no place he really calls home. After spending his early years wandering across Western United States, he

gained entrance into the world of organized crime by age 16. Small wonder, then, that he eventually found himself on the inside looking out — from behind the four walls of a prison cell in Centreville, Mich.

Yoder explained that Mike one day came across a copy of *Good News for Modern Man*, and, not having any other literature readily available, he began reading. Immediately captivated and convicted by the contemporary message, Mike fell to his knees in his prison cell and turned his life over to Jesus Christ.

Through continuing contacts with members of the Locust Grove Mennonite Church in Burr Oak, Mich., Sokoll became a member of that congregation upon his release from prison. The Sokolls were subsequently commissioned by the Locust Grove congregation to move to Stockton (where Mary had grown up) to explore possibilities for a new ministry there.

"Presently we are active in a varied assortment of activities," Mike wrote in the current issue of the *Southwest Conference Messenger*. "We have been working with

blind people. There is an active tutorial project which allows us to help young people with their education. I have opportunity to witness to the institutional leaders when setting up tutoring projects. Many openings for a larger Mennonite witness are available as a result of these contacts.

"In the past few weeks we have had confrontation with two dope addicts and two victims of broken marriages, three marriage counselings, and a threat on my life," Mike continued. "In a little over a month 74 visitors entered our home for reasons ranging from instruction in Christian living to material help, sleep, and escape from bodily harm and mental depression."

Among the baptized members of the Morning Star congregation are Phill Blaine and Bruce Leavitt. Phill, 50, is blind, but carries on an active Christian witness. Bruce, 21, who serves as Sunday night moderator and plays the guitar for church services, recently lost a girl friend because of his peace position. Following college in June, he plans to enter Voluntary Service.

Yoder pointed out that the Stockton congregation is in dire need of a permanent location for worship. Thus far the group has been meeting at the Sokoll residence, which has proved to be inadequate for the growing number of persons attending. They have even had to turn people away until they have more space.

Plans also call for the establishment of a Voluntary Service unit to be administered by Mennonite Board of Missions. Assignments will likely include teaching in lower economic areas, providing medical services, and working with local organizations involved in community development. Target date is May of this year.

Not the least of Mike Sokoll's unique gifts is his ability to fuse the seemingly irreconcilable entities of evangelistic fervor and social action. "He not only leads persons to Christ," said Yoder, "but he sticks with these new Christians and helps them face the crucial issues of everyday life."

"The Morning Star Mennonite congregation is a happening church," Yoder added. "It is a real encouragement to see people actually asking to come to church from all walks of life who have discovered the excitement of knowing Jesus Christ personally."

Laurelville Church Center

March 20-22 — The Church and Dramatic Arts

J. Lorne Peachey, Roy Umble
April 10-12 — Conference on New Media
Kenneth Weaver, Arnold Cressman,
I. Merle Good

April 17-19 — Retreat for Women
Lois G. Clemens, Esther Yoder, director
May 1-3 — Retreat for Couples
Roy Harnish, Daniel Shenk
May 8-10 — Conference on Leisure
Harold D. Lehman

Camp Amigo Program Announcements

March 3 — Farmers' Day

"The Christian Farm Family,"

J. Howard Kauffman

"A View of Farming in Laos,"

James Gingerich

"The Farmer and His Spiritual Life,"

Ivan Kauffmann

April 4, 5 — Businessmen's Retreat

"The Christian Businessman and the

Poor," Calvin Redekop

"The Witness of the Christian Business-

man," Roger Hochstetler

"The Christian Businessman and His

Investments," John Rudy

"Employer-Employee Relationships,"

Calvin Redekop

May 1-3 — Married Couples' Retreat

Resource leaders: Ray and Clara Keim

and Alvin and Beulah Kauffman

For further information write: John R.

Smucker, 2904 S. Main St., Goshen, Ind.

46526.

FIELD NOTES

Wilbert Shenk accompanied Vern Preheim of MCC to Nigeria to participate in planning the Mennonite contribution to relief and rehabilitation needs. They arrived in Nigeria on Feb. 25 for a two-week visit.

The Earl Swartzentruber family, after a three-month furlough in North America, was scheduled to leave for Argentina on Feb. 26.

The H. James Martin family from Uruguay, who were living in Harrisonburg, Va., moved to La Junta, Colo. Their address is: 522 Lincoln Ave., La Junta, Colo. 81050. James has been invited to pastor two churches: East Holbrook in Cheraw and First Mennonite in La Junta.

Stan Friesen writes from Ibadan, Nigeria: "Our first weeks in Ibadan have been full and exhausting, but rich and encouraging. We were met in Lagos by John Crossley who was a real help in negotiating our way through customs and immigration. We had no difficulty getting a two-year residence permit."

Charles Shenk, Kushiro, Japan, reports: "In Tanase-san's absence I've been asked to give guidance to the Eastern Hokkaido Bible School program here in Kushiro. I feel that the EHBS program is proving itself in that all the men who have finished are now serving faithfully — in some cases outstandingly — as pastors or lay leaders of congregations. The Obihiro school has its own equally encouraging story. There is substantial interest to expand the services of EHBS to Asahigawa and Sapporo. It seems to me that Tanase's return to strengthen and expand this work could well be one of the most significant factors in the building of the church in Hokkaido."

There were 291 persons on the active roll for Home Bible Studies correspondence

courses as of Dec. 31, 1969, according to Wilbur Hostetler, Elkhart, director. Eighty-one from this group were prisoners, new enrollees numbered 96, and 126 persons completed courses.

Five Eastern Board VS-ers, after completing a Spanish language course at San Jose, Costa Rica, have now moved to their assignments. **David Stauffer** went to Orange Walk, British Honduras, as manager of the Trading Center. **Gerald Leaman** went to Cayo, in western British Honduras, for agricultural extension work. Across the border in Guatemala **Mervin Horst** will also serve in agricultural extension work. **Nelson Newcomer** and **Robert Noll** went to La Ceiba, Honduras. Newcomer will assist local poultry farmers and will help develop poultry processing. Noll will work with the credit unions of the area.

Change of address: A. Lloyd Swartzentruber from Buckeye, Ariz., to 1520 College Ave., Harrisonburg, Va. 22801.

Special meetings: William J. Stutzman, Sugar Creek, Ohio, at Bank, Dayton, Va., Mar. 19-29. **Roy Newswanger**, Chester, Pa., at Springdale, Waynesboro, Va., Mar. 25, 27, 29. **Ernest Martin**, Columbiana, Ohio, at First Mennonite, Meadville, Pa., Mar. 27-29. **Elam Stauffer**, Lancaster, Pa., at Groffdale, New Holland, Pa., April 12-19. **Roy Kiser**, Stuarts Draft, Va., at Lititz, Pa., April 19-26. **Laverne Swartz**, White Cloud, Mich., at Rich Valley, Kokomo, Ind., Mar. 25-29. **Abner G. Miller**, Pocomoke City, Md., at Bethel, Ashley, Mich., Mar. 20-22. **Michael Shenk**, Sarasota, Fla., at North Leo, Leo, Ind., Mar. 27-29.

Recent speakers at Grace Chapel, Saginaw, Mich., were **Lee Lowery**, Saginaw, Mich., Mar. 1, and **Fred Alexander**, Savannah, Ohio, Mar. 8. On Mar. 22, **Jim Norton**,

Detroit, Mich., will be speaking.

Church Hymnals needed: If your congregation is changing to the new *Hymnal* and you have used *Church Hymnals* that could continue to serve, please contact Samuel B. Nafziger, La Crete, Alta.

Mary Ellen Shoup, on a year's furlough from Algeria, underwent major surgery the last week of February. Her address: 8437 Lilienthal Ave., Los Angeles, Calif. 90045.

John R. Mumaw, a member of the Overseas Missions Committee, has been invited by the Virginia Conference to represent them in the organization of the church as a conference in Jamaica. Mr. and Mrs. Mumaw were scheduled to leave on Feb. 21 and will return home about Mar. 15. The Mumaws will attend the annual conference in Puerto Rico on Mar. 13-15.

Mrs. Earl Buckwalter has been released from the hospital. The Buckwalters are now living at Schowalter Villa, Hesston, Kan. 67062.

The first copies of the Pastoral Epistles in the Toba Indian language appeared in the Argentine Chaco in January. Translated by Albert Buckwalter, missionary with Mennonite Board of Missions, the edition promises to be of more interest to the Tobas than the Gospel of Mark. First and Second Timothy and Titus give many direct instructions for conduct, a need which the Tobas sense in their churches. Michael and Mattie Mast prepared and printed the edition. Albert is now proceeding with the translation of 1 Thessalonians.

During Brazil's carnival holidays, a three-day (Feb. 7-10) Bible Camp was held for 42 Brazilian Mennonite youth at

Calendar

Ohio and Eastern Mennonite Conference, Kidron, Ohio, Mar. 12-15.
Ontario Conference Spring Missions Conference, Mar. 13-15.
Lancaster Conference Spring Session, Weaverland, East Earl, Pa., Mar. 17.
Eastern Mennonite Board of Missions and Charities Annual Meeting, Mellinger, Lancaster, Pa., Mar. 18, 19.
Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.
Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
North Central Annual Conference, Minot, N.D., June 11-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Acampamento Biblico Pioneiro near Sao Carlos. Six churches were represented, with Arlin Yoder serving as director. The program included Bible study led by Harvey Graber, discussion groups, music, and recreation. Overall theme was, "He Who Makes All Things New." The camp experience met with positive response from participants and testimonies of personal renewal.

Henry H. Dick, General Secretary of the U.S. Conference of Mennonite Brethren Churches and member of the Mennonite Central Committee Executive Committee, will be visiting Vietnam April 14-21, 1970. He will be contacting Mennonite Brethren men in military service in a pastoral ministry. He is interested in having the names of other Mennonite and Brethren in Christ members as well.

Please send (by March 25) names, APO addresses, and specific locations, if possible, of members of your congregation presently in Vietnam in military service to: Paul Longacre, Mennonite Central Committee, Akron, Pennsylvania 17501.

Readers Say

Submissions to Readers Say column should come on printed articles.

I have just reread for the third time the article of "Conversation with Erna" in the Dec. 9, 1969, issue of the *Gospel Herald* and the reply of the men from Lancaster in the Jan. 20 issue.

The article "Conversation with Erna" was a heart-warming and proper one for a Christian. It is disturbing to me to have our Christian people take the position that the group from Lancaster did. I did not believe that Maynard Shelly defended the right or the left despite their accusations in their letter. I believe he put himself squarely behind his faith in God and the power of Christ to change men and to change the world. I want to support his position one hundred percent. True, it is not always easy to know exactly where one should stand on many issues that face us, but God's Word is there to guide us. I also understand that taking this position of trust in God doesn't guarantee that terrible consequences might not occur to my family and myself, but this I would gladly want to accept knowing that I am in the will of God.

It is difficult for me to see how anyone can be a follower of such men as Carl McIntire or the other right-wing extremists and do it in the name of God. This, in spite of what they all say, I cannot accept. I, as a Christian, am called only to live for Christ and to testify of His life. The consequences I am ready to leave in His hands. — F. L. Rheinheimer, Milford, Ind.

I wish to express appreciation for the article "The Thousand Year Period" in the Jan. 27 *Gospel Herald*. For some time now I have felt there is much to be said for Bro. Schrock's viewpoint.

May I also point out that if the "1000" years began with the advent and work of Christ (Immanuel), during the years prior to this, the nations were indeed "deceived," for the "gospel" of that day was confined to the Jews. In the age of grace, people of any nation are accepted of God as they are, without changing their national affiliation. It follows, of course, that there is yet coming a time of trouble when the nations will again be deceived (excluded from the work of Christ), and that before the end. Rev. 20:7-9.

While I wish to commend our brother, I am not satisfied that other amazing events will not take place, among them, those related to Rom. 11:25-27, and 2 Thess. 2:3-10. And the fact that New Testament writers failed to explain certain Old Testament passages does not necessarily eliminate their possible future importance.

The most important thing in eschatology is an understanding of Acts 1:6, 7, where the Savior neither confirmed nor denied the disciples' questionings, but said that for the present there were more important things to be done.

In the meantime Bro. Schrock's interpretation is of far more practical comfort to the saints, than to relegate all such things to the future. — Allan W. Smith, Unionville, Ont.

In general I appreciate the *Gospel Herald*. I simply want to express special thanks publicly to you, John, and to Amos Weaver for the fine Bible exposition in the Feb. 3 issue entitled, "God's Chosen People." It was well-reasoned and fully based upon God's Word. I was happy for the stress put upon the conditions demanded by God for His people's occupancy of the land. God's warning to Solomon is a strong one given in 2 Chronicles 7:19-22. Another such strong statement is Deuteronomy 30:1-3. However, I agree even more with the major point of the article; God has *one* chosen people and the choosing is in Christ, and the final blessing and reward is eternal bliss, not a mere geographic location on this earth. I consider myself a true Jew (Rom. 2:28, 29), unworthy but very happy in being one of "God's Chosen People." — Stanley Kreider, Lancaster, Pa.

The Paul Lederach suggestion (Feb. 17 issue) of a high level conference to determine whether or not the church is solvent, is a good one. I would like to see this meeting given some priority in schedules.

A meeting like this could have a uniting effect on our church—when we discover we are stronger and more effective by working together. — Daniel Kauffman, Scottsdale, Pa.

The Feb. 10 issue has brought to a head several questions I've been pondering since 1967 when I began my Pax assignment in Congo. These questions are mainly within the realm of nonresistance and the Christian's position in the society of this world. Let me first ask what you meant by communism in the editorial "What Brings Communism?" If you're talking about communism as U.S. propaganda has placed it in the minds of so many American people, then in my opinion you're talking about imperialism and exploitation of which we Americans are as much involved as the Russians, Chinese, etc., not Communism.

I question our preachers like Don Blosser in "What Did Jesus Say About Killing People?" who say nonresistance means getting involved and working to correct the ills of society and then after "Christians" are involved say, "But Christ didn't mean that kind of physical involvement." The early church had room for a Roman army captain, Cornelius. Our "nonresistance" has made us unique as a church; are we better Christians because of this? Only God can be the final judge. . . . — John W. Miller, Mt. Pleasant, Mich.

I want to give you personal commendation on the Feb. 3 editorial. I many times have deeply appreciated editorials and frequently clip them, so when the one came out entitled, "What Does God Say?" I could again say "Praise the Lord!" Reading it once is hardly often enough. Maybe you should keep reminding us how important it is by reprinting it once every six months!

It is difficult to say any one paragraph is more important than another, but I thought the next to the last one tells us something that is seldom told.

May God continue to give us such good things

through the *Gospel Herald*! — Mrs. W. LaVern Miller, Nampa, Idaho.

In the Feb. 10 issue I agree with Carl S. Keener, "Adaptability and Salty Christians," that the Mennonite Church needs pastors, not more preachers. But some preachers and lay persons don't know the meaning of the term "pastor." They equate "pastor" with authoritarian bishop. Bro. Keener was slightly helpful in this, but we need more education on the meaning of the term "pastor" and how intensely he cares for the spiritual life of the congregation, before some people will be able to speak of this gift as pastor and not as bishop.

Praise the Lord for the editorial "What Brings Communism?" We need more explanations (this was a good beginning) rather than so many "Communist" labels for those who disagree with us.

In the Feb. 17 issue, "Why I Don't Eat Grapes," I would like to ask Bro. Landes if the workers in California want to join the union. Why have so few signed up in several years of grape boycotting? Since some meetings in Ohio in favor of grape boycotting didn't leave a very good taste in the mouth of some people, it would be very helpful if Bro. Landes or someone else would give a clear two-sided presentation of the issues involved on the side of the grape growers as well as the side of the farm workers. — Carl Smeltzer, Kalona, Iowa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bachman, Richard and Elaine (Bartlow), Secor, Ill., first child, Vicki Lynn, Sept. 5, 1969; received for adoption, Sept. 9, 1969.

Crider, Glenn and Mary Esther (Hartzler), —, second son, John Troy, Feb. 12, 1970.

Driedger, John and Shirley (Kornelsen), Palmerston, Ont., first child, Kevin John, Feb. 10, 1970.

Hess, Fred and Marty (Stauffer), Lancaster, Pa., first child, Stephanie Janel, Feb. 17, 1970.

Kauffman, Kenneth and Erma (Rempel), West Liberty, Ohio, second child, first daughter, Julie Eileen, Nov. 23, 1969.

Knight, David and Lois, Linville, Va., first child, Kelly Lee, Jan. 28, 1970.

Lapp, Daniel W. and Shirley (Yoder), Lansdale, Pa., second child, first daughter, Julia Renee, Nov. 12, 1969; received for adoption, Feb. 12, 1970.

Lapp, Samuel J. and Helen (Longenecker), Lansdale, Pa., second child, first daughter, Beverly Kaye, Oct. 17, 1969.

Leis, Vernon and Arvilla (Schultz), Elmira, Ont., fifth child, first daughter, Katherine Elizabeth, Feb. 10, 1970.

Moyer, Lowell L. and Elaine (Ruth), Souderston, Pa., second daughter, Janelle Renee, Nov. 5, 1969.

Nolt, James and Linda (Martin), Manheim, Pa., third child, second son, David James, Jan. 31, 1970.

Rediger, Jim and Joan (Timothy), Salem, Ore., third child, second son, Jeffrey Ray, Jan. 31, 1970.

Ruebke, John H. and Beatrice (Brenneman), Hesston, Kan., fourth child, second daughter, Rita Kay, Feb. 10, 1970.

Tinsler, Paul and Sandra (Richer), Wauseon, Ohio, first child, Gretchen Lea, Feb. 17, 1970.

Tanner, James and Barbara (Roth), Coldwater, Mich., first child, Douglas James, Feb. 1, 1970.

Turner, Lowell E. and Carolyn (Sager), Broadway, Va., second child, first son, Charles Lowell, Jan. 15, 1970.

Ulrich, Emanuel, Jr., and Frances (Garber), Eureka, Ill., fifth child, third son, Kevin Roy, Sept. 4, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Esch — Stoltzfus. — Earl Esch, New Holland, Pa., and Etta Stoltzfus, Lancaster, Pa., both of the Ridgeview cong., by P. Melville Nafziger, Sept. 20, 1969.

Falls — Lam. — Joe Falls and Grace Lam, both from Harrisonburg, Va., Zion Hill cong., by Glendon L. Blosser, Jan. 30, 1970.

Friesen — Litwiller. — Robert Friesen, Bingham Lake, Minn., Bethel cong., and Judy Litwiller, Secor, Ill., Roanoke cong., by Bruno Penner, Aug. 22, 1969.

Gerig — Miller. — Robert Gerig, Lebanon, Ore., and Bonnie Miller, Nampa, Idaho, by Verle Nofziger, Nov. 1, 1969. (Double wedding with Nofziger — Miller)

Marner — Erb. — Kenneth Dale Marner, Kalona, Iowa, Lower Deer Creek cong., and Cheryl Alta Erb, Wellman, Iowa, West Union cong., by Robert K. Yoder, Nov. 8, 1969.

Miller — Mullet. — Nathan Ray Miller, Lexington, Ohio, Johnsville cong., and Viola Kay Mullet, Millersburg, Ohio, Pleasant View cong., by Ray F. Miller and Ervin Schlabach, Dec. 27, 1969.

Nofziger — Miller. — Terry Nofziger, Albany, Ore., and Connie Miller, Nampa, Idaho, by Verle Nofziger, Nov. 1, 1969. (Double wedding with Gerig — Miller)

Ramer — Wogoman. — Dennis Ramer, Wakarusa, Ind., Yellow Creek cong., and Martha Wogoman, Goshen, Ind., Olive cong., by Mahlon D. Miller, Feb. 14, 1970.

Risser — Miller. — Donald R. Risser, Good's cong., Elizabethtown, Pa., and Miriam E. Miller, Steelton, Pa., by Wm. Z. Yovanovich, Nov. 8, 1970.

Shaum — Erb. — Vernon Shaum, Goshen, Ind., Yellow Creek cong., and Lois Erb, Goshen, Ind., Benton cong., by Mahlon D. Miller, Feb. 8, 1970.

Smoker — Petersheim. — David Smoker, Morgantown, Pa., and Wilma Petersheim, Blue Ball, Pa., both of the Conestoga cong., by Ira A. Kurtz, Feb. 14, 1970.

Swartzendruber — Bachman. — Larion Swartzendruber, Wellman, Iowa, Sugar Creek cong., and Nancy Bachman, Pomeroy, Iowa, Manson cong., by James Detweiler, Aug. 23, 1969.

Zook — Gehman. — Paul Zook, McVeytown, Pa., Locust Grove cong., and Dolores Gehman, Mohnton, Pa., Bowmansville cong., by Howard Z. Good, Feb. 14, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Christner, Elam Josiah, son of Jacob J. and Fannie (Yoder) Christner, was born near Middlebury, Ind., Jan. 16, 1892; died at his home in Kalona, Iowa, Sept. 6, 1969; aged 77 y. 7 m. 21 d. On June 24, 1926, he was married to Nettie E. Swartzendruber, who survives. Also surviving are 4 children (Cecil, Eudora — Mrs. Henry Mullet, John, and Leo), 2 foster daughters (Helen Wirtz — Mrs. Loyd Swartzendruber and Verna Wirtz — Mrs. William Diltz), 16 grandchildren, and 2 brothers (Abner and Gid). He was preceded in death by 3 brothers (Simon, Jess, and Anan), one sister (Lizzie — Mrs. Rueben Mast), and one grandson (Billie Diltz). He was a member of the Lower Deer Creek Church, where funeral services were held Sept. 9, with

Robert K. Yoder and John Y. Swartzendruber officiating.

Gingerich, Donald Burdette, son of Omer and Ollie (Miller) Gingerich, was born in Washington Co., Iowa, May 13, 1927; died at Kalona, Iowa, of muscular dystrophy, Feb. 17, 1970; aged 42 y. 9 m. 4 d. Surviving are his mother and one sister (June Gingerich). He was preceded in death by his father and one infant sister. Funeral services were held at the East Union Church, Feb. 19, with J. John J. Miller officiating; interment in the Gingerich Cemetery.

Hartman, Susie, daughter of Peter Y. and Lydia (Good) Lehman, was born at Wakarusa, Ind., July 19, 1875; died at the Lagrange County (Ind.) Hospital, from a stroke, Feb. 14, 1970; aged 94 y. 6 m. 26 d. On Jan. 31, 1911, she was married to Amos Hartman, who died Jan. 7, 1947. Surviving are 3 daughters (Viola — Mrs. Oscar A. Hostetler, Dorothy — Mrs. Thomas Toy, and Bertha — Mrs. Manford Freed), 6 sons (Willis, Clarence, Clifford, Alpheus, Freeman, and Gerald), 33 grandchildren, 23 great-grandchildren, 2 sisters (Mrs. Rhoda Stutzman and Mrs. Luella Huber), and one brother (Harrison). She was a member of the Forks Church. Funeral services were held at the Yoder-Culp Funeral Home, Goshen, Ind., Feb. 17, with Sylvester R. Haarer and Earley C. Bontrager officiating; interment in the Olive Cemetery.

Knepp, Diane Kaye, daughter of Edward and Beatrice (Hershberger) Knepp, was born at Evanston, Ill., April 30, 1963; died at Iowa City,

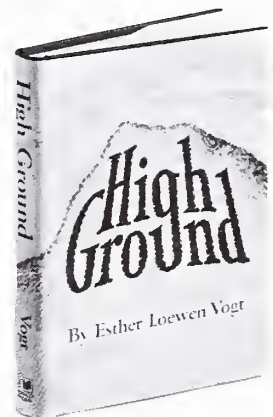
Iowa, of cancer, Feb. 10, 1970; aged 6 y. 9 m. 11 d. Surviving in addition to her parents are 2 brothers (Randy and Lynford), grandparents (Mr. and Mrs. John R. Knepp, and Mr. and Mrs. Clyde Hershberger), and great-grandparents (Mr. and Mrs. Erlis Brenneman, and Mrs. Lydia Hershberger). She was preceded in death by one brother (Edward, Jr.). Funeral services were held at the East Union Church, Feb. 13, with J. John J. Miller officiating.

Mayer, Charles, son of Earl and Martha (Bender) Mayer, was born at Kitchener, Ont., —; died suddenly, at Cargill, Ont., Feb. 14, 1970; aged 17 y. Surviving in addition to his parents are one brother (John), 2 sisters (Sandra — Mrs. Larry Wilmer and Patricia — Mrs. James Edgeworth), and maternal grandparents (Mr. and Mrs. Peter Bender). Funeral services were held at the First Mennonite Church, Kitchener, Feb. 17, with Robert N. Johnson and Howard Good officiating.

Shisler, Horace F., son of James and Sarah (Frederick) Shisler, was born at Vernfield, Pa., June 30, 1888; died at Sellersville, Pa., Feb. 11, 1970; aged 81 y. 7 m. 12 d. On Feb. 12, 1910, he was married to Maggie Clemmer, who survives. Also surviving are 3 children (Willard, Mary Ellen — Mrs. Earl Alderfer, and Sara — Mrs. William Hendricks), one sister (Alverda — Mrs. Elwood Landis), and 3 brothers (Vincent F., Charles F., and Melvin F.). He was a member of the Salford Church, where funeral services were held Feb. 14, with Willis Miller and Henry Ruth officiating.

High Ground

by Esther Loewen Vogt



This is the story of Chris Anderson and some of the growing she is forced to do mentally and spiritually. Fresh out of high school with big college plans, Chris discovers that life does not always work out as planned. She learns that commitment to God's will and way is more than words.

The story takes place in a Midwestern farm community and on a Christian college campus. The fun, loves, jealousies, dreams, hopes, disappointments, discouragements, sadness, fears, and frustrations common to the teenager are all a part of this story. But through the story the author has portrayed the way of salvation in a manner that can be understood by the reader.

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Sutter, Lena M., daughter of Christian S. and Phebe B. Zehr, was born in Manson, Iowa, Aug. 13, 1898; died Nov. 15, 1969; aged 71 y. 3 m. 2 d. On Jan. 24, 1923, she was married to Aaron Sutter, who died Oct. 11, 1964. Surviving are 2 children (Helen and Donald), 3 grandchildren, 3 brothers (John, Clarence, and Elmer Zehr), and one sister (Cora). She was preceded in death by 3 brothers (Arthur, Emanuel, and Ben Zehr), and 2 sisters (Bertha—Mrs. William Birkey and Ada—Mrs. Cyrenius Sutter). She was a member of the Manson Church, where funeral services were held with James Detweiler and Nick Stoltzfus officiating; interment in Rose Hill Cemetery, Manson.

Swartzentruber, James L., son of Simon and Verna (Stauffer) Swartzentruber, was born in Lagrange Co., Ind., April 29, 1951; died in Elkhart Co., Ind., from an auto accident, Feb. 15, 1970; aged 18 y. 9 m. 17 d. Surviving in addition to his parents are 2 brothers (John and Sony), and one sister (June). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held Feb. 18, with Samuel J. Troyer officiating; interment in Grace Lawn Cemetery in Middlebury.

Yoder, Ellis J., son of Uriel and Lydia Ann (Lantz) Yoder, was born in Logan Co., Aug. 20, 1892; died at Sarasota, Fla., of a heart attack, Nov. 15, 1969; aged 77 y. 2 m. 26 d. On Nov. 5, 1919, he was married to Molly Detwiler, who survives. Also surviving are 2 sons (Max E. and J. Myron), 3 grandchildren, and 2 sisters (Lela—Mrs. Fred Plank and Della—Mrs. Melvin R. Gerig). Funeral services were held at the Kauffman Funeral Home, West Liberty, Ohio, and the Bethel Church, Nov. 19, with Ralph M. Smucker officiating; interment in the Highland Memory Gardens.

Yoder, Emery M., son of Mose and Magdalene (Plank) Yoder, was born in Iowa Co., Iowa, Oct. 21, 1890; died at his home in Joetown, Iowa, Sept. 8, 1969; aged 78 y. 10 m. 18 d. On Nov. 26, 1913, he was married to Vertie Gingerich, who died June 1, 1969. Surviving are 3 sons (Glenn R., Wayne M., and Orval J.), 3 daughters (Ferne—Mrs. Lloyd Zehr, Marjorie—Mrs. Evan Whitesell, and Marlene—Mrs. Marion Leichty), 15 grandchildren, 3 great-grandchildren, 4 brothers (John M., Joe M., Kores M., and Francis M.), and one sister (Ida—Mrs. Leroy Bender). He was preceded in death by one grandchild, and 2 brothers (Harvey and Will). He was a member of the Lower Deer Creek Church, where funeral services were held Sept. 10, with Robert K. Yoder and John Y. Swartzendruber officiating.

Zook, Martha, daughter of John C. and Elizabeth (Miller) Bender, was born in Johnson Co., Iowa, Oct. 13, 1894; died at Mercy Hospital, Iowa City, Iowa, Feb. 12, 1970; aged 75 y. 4 m. On Aug. 14, 1914, she was married to Edd Zook, who survives. Also surviving are 3 children (Raymond, Edith—Mrs. Gideon Yoder, and Mary—Mrs. Randal Davis), 2 grandsons that grew up in their home (Sheldon and Harlan Yoder), and 3 sisters (Mrs. Katie Swartz, Naoma Bender, and Mary—Mrs. Sam T. Miller). She was a member of the East Union Church, where funeral services were held Feb. 14, with J. John J. Miller officiating.

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Tuesday, March 17, 1970

Volume LXIII, Number 11



By Nelson W. Martin

The Thrill of the Cross



HOLY, HOLY, HOLY, LORD GOD OF HOSTS
HEAVEN AND EARTH ARE FULL OF THY GLORY

The suffering, death, and resurrection of Jesus Christ are still making their impact on the everyday life of mankind. Let us go back two thousand years to the exciting events of Holy Week. What a picture as we contemplate the happenings that touched the very heart and life of our Lord! We vividly see the palm branches waving and hear the shouts of hosanna and praise. But a few short days later, we visualize Jerusalem tense with hatred and murderous intentions. The people that were shouting glad hosannas are now actually planning to kill the One they had been praising.

We wonder why Jesus dreaded His death. It must be that He knew He was going to suffer something that men do not ordinarily suffer in death. Christ came out of eternity knowing the cross was at the end of the road. Yet He was a busy person. Every waking moment was spent in His important ministry, and occupied with service to others. He had a divine task to fulfill and nothing could stop Him. Suddenly, so quickly, He came to the end of the road and there stood the ghastly cross. And with this on His mind, even while the band of soldiers was approaching softly through the black night, Jesus prayed in bloody agony in the garden. Jesus was alone. The world was silent, unconcerned, and sleeping. The multitudes that had thronged around Him were nowhere to be found. Even the disciples who walked with Him through life lay sleeping.

Jesus fully realized that He could have called for help, even to the extent of twelve legions of angels. The sly band of soldiers that were stealing toward the garden would have looked mighty silly and helpless surrounded by twelve legions, more than 70,000, of angels. Praise God, His mind was set. Jesus was going to die for us. God's plan of redemption had to be fulfilled and He was going to do it.

Crucifixion was Rome's punishment for slaves, foreigners, and hardened criminals who were not Roman citizens. It was the most agonizing death a cruel age could devise. Nails were driven through the hands and feet of the victim, who was already stripped of most of his clothes, and scourged. The nailing process was very painful, but the results were even worse. The dying victim was left to hang in agony and excruciating pain. Burning fever and unbearable thirst were accompaniments of crucifixion.

We may readily ask the question, "Who crucified Christ?"

Who was the instigator of this murderous plot that took the life of our Lord? It might have been Judas, the unfaithful disciple who betrayed Jesus with a kiss for the small material reward of 30 pieces of silver. It might have been the Jews. They, including the scribes and Pharisees, stirred up the multitudes to a mob spirit of hatred against this Man who threatened to expose their wicked hearts, neatly covered over with false pious actions. We might blame Pontius Pilate, the Roman provincial governor who turned Jesus over to the soldiers for execution. Then it might have been the soldiers, for they had the actual job of driving the nails. Yes, these people were all responsible, but there is someone else. That person is *you*. You helped crucify Christ. We all had a part. 1 Peter 2:24 says, "Who his own self bare our sins in his own body on the tree." Our sins had to be atoned for. Every Christian is saved by grace through this atoning work of Christ Jesus. Now we have redemption through His blood, by the forgiveness of sins, according to the riches of His grace. Praise God for this wonderful redemption that is available to all mankind!

The next time you see a picture of the crucifixion, think how you share in the guilt. This is the price that had to be paid for your sins. The glorious thing is that God forgives and accepts us, forgetting what we have done. He never throws our sins up to us again. Someone said, "He forgives and buries our sins in the depth of the sea — then posts a sign — 'No Fishing Allowed.'" This is the thrill of the cross, that we, exposed at our worst, can be and are accepted by God.

This doesn't stop at the cross but goes on to the resurrection, the grand climax of the ages. Halley, the great Bible scholar, said, "The resurrection of Christ from the dead is the one most important item in the whole train of human knowledge and happenings. The grand event of the ages — the story of it has plowed through the centuries and changed the face of the earth." Now, because He lives, we can live also! What a challenge for living! The very power that brought a crucified Christ forth to be the Redeemer and Savior of the world, lives in every follower of Him. A new, fresh experience with our Lord is ours daily, because of this plan of redemption, God's way of bringing us back to Him for fellowship and service. □

Railroads and Rockets

Your grandfather back in the 1850s was one of the first to see the railroad. When he looked at the wheezing iron horse pulling a string of wagons on a track, he saw only a train. He may have been awed by it, may even have felt he was seeing the beginning of an era. But what he did not see was more momentous. He did not see what the railroad would do to the world—boys leaving the farms for city industrial centers created by the railroad, the opening of the West, the rise of hundreds of towns along the tracks, the rise of labor and the development of unions, the huge administrative systems, the coming of standard time and time zones so that you would know when to meet the train. Your grandfather could not see what would come following the 1850s. We cannot see what will follow the launching of Saturn V in the 1970s.

In the summer of '69 two earthmen walked on the moon. They got there with a rocket generating 180 million horsepower on takeoff, twice the amount of power that could be generated by running all the rivers and streams of North America through one gigantic hydroelectric turbine. The fuel needed could have filled 98 railroad tank cars. The weight lifted was that of 13 Statues of Liberty. In 152 seconds the earthmen were 38 miles up and traveling 5,000 miles per hour. In six more minutes they were traveling 17,500 mph. When the rocket escaped earth's gravity it was going 25,000 mph or five miles a second. On the drawing boards are rockets the same size but four times as powerful.

We are no better at seeing into the future than our grandfathers were. But if the railroads reshaped the world as it did, what will the rocket do? Already earth-orbiting sensor instruments are viewing the earth. In ten years, say the scientists, the following things will be done by orbiting spacecraft more efficiently than can now be done on the ground—classify soil, locate new mineral sources, make land use studies, identify crop diseases, detect forest fires, track migrating birds, make flood control surveys, and determine the depth of snow on mountains. Television broadcasts directly from orbiting spacecraft to your home without the use of ground networks in five years will erase all national communication boundaries.

The Apollo moon shot was probably the highest human achievement in interdisciplinary action. Every discipline one can name was involved and "fused" into the total project. This is one of the things to watch in the 70s, the unprecedented use of new interdisciplinary tools.

That the decade ahead will be a challenge to Christian educational strategists hardly needs saying.

— Arnold Cressman

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By Still Waters

"The fear of man bringeth a snare" (Prov. 29:25).

We will never know how many are turned aside from some noble purpose because of fear of man. Many times we value the favor of man too much. The secret of spiritual success is the fear of God which means that we value His favor, His blessing, His praise above everything else.

In Westminster Abbey there is a monument for Lord Lawrence. Only his name and date of death appear with this inscription, "He feared man so little, because he feared God so much."

Whenever we shy away from known duty and right because we fear what someone will think, say, or do, we are not only caught in a trap which can mean death but we are also kept from doing that which would help shape the world for God.

The world is changed for God by those who do what is right regardless of the cost. Happy and honored are those who fear man little because they fear God much.

Go, labor on; 'tis not for naught;
Thy earthly loss is heav'nly gain;
Men heed thee, love thee, praise thee not;
The Master praises: what are men?

Anyone for Shortcuts?

A preacher friend of mine told me a story how he and another preacher were traveling from Scottsdale, Pa., to Harrisonburg, Va. There was a question about a storm which might hinder their arriving on time. My friend wanted to go by way of the turnpike and interstate routes, but his friend felt they would make better time cutting across country. Across the country they went. It began snowing, and the mountain roads became very slippery. Somehow, in the course of the trip, they lost the twenty miles they tried to save, and arrived a couple hours late.

Is the church spinning her wheels and struggling over mountains trying to accomplish her self-defined objectives?

Instead of faith, we use an intellectual scientific approach; instead of appropriating the Holy Spirit, we substitute organizations; instead of personal acquaintance with Jesus Christ, we promote denominational splinters; instead of obedience to the Word of God, we try the humanistic approach.

Is it any wonder that the church tends to skid at times? Maybe the interstate route of the Bible would prove to be the best route after all. Would we Mennonites dare try it?

— Waldo E. Miller, Maple Grove Mennonite Church,
Belleville, Pa.

Jesus or Barabbas?

Pilate found nothing in Jesus to substantiate the charges of the Jews that Jesus deserved to die. Looking for a way out of the thorny situation, Pilate decided to release Jesus since it was his custom to release a prisoner at Passover time anyway. However, Pilate's proposal to release Jesus was turned down flat and the people, prompted by their leaders, called for Barabbas to be released instead.

Barabbas was a popular man even though he was guilty of crimes like robbery and murder. Barabbas was a man who stood for nationalism and liberation from the yoke of Rome. He was a man of action and was quite ready to resort to violence to accomplish his goals. His program fired the hearts of the people. Overthrow the political and economic structure and all will be well!

Jesus too was interested in change, but He had a depth of insight into the situation that Barabbas missed. Jesus knew evil was a problem. He also knew evil did not originate in Rome, but in the heart of man. Therefore, His program called not for violence but for repentance. Unfortunately, man does not like to think deeply. It is less painful to blame everything that is wrong on someone else than to face the problem of evil within oneself.

Just as Barabbas's insight dealt only with surface externals, so the result of his violence could only offer superficialities. On the other hand, Jesus with much deeper insight into the situation is able to offer man a profound solution that gets to the heart of the matter.

Many years ago men made a choice between Barabbas and Jesus. Men are still making that same basic choice today. What shall it be, violence or repentance? — Don Nofziger

Is Preaching Out?

One of the predictions put forth by some regarding church life for the next few decades is that preaching will be out. It seems that some perspective is needed before such a statement is accepted.

First, I believe that every great time of renewal or revival was characterized by great preaching. There were, of course, other elements such as small groups which supplemented and helped give impetus to revival, but preaching to large numbers of people was emphasized, not depreciated.

So it would seem that in a day when much stress seems to be increasingly placed upon mass crowds, whether in youth rallies or to hear a vice-president speak, that preaching also has great potential. Billy Graham is still filling stadiums with larger crowds than sports events. Radical leadership usually

strives to reach the microphone in one way or another. So the tone of our time is not necessarily against mass meetings or preaching to the entire congregation. A depreciation for preaching comes not because of a lack of appreciation for good preaching but because of a discontent with poor preaching.

One thing sure, people will demand that the preacher have something to say. Less and less people will attend a service in the days ahead simply out of loyalty. But I'm persuaded that when the gospel is preached in Holy Spirit power and people are fed spiritually there are enough burning hearts around to listen to such a preacher. I'm persuaded that, as important as small groups or cell groups, etc., may be, these can only supplement but not take the place of preaching.

— D.

Have We Lost the Glory?

Takashi Yamada, Mennonite pastor of Japan, was a churchman-in-residence in the theological center program of the Associated Mennonite Biblical Seminaries last fall. In his final chapel message Pastor Yamada shared some of his impressions and concerns on the North American Mennonite churches. He spoke with love and insight.

Our brother spoke of our country's richness in things, yet deep inward groaning. He spoke of our country's great thrust in modern science and achievements and our ambiguity and indifference in spiritual matters — seeking but not finding. He spoke of our difficult problems and how we tend to lose a simple trust in the lordship of Christ and try to solve these problems in a human way with our own wisdom and power.

In spite of our sending missionaries throughout the world, Yamada thought we tend to lose our mission in our own communities. We have lost the missionary zeal and spirit for non-Mennonites. He wondered if America needs us or if we need America.

When he spoke of the meaning of belonging to the church he mentioned something which also calls us up short. Under circumstances such as in America joining the church often may not mean much. He said, "It makes first-generation Christians in mission fields sad to see that sometimes such terms like 'Savior,' 'Lord,' 'Salvation,' 'Forgiveness,' 'New Life in Christ,' and 'Commitment to Christ' have lost their essential significance, while these words still have real meanings, even with deep emotional feeling attached, for the native Christians overseas, where missionaries from this country have been sent."

Who will answer? — D.

Coming to Terms with the Volunteer

By Wilbert R. Shenk

The policy of employing persons on a short-term basis within regular mission structures overseas is a relatively new concept in missionary programming. This phenomenon is primarily a post-World War II development which has acknowledged the social responsibility of the affluent toward the dispossessed. Social idealism has fired up many sensitive Western young people. The aura that once surrounded the "missionary" has shifted in the popular mind to the "volunteer." This, then, is the era of the volunteer.

It is of intense interest to missionaries, mission boards, and the church as to the meaning, implications, and potential of this development. Several broad factors must be briefly identified to provide a context for understanding why such a movement has occurred since 1945 and to give clues why the short-term volunteer may relate or fail to relate to long-term missionary work and the new church overseas.

Changing World Mood

We are witnesses to profound change that is shaking the foundations of world society. The conflict of ideological and political systems since 1900 — particularly since the installation of communism in Russia, a series of major wars, and an almost inconceivable chain of scientific and technological developments — has subjected them to new tests under great stress. The adequacy of social, economic, and political institutions is being challenged. The intensity of unrest in this generation and the pervasiveness of criticism is an indication of the rigidity and inability of these institutions to respond in fresh ways to old and new problems.

The church also is no stranger to criticism. Because the church is organized and functions as one of many institutions in society, with no edge for being daring or offering a constant critique of society, she too is being subjected to searing questions. Missionary work is now a long-established part of church life and, therefore, faces hard questions as well.

The achievement of the church in extending the body of Christ into all the world is not viewed as an unqualified success by all sympathetic observers. The younger, mission-established churches are not deeply rooted into their societies. A feeling is often expressed that they are Western transplants — "cut flowers" placed on exhibit. An inauthenticity about the church saps her vitality and morale.

Another criticism of the missionary enterprise says that it has become ossified in methods. There is no longer an ability to flex in response to new demands. The derring-do of the pioneer has been replaced by a rigid insistence on continuing to follow old ways. Such uncritical reverence for the past lacks power to inspire creative enthusiasm.

In addition, Western missionaries of the past moved out from a secure position of world dominion. The gospel was not always presented without gimmickery and elements of coerciveness. The church will long suffer in the popular mind for being identified with colonialism and world conquest.

Limitations of Short-Term Personnel

In general there has been a growing awareness of the importance of a more adequately prepared and oriented missionary corps. Since the short-term tends to be a bit younger than the person entering a long-term assignment, he will typically have less background, more limited professional experience, and less preparation for moving to an assignment in a new culture. Therefore, the need for orientation is proportionately greater for the short-term volunteer.

This must be weighed against the much shorter period of time the person will be able to contribute to the program. Some balance must be found between the need for more extensive preparation and the relatively briefer period of service.

Another limitation is that the short-term volunteer does require more structure in his assignment than a long-term person who is usually more mature and can carry greater responsibility. A very interesting analysis of this particular problem appeared in *Reporter Magazine* several years ago in an article written by a former Peace Corps volunteer who had served in West Africa.

The Peace Corps volunteers he had observed in West Africa who had been the most successful were those who had served in highly structured programs — in institutions such as schools and hospitals — in contrast to the volunteers who had been assigned to public health programs or community development projects. The latter were the ones who tended to be the most frustrated, the least productive, and who left the program disillusioned. Those who found the most job satisfaction were those who had had a rather clearly defined assignment where they could move right in, grab hold of the job, and carry it out.

Another aspect we have to acknowledge is that the short-term person may feel he is in a position to judge or assess a situation, whereas in fact he does not have sufficient background. He may be unrealistic about the problems being faced. I have sometimes heard a volunteer criticize some mis-

Wilbert Shenk is secretary for Overseas Missions at Mennonite Board of Missions, Elkhart. This article was prepared from a staff chapel address given Feb. 6, 1970.

sionary colleague because he didn't move or adapt quickly enough to make changes or that he didn't give the church enough responsibility. The short-termer was sure he had an adequate basis for evaluating the situation, when actually he didn't have knowledge of the ten or 15 years' history that may have thrown up the caution signs for the other people on the job. So there is a certain kind of unrealism which can enter a person's judgment if he lacks a background of experience.

Another problem when short-termers are mixed with long-termers is that a kind of "pecking order" may develop. The short-term person may feel that he is a bit second-class; that he is not given quite as much respect or as much part in the decision-making process. There is a certain amount of validity to this. It is true that we have tended to not weigh as heavily the judgment of someone who is not there on a long-term basis. A built-in tension develops at that point.

Another point oftentimes discussed is the matter of motivation. It is really very difficult to assess this one. Who does not have some ulterior motives or some secondary motives which become rather primary in wanting to serve? Some people are very candid about this — they are going into this more for what it will do for them rather than what they expect to contribute.

In fairness let it be said that this is a problem for long-term people as well. Some people *need* to be missionaries. Therefore, we should be careful at this point and yet it is very important that the candidate have a clear sense of response to the mandate of the gospel.

Adding a short-term program is certainly no panacea for changing the image of missions. People have been concerned about the image of missions the last 20 years and have tried to revolutionize, update, and modernize the popular image. It was hoped that by bringing in younger people as volunteers to churn up the waters a bit a new image of missions would emerge. I'm not convinced this has happened.

Strengths of the Short-term Person

What are some strengths a volunteer can bring to the program? Obviously, one is the mobility and adaptability that usually accompanies a person who serves a one-term stint. This is true geographically, socially, and economically. We hear repeatedly the testimony of young people who have been able to move in, make friends, adapt, and be accepted in the community in a very unusual way. In some cases being single has facilitated adaptation.

Second, there is the strength of the inquiring mind. The new person, whether he is a short-term volunteer or a first-term missionary, does not have some of the old hang ups and the history that goes with long experience. He is freer to test new assumptions, to experiment, to make mistakes and fail, to challenge the status quo. This is something we need and something we should value.

Third, we have to remember that today everyone is much more concerned for the condition of the world socially, economically, and politically. This has had a very direct impact on the attitude of young people. They are concerned for in-

justice, poverty, and other social ills. This sensitivity to the world is a strength the Christian must have.

Closely related to this is the matter of idealism. It is too easy to say that people today are idealistic and previous generations were not. That's overstating the case for this generation. But remember that this present generation of young people has known only affluence. They have not really known firsthand the horrors of the Second World War. They are people who have grown up in a time when economic power was readily available. This has had a very important impact on our entire psychological outlook. There is a certain kind of self-confidence and assuredness that one can go out and change the world very quickly. Idealism based on this kind of understanding is not adequate. Idealism built on such a foundation must be tempered by the hard experiences of the world as it is.

One more strength of the short-term person is the fact that he can be a kind of "deprofessionalized" witness. One of the stigmas attached to the career missionary is that he is a professional religious propagandist. He is a paid preacher. The short-termer can escape being so labeled. It is never ideal for the church to be looked at as a kind of professional religious institution. It ought to be much more vital, much more real than that.

Relating Short-Term to Long-Term

Mennonite Central Committee recently calculated that the average age of all volunteers currently in MCC service is 26 1/2 years. In 1920 the average age was 26. This is only to say that volunteers typically are of a younger age. In the long-term program, of course, the average age of long-term staff will be considerably higher. This can create a kind of tension between the two groups. Not only because the short-termer is frequently reminded of his inexperience, but also because of the difference in outlook and expectations. It is very important both for the short-term person and for the long-term missionary to be aware of the problem.

Second, in a program which demands continuity, someone has to provide that continuity. A responsible program cannot be built on the basis of rapid personnel turnover every two or three years. This obviously is provided by the long-term or career person. And so the short-term volunteer has to fit into that kind of program. He has to work with a long-term person as his supervisor. At this point the greatest challenge goes to the long-term person who provides this kind of leadership. If he is worthy of giving supervisory leadership, he will be of a generous spirit and have a sense of humor and enthusiasm. Such a leader will inspire the volunteer by his own joy and vision in serving.

Another factor that must be taken seriously is that long-term people can be unrealistic in their expectations and demands of a short-term person. This happens particularly in cases of churches or missions without previous experience with short-term individuals. By overloading a newcomer with responsibility or work, he can quickly become frustrated and disillusioned.

What can be done to make short-term service more meaningful for the volunteer? Short-term assignments within the

long-term program ought to be designed so that they become a kind of internship or preparatory stage for future service. This could give a pointedness and uniqueness to such an assignment that it possibly doesn't have if we are simply using short-term people to staff positions in a long-term program.

One of the benefits arising from the short-term program is that a few new strategies have developed. One of these is the self-supporting missionary overseas. MCC now has over 150 teachers in Africa and the program is finally getting to the point of being almost self-supporting. There are also a number of persons serving with Mennonite Board of Missions who are fully self-supporting. So it can be done. This new venture in self-supporting service would likely not have happened without this period of preparation over the years.

Another idea which has not yet really been tested but which was placed in focus by John Howard Yoder's pamphlet,

As You Go, is the possibility of migration. This was only looked at seriously as a possible missionary strategy after we had sent out volunteers over a period of time.

Having sent as many people as we have overseas and into VS assignments stateside I am sure has had a considerable impact on the church in North America. Clearly our church has become internationalized in its outlook in the last generation in a new way. It certainly has been to a large extent due to the fact that every congregation by now has had or has someone in it with a record of service.

I am convinced we must discover how to better utilize the short-term person so that his service has integrity and meaning and at the same time it complements and supplements what is being attempted on a long-term basis. In a period when the missionary vision seems increasingly blurred, this innovation should open the way for young people to experience vital involvement in witness and service for Christ.

Our Sons and Daughters

By Laban Peachey

Our first grader came home last week greatly pleased with her newest rhyme:

I (ce) scream
You scream
We all scream
For ice scream

Her satisfaction was not diminished when I told her I learned the same jingle when I was a child. In fact, I could enjoy her discovery because it recalled when I first heard it.

So it is — not only with first grade discoveries — but all discoveries. As parents and adults we pass on to our sons and daughters what we have learned. This happens directly through teaching at home, church, and the curriculum in our schools. Much is passed on to our children indirectly, in many ways that we ourselves don't think of, where they learn about life from living with parents.

Learning always includes information or subject matter. For example, "I (ce) scream, You scream," etc., are lines that can be learned by rote memory. The enjoyment of repeating the lines, the fun and relationships with family, friends, and the pun on words represent the meaning side of learning.

Our American educational system, elementary through college, tends to focus on content or subject matter, rather than on meanings and applications of subject matter. Biology, philosophy, Bible knowledge, and literature are important. Equally important are the human values, the spiritual implications, and the life meanings that emerge from these academic subjects.

Our present tempo of life, the increased amount of information and knowledge that is available, the exposure of our children to television — these and other influences require that our methods of education be adapted to fit the many in-

fluences shaping the lives of our sons and daughters. Our educational programs must become more concerned with the meanings of what we teach, along with the subject matter. The development of values and life goals in harmony with demands of the gospel can take place best in living interaction with teachers who live by such values. The purpose of education needs to focus on the harmonious development of the total person toward the model of humanity revealed in the teachings and actions of Jesus of Nazareth.

When the student reaches college age, it is important that his educational experience recognize his needs as a young adult and help him discover meaningful self-identity and such values and skills for living which will enable him to mature as a Christian. He will need to find constructive ways to relate to God, to other individuals, with the people of God, the material environment, and to society. With the college student's exploration of knowledge there is a tendency toward fragmentation. He needs help in discovering how the many fragments fit together to make a whole.

Our church related institutions should help students to discover and apply the free church heritage, making creative applications of this heritage in personal life and society.

Hesston College is one of many attempts in our church to provide a suitable educational experience for our sons and daughters in the decade of the 70s. Because of what we see happening to students today, we are moving into the new decade with faith, courage, and enthusiasm. We recognize God's leading in the lives of our faculty, the interest of our churches, and the experiences of our students.

Personal and spiritual growth in students, changed lives, and the continuing presence of God's Spirit are some of the ways we can use to measure the quality of our work. □

HESSTON COLLEGE

Faces the challenge of the seventies with
faith and enthusiasm

Hesston College faces the challenge of the seventies with faith and enthusiasm. It continues to be vitally related to the church and to be counseled by its heritage; its educational patterns change to keep abreast of the needs of the world.

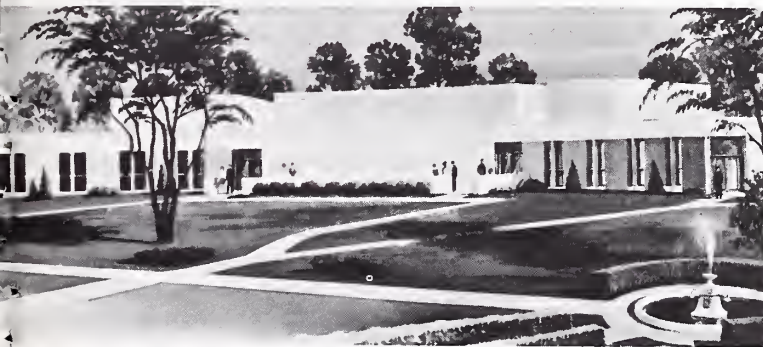
The sustaining purpose of the college is to lead young people into meaningful self-identity and the development of values and skills for living which will enable them to mature as Christians and to find constructive ways to relate to God, to other individuals, to the people of God, and to society.

An exciting new curriculum designed for life in the seventies accents the person-centered aspect of education. A new music building will provide a central facility for the music department.

How a student learns -- the process he goes through in the experience of learning -- is quite as important as **what** he learns.

Students responded enthusiastically to experience-centered opportunities for learning in the interterm -- spending a month in Mexico, living and learning on an Indian reservation in Arizona, or studying urban sociology in cities like St. Louis and Wichita, and camping in the Rockies. This puts a practical element into learning.

All of this is being done at less than average cost of tuition, room, and board.

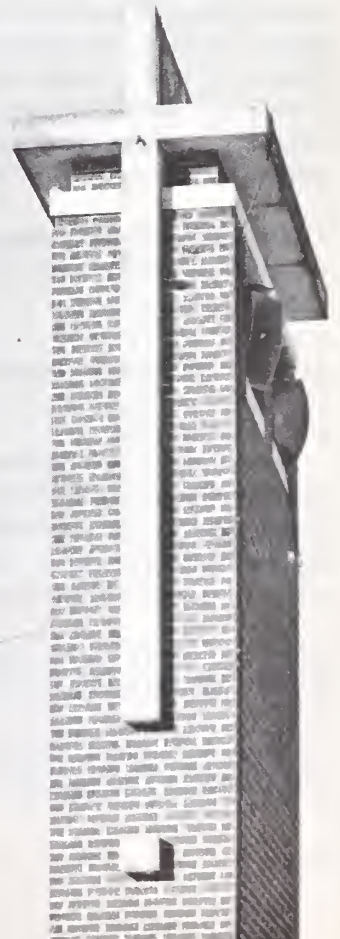


For more information write to Hesston College, 250 South Main, Hesston, Kansas 67062. Ask for additional information on: admissions; Hesston in the Seventies document; brochure on new plans; choir record \$4.98; the story of Hesston College, A Pillar of Cloud by Mary Miller, \$3.75.



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Involvement

By Marlene Daehlin as told to Levi Keidel

It was late at night. I, a white woman, was at a community center operated by "black militants" on Minneapolis' near north side. A strange black woman caught me by the arm and said, "I want to show you something."

I could see she had been crying and was unsteady on her feet. But by this time I had begun to see people in terms of their needs. She pulled me into a back room and showed me open sores which appeared to be the results of advanced syphilis.

"You've got to go to the hospital," I said.

"I can't. They'll kill me there."

"But the hospital can help you."

"All they think of is how to care for whites. They'll kill me there."

For twenty minutes, between her sobbing from fear and excruciating pain, I talked. Center leaders refused to permit me to go with her because of her bad reputation, but I felt so deeply for her that I wept with her. She literally opened her soul to me, and I felt so powerless to help. Finally, she agreed to allow a man she knew to take her to the hospital. She died there about ten days later.

It hasn't been easy to establish this kind of identity with the black community. It all began very unexpectedly. What almost always is a horrible nightmare has brought us great blessing. It was a serious automobile accident.

Both cars were demolished. While recuperating in a hospital, my husband, Ted, and I came to the conclusion that God must have had a very special purpose in allowing us to live.

Had we really been using our lives as He wanted us to? Three years earlier we had adopted a mixed-blood Negro child. Had we done our best to help him find an identity in the world in which he would have to live? If we so risk our lives every time we get into a car to go somewhere, why shouldn't we be willing to risk our lives to do something really worthwhile?

At that point Ted and I were able to abandon ourselves without fear to whatever purpose God might have for us. And in really resolving the death problem, we were enabled by His Spirit to do things which we'd never dared do before.

Then Martin Luther King, Jr., was assassinated. Almost

everybody was distressed. People in the churches were saying, "What can we do? How can we help?" Ted and I shared their feelings. We said, "If there is an opening for us to do something, we're going to do it."

Then it came. The Way Community Center on the city's near north side ministers to the more revolutionary type of blacks. Few other centers will admit these so-called "hard-core troublemakers." Way Center's leaders, who are referred to as "black militants," sent an invitation to the white community. "If you really want to do something, are you willing to give your lives?" they asked. "If so, we will meet with you."

This came as kind of a shock. People felt crusaderish, but weren't sure they wanted to go quite this far. Leaders at the Center set up dates for training sessions. About 300 whites showed up. Ted and I were among them.

Soon the group began to dwindle. They couldn't take sitting and waiting for an hour before the training sessions began and all that went with it. But some of us began to see that there was a lot to learn in this waiting thing. We began to absorb what was going on around us: the boisterous noise, the vindictive insults, the four-letter-word ghetto language, the nauseating stench of uncollected garbage, the frightening darkness, and intolerable oppression of night in the ghetto.

We learned that insults hurled at us were not meant to be personal. Blacks were lashing out against a system and a color — actually the kind of whiteness that had put them where they are. The ghetto language was shocking. But we discovered that by long use, these words had been drained of much of their ugly connotations, and had become simply their means of communication. It had become so much a part of them that knocking their language was taken as a personal attack against them.

Of the original 300, 30 of us determined to stick it out. They named us the "Soul Force."

The world we were introduced to at weekly training sessions was so different we couldn't believe it. When it came time for us to get our assignments, we understood why they had asked us if we were willing to give our lives. We were to stand watch on street corners during the late night and early morning hours when there is the greatest likelihood of violence. We were to report potential troublemakers by radio to Center headquarters, in an effort to rout them out of the ghetto area. Troublemakers don't like people who break up their plans. Because we could be shot at, some called our task "Operation Sitting Duck."

While we were quite ignorant about all that was going on

Marlene Daehlin suburban Minneapolis housewife, mother of three children, two of them adopted mixed-blood Negroes; member of Shepherd of the Hills Lutheran Church, author of *Hearts Aglow*, a prayer autobiography (St. Paul Pioneer Press, 1966).

Levi Keidel served 12 years as an evangelism-journalism missionary in the Congo. Ordained under the General Conference Mennonite Church. Author of *Footsteps to Freedom* (Moody Press, 1969); currently free-lance writing and managing denominational headquarter's bookstore at Newton, Kan., while awaiting return to Congo.

around us, we did want to show the blacks that we were with them. I developed a warm friendship with Eunice, a woman in her forties. To help better identify with her, I made their style of clothing and dressed like she did — in a bright-striped, long, and wide-legged one-piece jump suit and sandals. Later I wore a contemporary cross pendant with the word LIFE written across it as a sort of silent witness.

We were given black armbands with "Way Soul Force" imprinted in white. Each watch team was given a small transceiver. It was a little black box with a long antenna, and had a long strap so that we could carry it slung over the shoulder. Each team was given a different code number which had to be used if we wanted to contact Way Center headquarters.

Because of Ted's first-aid training, he was given a Red Cross armband and was always stationed in front of Way Center to be on instant call. Each of us white women was assigned to a very stalwart man, and each team of two was assigned its street corner. Crisscrossing the area all night long was a Black Patrol of young men from the ghetto area keeping an eye on the corner teams, and tuned in on our wavelength. If there was threat or danger to any of us, they would come immediately to help us.

Then I discovered that we were not standing guard against troublemakers from within the ghetto community; most disturbances were provoked by intruders from the outside; white men from the suburbs coming into the ghetto to look for black flesh; suburban teenagers racing in their cars down the streets shooting at Negro kids for kicks; or the kind of policeman who seems to hunt an occasion to be brutal.

On the street corner we recorded the license number of every car coming into the area more than once. When that number appeared several times, we would turn the transceiver volume up high and broadcast this number. Oftentimes when they heard their license number reported they would turn tail and run.

Incidents greatly decreased on nights when the Soul Force was on duty. But violence and attacking the black community greatly increased on our off-duty nights. This indicated that outsiders had learned our schedule, and were planning their strategy accordingly.

So we would schedule solid night-duty over a whole week-end. Then trouble would erupt just hours before or after we regularly were on duty. So we staggered our hours to keep troublemakers off guard. Keeping irregular night schedules was rough, particularly for the white men on the Soul Force like Ted, who had their regular daytime jobs.

It took us awhile to absorb the reality of this whole thing. At first I thought the blacks were being overdramatic in their reaction to danger. One night there was gunfire. A shot came so close I heard the zing of the bullet. My teammate threw me against the wall and said, "Are you dumb? It ain't fun to be shot at." Another night Eunice grabbed me and pulled me down behind a car. The man driving by had made a slight move. Moments later the Black Patrol reported the police were looking for this man. The ghetto Negro has a sixth sense for danger which triggers a reflex of action for

his survival. Soon I came to respect it.

Then came a traumatic experience which showed me that they really cared about me. Black leaders would often ask us to take young people home between 11:00 p.m. and morning. About 1:00 a.m. I was asked to take a girl to south Minneapolis. I had never driven alone in the city at night up to that time. As I went, I tried to make mental note of landmarks so I could find my way back again.

I started to return the same way, and hit a one-way street. In trying to bypass it, I ended up on the freeway and had no idea where I was. You don't even stop at a gas station to ask directions that time of night.

Then I thought, "This is no problem; I have my transceiver. I'll pull off the road and radio Way Center for directions." I did, but couldn't get my signal through for anything.

I heard the girl at headquarters checking everybody on patrol for my whereabouts. It was as if the whole group were in the car talking about how they were going to find me. I felt so helpless. Finally I heard the girl say, "I've checked all points, and can't find her."

I pulled onto the road and drove again, praying like everything. Finally, I mustered courage to stop at a gas station where there were some young people standing. When I got back to headquarters, the whole black force turned out to welcome me like I had returned from the dead.

When blacks showed such attitudes of caring for us, there was little condemnatory attitude left among the members of the Soul Force. We felt that by quiet love we could give these people something they were looking for, and something that would help them get out of this jungle. And we of the Soul Force who are deeply committed Christians knew that the most powerful force to help them was the love of Jesus.

But we also knew that we could talk Jesus with them until we were blue in the face, but it wouldn't mean a thing unless they had first seen Him in our actions. And now, having risked their lives with us, and having been convinced of our sincerity, they began to ask questions. It happened again and again. Someone would ask me what the special thing was that I had in my life.

A 12-year-old girl who had spent most of her life in and out of reformatories asked me, "Do you go to church or sumpin'?"

"Yes."

"How can you believe in a God you can't see?"

"You can see Him in people who love Him."

Later she came back to me and said, "I've been thinking a lot about what you said. I know what you mean now."

One young man at the Center had grown up in Watts. Anytime a white person entered his presence, he showed an ugly mixture of fear and hate. I made it a point to say "Hi" to him every time I saw him, but he always replied with a stony glare.

I was determined to get through to this young man. Other times when I would pray to God for opportunity to reach someone, I'd find opportunities galore. But this man was a special problem. Finally, one evening when I was ready to go to the Center, I said, "God, this has got to be the night.

You've got to show me a way to get through to him."

I was in charge of the radio at the Center that night. When I arrived I smiled and greeted him by name. I got the same old stare. A little later he came, and for the first time said something to me.

"Where's my list?" he asked gruffly.

This was the roster list of those who were standing watch on the corners that night. The lady before me had forgotten to tell me about it. After a scrambling search, I said, "I'm sorry, but I just don't have it."

"You'd better get it," he said threateningly.

Afterward I found it, and laid it out for him; but he never did pick it up. Later that evening, when my replacement had come, I was in a back room watching kids play Ping-Pong. He came in with a sandwich, said to me, "Are you hungry?" stuffed the sandwich into my hand, and walked on. I looked at the sandwich unbelievably and choked up.

One day I was working in the home of a young militant leader. I was on a ladder, painting a mural on their kitchen wall. His wife was watching me. We had gotten into intimate conversation. Finally she said, "I didn't know what it meant before, but now I know what this being Christlike means. It means the willingness to even lay down your life for another." □

The Cross-Bearer By Joyce Nelson

If anyone wants to be a follower of Mine, let him deny himself and take up his cross and follow Me. — Matthew 16:24, *Living Gospels*

Suffer?

I do not want to, Lord.

I have had it too good, too long.

And I like it, Lord.

I *really* like it.

Suffer?

Must I really, Lord?

My bed is big, it has a nice fat pillow.

Really, Lord, suffer?

I cannot, not now.

Suffer?

You can not mean it, Lord.

It seems You ask too much, too soon.

Suffer?

I do not want to, Lord.

I have forgotten how.

For I am nailed to the soft pillow of the American dream;

And I prefer suffocation to crucifixion.

I shall have it.

As You listen to the dying gasp of my smothered spirit,

Weep for me.

There are a few things worse than to carry a cross.

One is to be dying and no longer care.

VS Feels the Draft

By Roger Egli

Would fellows enter Voluntary Service if it weren't for Selective Service? I had never considered this question until I was actually in VS orientation, mainly because I didn't have a 1-O classification and I came of my own accord. Since then I've discovered, however, that the Relief and Service Office does depend on Uncle Sam more than it cares to admit.

I'm not here to argue for or refute the often-heard claim that fellows who go into VS are more dedicated than those in CPS. I feel that the dedication that carries most fellows into VS would be there even if Selective Service were not. Nevertheless, there might be a resulting slight drop in the number of male volunteers. This might be compensated by an increase in VS publicity and personal appeals to specialized audiences of potential volunteers over a wider age span.

The length of the assignment is a major consideration here. When a girl enters VS she will usually sign up for one year. How many single girls are presently in the VS program under Mennonite Board of Missions for two years? (13; actually not a bad percentage — ed.) On the other hand, might more fellows consider VS if Selective Service weren't a factor and one could choose the exact length of time he wanted to serve?

It's been suggested in a recent *Gospel Herald* article that perhaps the girls in the Mennonite Church are more committed to service than the fellows. Again I would refer to the number of girls who choose to serve for more than one year.

Let's assume that the VS office required fellows without active duty classifications — such as those who are 4-F and others such as Canadians — to serve for two years or else not at all. Would the number of fellows drop for sure? And if this were to happen, how many girls would choose VS if there were just a handful of fellows in the program?

Like it or not, Selective Service is a major factor for fellows serving two-year assignments. But it does not have to be the only reason.

Roger Egli, Montclair, Calif., is program director for the Kansas City, Mo., VS Unit.

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General Douglas MacArthur, recognizing a spiritual awakening as imperative, said, as quoted by *Moody Monthly*: "History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster." — Peniel Friends Church

Faith Which Worketh By Love

By Perry Nelson Spotloe

I recognized the man sitting at the counter in the restaurant as one with whom I had counseled when he came forward to receive Christ in an evangelistic service a few weeks before. I asked the waitress to invite him to my table. She picked up his coffee and escorted him over.

He appeared glad to see me again. When I inquired about his progress since he had found the Lord, he replied that he wasn't doing so well. He had been attending church, but had found no edifying spiritual fellowship. Added to this was the negative attitude of his wife toward his religion.

"She didn't think much of it in the first place," he said, "but she's more bitter than ever now, because I quit my job on account of it. I worked for a tobacco firm, and I felt that such a connection negated my testimony as a Christian. When I started to follow Christ, I made a clean break with every questionable association. Now I've been out of work for awhile, and we're finding the going rough. We can't even pay our rent or utility bills, and none of my friends will lend me money."

His voice broke. Slowly he raised his head, but the look of defeat and dejection I anticipated was missing from his countenance. With tears of joy in his eyes, he looked past me, as if almost unaware of my presence. "My only regret is what I've done to my wife," he spoke softly. "I don't understand the reason for the situation I'm in, but I wouldn't exchange the salvation of my Lord Jesus Christ for this world multiplied by a million."

While he had been speaking, I had been turning over in my mind the Scripture I would use to encourage him. One passage was Matthew 19:29, where Jesus said: "And every one that hath forsaken houses, or brethren . . . or lands, for my name's sake, shall receive an hundredfold. . . ."

Another was Matthew 6:33, another, Philippians 4:19. Oh, yes, I knew how to dispense Scriptures. I had not spent time in daily study of God's Word for nothing. I knew what promises to apply in this situation.

So did the Apostle James. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace . . . notwithstanding ye give them not those things which are needful to the body; what doth it profit" (Jas. 2:15, 16)?

God could indeed deliver this good brother. He could provide him with a job; He could even save the wife, and I intended to pray to this end. But before doing so, I must invest myself in this need. Passive concern would bind on

earth what I wanted loosed in heaven. I must step into the line of fire by shelling out the money this man needed to pay his immediate bills . . . then I would pray.

Satan was there with his fiery darts of temptation. "Why should this man be *my* responsibility? I didn't even know him. Besides, he had no means of income, and could not repay a loan, even if I could afford to make it."

This was a strong argument, but Luke had a better one: "But when thou makest a feast, call the poor, the maimed, the lame, the blind . . . for they cannot recompense thee" (Lk. 14:13, 14).

I asked him how much money he needed, wrote a check for it, read to him from my pocket Testament the Scriptures I had in mind, picked up the check for his lunch, promised to pray for him, and left.

I received a letter six weeks later, containing a check for the amount I had advanced him. It was from another city where he had been offered a job the day after we had met in the restaurant. He is making more money than he ever did in his life. His wife has been saved, and they are active in a Spirit-filled church. □

How Foolish Can You Get?

The poet has written, "To err is human." Every one of us can verify that statement!

Some mistakes we make simply because we are not capable — our incapability does not erase the mistakes, but somehow we don't feel too badly about it.

Other failures come to us because we are thoughtless or a bit careless — we have more difficulty in forgiving ourselves in times like these.

But what should really hurt is when we know better and still don't. What could be more foolish than for a sick man to wait until he is well to go to see the doctor for medicine? Or, as Jesus put it, neither does a man wait until his personal life is good enough so that he can come to God and the church!

"Jesus . . . saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mk. 2:17). — *Paul Showalter.*

Open Reply Letter

Paul Lederach
Scottsdale, Pa. 15683

Dear Brother Paul:

This letter responds to yours addressed to me a few weeks ago. It was indeed a very disturbing letter in that you raised the question as to whether the Mennonite Church might be bankrupt and yet not know it. This was in reference to the financial situation as revealed in our budgets of the various church organizations.

However, your letter really presented nothing new to me in the situation from which I view it, and I do believe that your proposal is a good step toward a solution. I am ready to call the proposed meeting as you had suggested if I can get the cooperation. However, I would like to speak to some of the concerns you raised as I see them from my perspective.

First of all, I think the Mennonite Church may tend to overextend itself in a number of areas. We are a small denomination. We have relatively small congregations. Our average-size congregation in the Mennonite Church is much smaller than the average of most denominations. For instance, we have about twice the number of congregations in proportion to our membership as does the General Conference Mennonite Church. This has serious implications for us in our denominational programs. Proportionately, it requires a much greater portion of our giving dollars to operate and maintain our congregations than it would for the average denomination. However, that touches another very sensitive point. Because we have been trying to get around this last-mentioned problem, we are simply asking the local pastor and his family to pay a major portion of the cost of operating the local congregation. We have asked many of our ministers to give marginal time to the work of the church while carrying another major workload. In some cases we have asked men to live on poverty income.

Pardon me, Paul, but you have hit upon a subject which is of grave concern to me. I served for 22 years in pastorates in the Mennonite Church. These were the best of my years. I know whereof you speak when you talk about the pitiful situation of underpaid pastors. I moved from the pastorate into the district work, and then again from the district into general. I did so largely because I believed so deeply that problems in this area need the attention of the church. I

found myself limited in trying to do much about it while working from the pastoral perspective.

As I moved into the responsibility of Executive Secretary of Mennonite General Conference, I told some of my colleagues regarding this problem, in the words of Abraham Lincoln as he was said to have early in life faced the slave question, "If I ever get a chance to hit that problem, I'll hit it hard." It is becoming increasingly difficult to secure church workers.

Our church agencies keep pressuring the pastors to secure financial support from their congregations for the churchwide ministries. It is no less difficult to secure funds for the local church program than it is for the denomination or the district. I know whereof I speak because I have served on all three levels. Therefore, I am saying, Paul, that if we are going to work at this problem we are going to have to work at it on all levels at the same time. We are going to have to join hands in demanding more consideration for the local congregational leadership. We can no longer ignore this phase of the kingdom work in our promotion.

When I first read your letter, Paul, I had no thought of giving such an extensive reply. But since you addressed yourself to me in an open letter, I take the occasion to reply in the same form. There are many other related problems suggested by your letter such as the evidences of rugged individualism in the midst of a group which confesses to be a brotherhood church. Then there is the problem of the construction of monumental buildings during this time of affluence that may become white elephants to the next generation.

Well, maybe I have said enough for now, and I had better come across the hall and discuss the matters with you at greater length. I am planning to call this meeting of executives of our various organizations and institutions, with a good sampling of pastors and laymen from across the church. I am not sure who is going to finance their expense accounts. Let's see how great the interest might really be.

Yours for Christ and the Church,

Howard J. Zehr
Executive Secretary
Mennonite General Conference

Religion -- A Load or a Lift?

Is your religion a load or a lift? Do you carry it around on a chain or does it carry you through the day?

This Easter season we should realize again the possibility of a fresh encounter with God for *every man*.

In the Garden of Eden there was God and man—man whom God had put there. Theirs was a person-to-person relationship—God to man. But man, Adam, wasn't satisfied. He wrestled—and although he was living with God, he wanted to *be* God. So he acted accordingly. He denied himself the God-man relationship. He left the garden because he had to. He hit the road. To this day man keeps going down that lonesome road, farther and farther from God, getting nowhere. This is every man's experience. We know Genesis one is true because of ourselves.

Then Jesus came. . . .

Into another garden west of Eden, He also wrestled with God. But He answered differently from Adam by saying, "Not my will, but thine." So He hit the road, but went up to a cross. He knew His direction when He submitted to God.

The Christian who truly accepts Calvary and the resurrection follows the same direction Christ knew—"Not my will, but thine, be done." Too often we try to bridge the chasm caused by our wills against His will, but in trying for an Eden we produce a jungle. Every teacher wishes for that perfect day. Every Christian longs for Paradise. However, our world is between Eden and that other Gethsemane. We see all about us ritual and religious rigor. But the new reality for the road runner comes in meeting Christ west of Eden at the foot of the cross. This reality brings man the lift he needs. For Christ Himself said, "And I, if I be lifted up . . . , will draw all men unto me" (Jn. 12:32). God not only saves and bears, but carries His followers. What a lift! —Ruth Rudy.

Wit and Wisdom

Teacher: "What is the difference between results and consequences?"

Bright Pupil: "Results are what you expect; consequences are what you get."

. . .

In a Kansas supermarket: "If you think the price of beef is high, cigarettes are \$6.59 a pound."

Teacher: "We'll have to give little Charlie an aptitude test."

Mother: "Won't do any good. He's apt to do most anything."

No matter how small your lot in life, there's enough room on it for a service station.

The teacher asked a class, discussing the North American Indian, if anyone could tell what the leaders of the tribes were called.

"Chiefs," said a little girl.

"Correct," said the teacher. "And what were the women called?"

A sharp little lad answered promptly, "Mischiefs."

A first-grader came home from school one day and announced excitedly, "They've got a magic record player at our school."

"A magic record player?" asked his puzzled mother.

"Yes," explained the boy. "You don't have to plug it into the electricity. You don't even need electricity to make it play. All you do is wind up a crank!"

Shaping Souls

Before teachers or preachers have any opportunity to mold the personalities of children, the mother has already largely determined the pattern of character her children will become. Through the stories she tells them, the guidance she gives them, she is shaping their souls. The principles needed in the training of youth do not change with the passing centuries. The same old Christian ideals rightly lived and taught produce the same fruits. The home and the church are still the hope of the nation and the Christian mother sees to it that her child is at home in the house of God.

The Widow's Mite

The young widow had little money, so she gave cleaning cloths to the church.

It was her custom to gather old sheets, pillowcases, and towels. She laundered them, hemmed the good parts, and tied them into neat easy-to-store-and-handle bundles.

The pastor, the janitor, the ladies on committees, the Sunday school teachers came to rely on these cloths, for they made work in the church easier.

A gift of great value!

— Evelyn Witter

Sounding Brass

*Easter reminds us
that discriminating lines
stop short of heaven.*

— Ruth King Duerksen

Items and Comments

The "Leisure revolution" has already subverted American institutions to the point that profound changes in society are inescapable, a church-sponsored conference on leisure was told in St. Paul.

Sebastian de Grazia, a professor of political science at Rutgers University, said leisure is an important hidden factor in producing unrest among today's youth.

The conference was sponsored by the Minnesota Council of Churches, in conjunction with the U.S. Extension Service and the University of Minnesota, St. Paul.

While advertisers gloat over statistics that seem to show everyone has more time and money, Dr. de Grazia said, the American belief in the importance of working has been undermined among the present generation of youth who are the real "leisure industry" consumers, he said.

"It's asking for trouble to keep a large number of post-puberty youth in a dependent status," Dr. de Grazia said.

"The mark of independence and taking your place in our society has always been the job. After puberty, youth become restless to take their place. When you spread out the interval of uncertainty about what their place will be, you find profound discontent arises.

. . .

An upsurge of evangelical Christianity is taking place in the Soviet Union, according to Sergei Timchenko, first vice-president of the All-Union Council of Evangelical Christians-Baptists.

Mr. Timchenko, pastor of a Moscow Baptist congregation, said his church baptized 182 persons in 1969 and that 13,000 baptisms were recorded by the All-Union Council.

The Russian Baptist leader spoke at the headquarters of the Southern Baptist Foreign Mission Board. He was accompanied by Ilia Orlove and Mrs. Klaudia Pillipiuk, both officials of the All-Union Council, and came here under the auspices of the Baptist World Alliance.

Mr. Timchenko reported 13 newly registered Baptist congregations in Moscow, each with 2,000 to 3,000 members. But only his church has its own building, he said.

Paul points out in Ephesians that a mark of spiritual maturity is not to be "tossed to and fro and carried about with every wind of doctrine."

Culbert G. Rutenber, well-known Baptist leader, in his presidential address, stated that it is "tragic that theology in the twentieth century, lacking the controls of empirical verification, gives the impres-

sion of having the staggers. It lurches from one fad to another, here moving to the left, then moving to the right. . . . Its fickle heart seems more bent on novelty than fidelity, on conformity rather than conviction."

Rutenber went on to say "Professor Outler of Perkins School of Theology has accused the more avant-garde theologians of the 60s of playing the adolescent game of 'I can say more shocking things than you.' I like to label them theological short order cooks who will serve up a justification of anything from adultery to violence while you wait." As the absence of a doctor's degree in theology does not prove one is spiritually immature so the presence of a doctor's degree does not prove one is spiritually mature. But being carried about by every wind of doctrine does illustrate spiritual immaturity.

The penalty man pays for polluting his environment has been documented over and over. Fish are killed by the drain-off of pesticides used to kill crop insects. Familiar birds are disappearing, poisoned by the chemicals in the insects they eat. The air a Chicagoan breathes in a single day contains as much pollution as he'd get from two packs of cigarettes.

Now, from a scientist at a meeting of the American Association for the Advancement of Science, comes another warning. It appears that man is creating a major change in his weather. Air pollution is causing the skies to become cloudier, and seems to be making the climate colder. The sun will be seen less and less. A clear blue sky may, in time, be a rarity.

. . .

Children exposed to tobacco smoke have almost twice as much respiratory illness as do children in nonsmoking families, according to a survey of 727 families conducted by Dr. Paul Cameron of Wayne State University, Detroit. "We also were able to correlate the amount of sickness with the amount of smoke in the household. The more smoke, the more respiratory illness," he said in an interview.

. . .

A shutdown of classes at Asbury College, resulting from a "marathon revival" started by students, continued into its third day with no end in sight as students and faculty continued their "testimony" for Christ.

The demonstration started spontaneously (Feb. 2) at a morning chapel service of the college and its sister institution, Asbury Theological Seminary.

It grew to include most of the 1,000 students at the nonsectarian school and many townspeople. The 1,500-seat Hughes Auditorium was almost filled at times.

The demonstration of faith started at a regular morning chapel session "as students stood up in their seats and spoke for Christ," Mrs. Reynolds reported. It just "grew and grew" and the townspeople joined in, she said.

Wilmore, the college town, is a tiny rural hamlet south of Lexington, Ky.

Spur-of-the-moment revivals are not unusual at Asbury, which started with a four-room building with five teachers in 1890. In 1958, a revival at the same college lasted three days, and one in 1950 continued from Feb. 23 to March 2.

The college and the seminary have turned out hundreds of Methodist ministers and missionaries.

. . .

Father Daniel Egan, "the junkie priest" from New York, has blamed television as a major reason for the rising rate of drug addiction among modern youth.

"The television-oriented kid is a drug-oriented kid," Father Egan told an audience of parents and high school students. "All they see on TV is that there is a drug for everyone."

He warned that Canada would make a grave error by legalizing the sale of marijuana, as advocated by some groups. Social problems created by its use would become more serious, he said.

In an interview several years ago, the gentle-mannered Graymoor priest noted that "the average addict gets hooked emotionally before he gets hooked physically. . . . The mere fact that this particular person would even look for the initial kick or run the risk of taking pot (marijuana) . . . shows an emotional disposition to addiction."

Dr. Pennybacker said Graham evangelism represents biblical "heresy" because it is too concerned with man "saving his own soul."

The *Christianity Today* editorial said Dr. Pennybacker deserves credit for "recognizing that there is such a thing as heresy." But it argued that evangelical views of salvation are not "egocentric" or based on selfish attempts to save one's soul.

The Disciples clergyman, of a Shaker Heights, Ohio, congregation, was challenged to demonstrate "positively the kind of evangelism that he considers biblically orthodox."

CHURCH NEWS

General Council Assesses Situation

Feb. 24 and 25 again marked two historic days in the life of the Mennonite Church. The General Council of Mennonite General Conference was opened with an address by Moderator John Drescher, in which he called upon the council members to ponder concerns of the church in light of the experiences of the sixties and the predictions of the seventies. This message will be printed in a later issue of the *Gospel Herald*.

Thirty-three of the 35 council members were present with several additional visitors. The council is constituted by representatives from each of our district conferences, from each of the three Boards, and from each of the committees of Mennonite General Conference.

Serious thought was given to ways and means of interpreting the church's program to the constituency. It was realized that members need to be informed of the church's activities and ways by which they may participate.

Considerable time was spent in reflecting upon the experience of the conference at Turner and evaluating its actions. District conferences reported their specific conference concerns. There was meaningful sharing. Special appreciation was expressed to the Publication Board and Publishing House for their genuine efforts to serve the brotherhood.

Youth Looks at Christian Citizenship

A new venture in the church's ministry with youth occurred during the week of Feb. 15-21, 1970.

A Christian Citizenship Seminar sponsored jointly by the youth offices of the Mennonite Church and the General Conference Mennonite Church and the peace secretaries of the two Mennonite bodies convened in Washington, D.C., Ottawa, Ontario, and New York City.

From Sunday, Feb. 15, to Wednesday, Feb. 18, a group of a dozen Canadian Mennonite young people gathered in Ottawa to take a look firsthand at government-related issues and to discover together the Christian's responsibility in thinking about and speaking to those issues. At the same time, a group of approximately 40 Mennonite young people and several adults from the United States was meeting in Washington, D.C., for the same purpose.

Both groups were taking a look at the foreign policies of their nations and domestic

Reports were given on developing plans for the Mennonite World Conference to be held in 1972 in Brazil to which the Mennonite Church is invited to send 17 delegates. Likewise, report was made of the All-Mennonite North American Bible Congress planned for July 16-19 in Winnipeg to which we are invited to send 150 delegates. Delegates will be channeled through the district conferences.

More detailed plans were announced for the joint meeting of the three major Boards of the church and Mennonite General Conference delegates to review the proposed revisions for church structure. This meeting is to be held Oct. 20-22 in the Yellow Creek Church near Goshen, Ind.

Decision was made to hold an abbreviated session of Mennonite General Conference, approximately a day and a half, in connection with the Constitutional Convention to be held in Ontario in August 1971.

Action was taken to accept the invitation of the South Central Conference to hold the 1972 general meeting in their conference area.

Committees and Boards reported their activities and projected plans. They were given further counsel and direction for their respective programs.

The sessions were chaired by Moderator John Drescher and Assistant A. Don Augsburger.

tic policies relating to welfare programs, treatment of the Canadian Indian, and conscription in the United States. The young people visited legislative sessions of the respective governments and heard from both appointed and elected officials. Participants discussed together the biblical Christian response to the issues considered.

On Wednesday evening the two groups from Ottawa and Washington convened together in New York City for an experience in international understanding at the Church Center for the United Nations. Included here were a tour of the United Nations headquarters, visits with officials representing a number of nations to the U.N., and participation in a simulation game designed to deepen sensitivity to the economic problems faced by developing nations in the world. John Lapp from the MCC Peace Section led the group in a discussion of the implications of their experience.

This first seminar was held as a pilot

project to determine the feasibility of conducting future seminars for high school juniors and seniors on a broader scale.

In evaluating the experience the 50 young people who participated were unanimously enthusiastic about the seminar.

Costs for the seminar were met largely by a \$50 registration fee paid by each participant and a \$2,500 grant for travel awarded by the Schowalter Foundation, Newton, Kansas.

Mennonite resource leaders for the seminar were Delton Franz of the MCC Washington Office; Ernie Dick of the MCC Ottawa Office; Walton Hackman and Darrell Fast, peace secretaries for the Mennonite Church and the General Conference Mennonite Church respectively; John Lapp, MCC Peace Section Executive Secretary; and Jake Pauls and Art Smoker, youth secretaries for the General Conference Mennonite Church and the Mennonite Church respectively.

International Youth Team to Come

The Youth Ministries Office, Salunga, Pa., is working on plans for an International Youth Team which will visit youth groups and VS units related to Lancaster Conference July 16 to September 6. The team of six persons will be representative of various continents and cultural groups: Asia, Africa, Latin America, Puerto Rican New York, Black Florida, and White Pennsylvania Dutch. They will spend July 11-16 together in orientation to become acquainted and to prepare for their program.



MISSION '70

July 1-7 • Lansdale, Pa.

The official symbol for Mission '70 was designed by Roy Martin of the Audiovisuals Department at Mennonite Board of Missions.

Church School Day, April 12

APRIL 12 is this year's Church School Day for the Mennonite Church, the day on which we take a concerted look at our church schools and their mission.

This year no special Church School Day brochure is being distributed in the congregations. Pastors will not get a general mailing from the Mennonite Board of Education office to announce Church School Day. This notice is your announcement.

Eastern Mennonite College, Goshen College, Hesston College, and the Mennonite Secondary Education Council are making presentations in the *Gospel Herald*, each with a full-page spread in various March and April issues. These may serve as background for your local Church School Day observance. Other schools may be distributing materials more locally in the churches.

Speakers from the various Mennonite elementary schools, high schools, and colleges are again available for Church School Day programs in the congregations. Each congregation is invited to write to one of the schools to request a speaker.

VS Personnel Reach New High

With 23 persons entering Voluntary Service following the January 1970 orientation school, the number of personnel serving in Mennonite Board of Missions' VS has reached a new high of 340. This figure, which includes Canadian volunteers, proportions out to 149 women and 191 men ranging in age from 18 through senior adult. All but 25 of the 191 men are receiving I-W credit for their two-year assignment.

As of Jan. 1 there were 891 Mennonite and Conservative Mennonite men in some form of alternate service, such as VS, CPS, Pax, TAP, Overseas VS, or OMA. One year earlier, that figure stood at 1,067. Kenneth Seitz, Jr., of the Relief and Service Office in Elkhart, who tabulated these figures, believes that the current upheaval within the Selective Service System is a prime force behind the slowly decreasing number of service personnel.

Seitz points out, however, that the overall drop during the past year in the total number of Mennonite men from the United States in alternate service has not necessarily brought on a decrease in the number of male VS-ers during 1969. Jan. 1, 1969, found 186 men in domestic Voluntary Service assignments with Mennonite Board of Missions, the Eastern Board, and Mennonite Central Committee. This figure jumped to 212 by Jan. 1 this year.

Administrators with the various church agencies sense an increasing attitude among Mennonite Church members of "wanting to

do something" by way of service. Says Seitz: "I feel this newly emerging sense of Christian responsibility primarily stems from three things—more awareness of world need, more reality of Christian experience, and some improved publicity on the part of church service agencies."

Forum on Peacemaking Scheduled

An interesting forum is being sponsored by the Laurelville Church Center for Apr. 3-5, 1970, titled "Peacemaking in Our Time."

This is another effort to help crystallize thought in regard to the relation of the church to the government and to the world in "times like these." The meeting is structured so that anyone may be able to participate in the discussion that will be spearheaded by four resource persons: Frank Epp, Douglas Hostetter, Emmet R. Lehman, and Sanford G. Shetler. The resource persons were chosen to represent varying points of view.

It is important that much time and thought be given to the matter of peacemaking. What is the Christian's stance and mission? What is meant by "involvement" as it relates to the church and the state? In fact, what is the church, the state? What should be the Christian (Anabaptist) attitude on the present conflict in Vietnam? These and numerous other questions will come in for a full round of discussion, and hopefully, for some clarification—if no answers.

The public is invited to attend this forum, and those especially concerned on church-state relations should find it very rewarding. The Church Center staff and those who helped plan this event would be most happy to have a very good representation present Apr. 3-5. The total cost is \$25. Reservations should be made immediately with the Laurelville Church Center, R. 2, Mount Pleasant, Pa. 15666.

Russian Broadcast Receives High Rating

The Russian broadcast, *Voice of a Friend*, was given a high rating by various consultants for an evaluation concluded on Feb. 14 by the Board of Directors of Mennonite Broadcasts, Inc. In value and effectiveness, some rated it among the top three or four religious programs being broadcast to Russia and Eastern Europe.

Missions and individuals consulted agreed that the greatest need in Russian programming is for Bible exposition and Christian nurture. Even pastors in the Soviet Union receive little Bible training. Pastors attempt to visit all Christians, but so many believers scattered over a wide area make it impos-

sible to visit everyone. Radio is the only contact and source of instruction for many isolated believers.

The Board directed several changes in light of the evaluation. Ivan Magal has served since 1960 as main speaker of the program, but recent demands upon his time because of his medical practice have forced him to become less actively involved in production. The Board expressed appreciation for his vision and initiative in establishing the broadcast and requested that he serve actively as consultant for the program.

Vasil Magal, brother of Ivan Magal, has been sharing the speaking responsibility recently, while at the same time serving as pastor for a group of Russian-speaking people in Belgium. He has now been appointed to serve as speaker for the broadcast and will also be in charge of Russian follow-up work.

Because of lack of funds the Board decided to discontinue support of the Russian program on HCJB in Ecuador, one of four stations which has beamed the program to Russia for several years.

Japanese Teacher Graduates to Christ

A former Japanese kindergarten teacher, Miss Mieko Hoshiba, recently joined the full-time staff of the Bible Navigators in Tokyo to assist in Scripture memorization work. Miss Hoshiba left the employ of a Buddhist kindergarten after she became a Christian. She told the principal: "Even though I've lived close to a temple here, I never saw the real way to life like I see it in Christianity."

Miss Hoshiba was baptized at the Yuai Mennonite Church on Oct. 10, 1969, by Yorifumi Yaguchi, assisted by Wesley Richard. Yorifumi-san talked about the meaning of baptism in his message. He said that water has many meanings in ancient folk thought. He mentioned its healing qualities in sickness, its use in cleansing sin, its centrality in Shinto ceremonies, and the belief that water contains



Miss Mieko Hoshiba (second from left) at a fellowship meal following her baptism in the Yuai Mennonite Church, Sapporo, Japan. Pastor is Yorifumi Yaguchi.

the power to resurrect the seeds that farmers plant in the springtime.

The use of water in the New Testament for baptism is not a process like that of washing vegetables, he said. We are cleansed first, then baptized. Baptism thus becomes a symbol of this inner cleansing. It has meaning for those in the church and is also a testimony to those outside the church. Yorifumi-san also warned against the attitude that once one is baptized he has completed all the requirements for Christian experience.

Following the baptismal service the congregation joined in a fellowship meal during which the members presented Miss Hoshiba with a new Bible.

Music Conference Schedule Set

Mary Oyer, head of Goshen College's Department of Music, has announced the schedule for the Church Music Conference, May 1-3, on the campus.

Registration is set for 9:00 a.m. on May 1, and adjournment late Sunday afternoon, May 3.

Highlights of the conference will be a series of four addresses on hymns and a sermon on hymns during Sunday morning worship, by John Ruth, professor of English at Eastern Baptist College and a minister in the Franconia Conference.

Other addresses will be by Philip Clemens, of the Eastern Mennonite College faculty, and Eleanor Kreider, of the Goshen College faculty, on the use of organ; also by Mary Oyer, "Music of the *Mennonite Hymnal*," and Orlando Schmidt, of Mennonite Biblical Seminary, "Contemporary Trends in Church Music."

A recital of new preludes for organ will be performed by Miriam Byler (of the Heston College faculty), Philip Clemens, Eleanor Kreider, and a number of Goshen College students. These preludes for tunes in the new hymnal have been commissioned through the generosity of friends of the college.

Myron D. Casner will perform an organ recital of preludes from a variety of historical periods and based on tunes in the new hymnal.

The church music conference is part of a 3 1/2-week church music seminar, April 27 to May 19. The course, to be taught by Miss Oyer, will include an extensive study of *The Mennonite Hymnal*, examination of the use of organ in worship, a study of liturgies, and examination of the J. D. Hartzler collection of hymnals. A highlight of the seminar will be a master class in organ and an organ recital on May 16 and 17 by Rudolph Kremer, professor of music at the University of North Carolina and one of the nation's foremost organists. The seminar yields college credit for those who desire it,

but previous college work is not a prerequisite.

More information and registration materials are available from Miss Oyer, at Goshen College, Goshen, Ind. 46526.

Inter-Mennonite Hymnal Workshop at Elkhart



Approximately 120 Mennonites, representing the General Conference Mennonite Church and the Mennonite Church, gathered at the Chapel of the Sermon on the Mount on Feb. 13 and 14, 1970, for a Mennonite Hymnal Workshop sponsored by the Associated Seminaries of Elkhart, Ind. Workshop leaders included Mary Oyer of Goshen College; J. Harold Moyer of Bethel College, Newton, Kan.; and Orlando Schmidt and Ed Stoltzfus of the Associated Seminaries faculties.

The workshop participants were helpfully introduced to the background of the new *Mennonite Hymnal* and were given much assistance in developing its use in congregational singing. Participants also had the opportunity of hearing the new Schlicker pipe organ which had been installed in the chapel in December 1969. This was the first inter-Mennonite workshop of its kind held on the Associated Seminaries campus. The response was enthusiastic and gratifying to those who planned and sponsored it.

Bookrack Evangelism Reaches Jamaica

Not only has the Jamaica Mennonite Church been growing in size, but the outreach and diversity of projects supported by the congregation has been expanding as well. A significant development within the past two months is the beginning of a Bookrack Evangelism effort. Audrey Shank of the *Way to Life* follow-up office reported the replacement of two bookracks in Kingston supermarkets on Jan. 19.

Miss Shank was encouraged by the immediate enthusiastic response of both store managers and customers. Even as she installed a new rack people crowded around before she had even unpacked the books.

Before she and her helpers left the store, one lady had purchased ten books.

Another lady introduced herself as the manageress of a major downtown store and asked that her store be considered for the location of another bookrack. One supermarket manager is convinced that the books will sell, and the manager of the firm through which the books will be obtained in Jamaica called this a "major breakthrough."

Bookrack Evangelism is coordinated by Mennonite Broadcasts of Harrisonburg, Va. More than 15 district mission boards across the United States are supporting the project. Jamaican Mennonites will conduct their operation as a separate district.

Miss Shank believes that the possibilities for expansion are practically unlimited and has asked for many more racks and books. However, available funds only permit the addition of a few more at this time.

Russian Visitors Tour MBI

Visitors from the Soviet Union toured the facilities of Mennonite Broadcasts in Harrisonburg, Va., on Feb. 4 to acquaint themselves with yet another agency of the Mennonite Church. As representatives of the Union of Evangelical Christian Baptists in the USSR, Sergei Timchenko and Mrs. Klaudia Pillipiuk attended the 50th-anniversary celebration of the Mennonite Central Committee. Tour stops also included Brook Lane Psychiatric Center, Eastern Mennonite College, and the Mennonite Publishing House at Scottdale, Pa.

At Mennonite Broadcasts they were introduced to Family Life TV spots and radio programs such as *The Mennonite Hour* and *Choice*. They learned about the extensive Spanish broadcasting and listened to a sample of the Russian broadcast, *Voice of a Friend*. Mrs. Pillipiuk was delighted to accept a copy of Ella May Miller's book of favorite recipes.

The staff at Mennonite Broadcasts appreciated the fellowship with the visitors. Once again they were made aware of the brotherhood Christ makes possible, in spite of lesser ideological differences. Before leaving, Mr. Timchenko admonished the staff to follow the leading of the Holy Spirit in reaching the people of the world with the news of God's great salvation.



Sergei Timchenko and Klaudia Pillipiuk visiting Mennonite Broadcasts' headquarters in Harrisonburg, Va.

New Principal for Lancaster Mennonite School

The director of teacher education at Eastern Mennonite College has resigned in order to accept a new position as principal of Lancaster (Pa.) Mennonite School.

J. Lester Brubaker, professor of education and a member of the EMC staff since 1957, announced that he will assume the principalship of LMS on a part-time basis beginning July 1. He will continue part time with EMC until July 1, 1971.

Consultant in curriculum development for the Rockingham County school system, Brubaker has also taught under the auspices of the University of Virginia and Madison College as a visiting professor.

"It is not easy to think of leaving EMC and the community," said Mr. Brubaker. "These have been good years as I have seen young people prepare for service as teachers.

"My recent association with Rockingham County schools has also been personally rewarding and professionally enriching," added Brubaker.

Within the past ten years, 45 percent of EMC's graduates have received teaching



J. Lester Brubaker

certificates. The total number of certificated teachers graduated during this time was 1,141, with slightly more than half of these preparing for careers in elementary education.

Brubaker is an authority on Mennonite education. His doctoral dissertation is entitled "A History of the Mennonite Elementary School Movement." He has also served with the Mennonite Board of Education. He is a member of the Board of overseers of Eastern Mennonite High School.

A former teacher at LMS and Hempfield High School in Lancaster County, Brubaker received undergraduate degrees both from EMC (Bible) and Franklin and Marshall College (English, Social Science) in Lancaster. He received his MA from the University of Michigan and his EdD from the University of Virginia.

Prior to his full-time service with the Education Department at EMC, Brubaker held administrative positions as acting dean of students and dean of men. He is currently director of teacher placement.

Bro. Brubaker has held offices with the Virginia Association for Student Teaching and the Association of Mennonite Elementary Schools. He also holds memberships in the National and Virginia Education Associations, Phi Delta Kappa honorary fraternity, and the National Association of Christian Schools.

VS to Continue in Mississippi

On Jan. 15, 1970, Mennonite Board of Missions received word that the Red Cross would terminate its services by the end of the month in the Gulf Coast area of Mississippi struck by Hurricane Camille. This decision, considered by some Mennonite officials involved in rehabilitation projects there to be a premature move, occurred only three months after a Voluntary Service unit had been established in Pass Christian, Miss., one of the hardest-hit communities.

The VS unit at Pass Christian officially began on Oct. 20, 1969, with the arrival of Don and Pauline Yoder, a couple transferred from Premont, Tex. The unit reached an 11-member capacity with the arrival of five VS men from the November orientation school.

From the start the unit attempted to work closely with Red Cross and Mennonite Disaster Service and was dependent upon Red Cross for job assignments and funds for material, board, tools, and transportation. The Red Cross decision to pull out left the VS unit with the need to seek its own identity and reason for being.

On Feb. 4 to 7, Ray Horst and Leonard Garber of the Relief and Service Office in Elkhart traveled to Pass Christian to help

determine the future role of VS there in light of existing needs, resources for providing building materials, ability to do case-work, and feelings of the unit, church, and community.

After evaluative consultations with local churches and civic leaders involved in the rehabilitation work, the decision was made for VS to remain in Pass Christian. The necessary finances for job materials will have to be provided through SBA loans, personal resources, limited MDS funds, and federal aid.

Garber said later that an evaluation of VS unit skills was made and the goals and purposes of the unit were restated. It was decided that unit members should help as many different families as possible rather than concentrating energies on a limited number of projects. VS-ers are to assist families to the point that they are again able to help themselves, he said.

"It was essential that the Voluntary Service unit at Pass Christian 'paddle its own canoe' after Red Cross pulled out and with the knowledge that MDS would soon pull out," Garber said. "We are now attempting this, and the prospects are good for a meaningful service experience for the volun-

teers located there. VS should be able to stay at least a year or more as projected."

Mennonite Filmmakers Interviewed

"Pardon me, sir, can you tell me what's happening here? We heard this film crew is from Hollywood! What movie are you making?"

"Well, first of all, the crew is not from Hollywood, and the movie we are making is a 60-second Family Life TV Spot."

This conversation occurred on Jan. 31 near Nashville, Tenn., and led to a radio interview on station WIZO in Franklin, Tenn. The host of the interview was Charles Dibrell and his guests were James Fairfield, Harold Weaver, and J. Fred Rowles. Fairfield as creative director for Mennonite Broadcasts and Weaver as executive producer from the Mennonite Board of Missions were assisting at the filming of "A Childhood to Remember," one of the new spots soon to be released by the Mennonite Church. Mr. Rowles is director for TRAFICO—the Television, Radio, and Film Commission for the United Methodist Church—with production headquarters in Nashville. TRAFICO is producing the films for the Mennonites.

The interview took place at the McCampbell farm, the location for the filming. The farm was chosen because it retains much of the 1800's atmosphere of pre-Civil War times. The number of antique furnishings and machinery preserved there made the site especially suitable for the setting dictated by the film script.

The new spots are a joint project of Mennonite Broadcasts of the Mennonite Church and Faith and Life Communications of the General Conference Mennonite Church. This year the Mennonite Brethren Church is also supporting the project.

Herr House to Be Restored

The Lancaster Mennonite Conference Historical Society is planning an open-house program, April 18 and 19, for the 1719 Hans Herr dwelling-meetinghouse. The J. C. Wenger monograph on Hans Herr, the family, and the house is expected to be available with a cover reprint of the already famous Andrew Wyeth painting.

Keynote speaker for the April 19 afternoon program at the Willow Street Mennonite Church adjoining the historic site is Frederick S. Weiser, publications editor of the Pennsylvania German Society. Local and state historical societies will be represented. The Wyeth painting will be displayed during the weekend activities.

LMCHS Chairman J. Paul Graybill and Secretary Ira D. Landis signed the purchase contract for the house, and the his-

torical society has made the initial down payment of \$4,000 to J. Mark Huber, former owner. Presently a \$200,000 fund drive in charge of a 100-member advisory board is under way for architectural planning, restoration, and endowment costs. Liberal contributions are needed and may be paid over a three-year period.

The National Trust for Historic Preservation of Washington, D.C., has awarded LMCHS \$600 for professional on-location consultants for preservation problems and opportunities. This grant money, matched by a local bank, may not be used for direct costs of preservation or restoration. Criteria for selecting grantees included evidence of commitment and previous achievements, types of services requested, and geographic distribution.

This well-built early example of German-Swiss architecture is one of few such buildings extant in America. The logs were cut from the surrounding woods and the stones quarried from the arable fields on the plantation. This site is being preserved as a monument to the nature of the faith of the pioneers of this area. LMCHS deeply appreciates the interest being aroused in the community, among the scattered Hans Herr descendants, and especially among non-Mennonites whose pioneers were in some cases neighbors to these Lampeter rustics.

Genealogist Ira D. Landis has been named editor to update the 1908 Hans Herr genealogy at an indefinite point in the future. Descendants will be solicited to contribute family data.

James and Beth Styer arrived at Landour, India, on Feb. 26 for a teaching assignment at Woodstock School.

Alvin Hostetler, formerly a missionary to India, now on Board headquarters staff as photographer, submitted to major surgery on Mar. 2 at Goshen Hospital. Although Alvin's condition is serious, the doctors feel he is making good progress from the surgery. Alvin and Goldie will appreciate your interest and concern. Their home address: R. 5, Box 46, Goshen, Ind. 46526.

David Powell writes from Aibonito, Puerto Rico: "The next few weeks are going to be busy, but we hope fruitful, for the Betania congregation. On Mar. 7 the workers' retreat was held to orient us spiritually for the Annual Assembly, March 12-15. Since it is in Aibonito our congregation will have opportunity to participate in the meetings quite easily. Following the assembly we will have an evangelistic campaign with Espada Matta during Good Friday-Easter Week. We pray that these will be opportunities for the congregation to grow."

Angel Luis and Lora Miranda and family arrived in Montevideo, Uruguay, from San Juan, P.R., on Feb. 26. Angel Luis has served as pastor of the Summit Hills congregation in San Juan for a number of years. The Puerto Rican Conference has given the Mirandas a study leave of two years, during which time they will be enrolled in the Mennonite Seminary at Montevideo.

Ross Koldfus, Salto, Argentina, writes: "On Sunday, Jan. 25, we had our first baptismal service here in Salto since our return. I baptized three youth and one elderly lady."

The new address for Rosana Roth, missionary to Mexico with the Franconia Mennonite Board of Missions, is c/o Jose M. Correa 256-2, Viaducto Piedad, Mexico 13, D.F.

The estate of Jeff R. Zook, West Liberty, Ohio, recently bequeathed the sum of \$18,381 to Mennonite Board of Missions for use in its general mission program. Goshen (Ind.) College also received a \$15,318 legacy, and Adriel School in West Liberty was the recipient of a \$1,000 annuity gift.

Lupe Gonzales, New Paris, Ind., was installed on Feb. 2 as executive director of El Centro, a migrant opportunity center located in South Bend, Ind. A community open house and reception was held in his honor on Feb. 22. A former migrant himself, Gonzales is a member of the Mennonite Relief and Service Committee and is serving on the Program Planning Committee for Mission '70.

March 16 was the opening date for registration for Convention 70, a gathering of 2,000 youth from across the Mennonite Church, to be held at Lake Junaluska, N.C., Aug. 16-21. Youth interested in attending

FIELD NOTES

Milton J. Zehr was ordained to the ministry at the Lowville Mennonite Church, Lowville, N.Y., on Nov. 16. Mr. Zehr is a 1969 graduate of Eastern Mennonite Seminary. Their address is: 5520 Woodlawn Ave., Lowville, N.Y. 13367.

Kermit L. Yoder, General Manager of Menno Travel Service, Inc., began a two-week administrative visit to the Menno Travel Service offices in Africa. Yoder left the U.S.A. for Kinshasa, Congo, on Feb. 27. He also plans to visit the MTS office in Nairobi, and to make a stopover on the return trip in London for consultation with the MTS representative in that city.

Lewis E. Weber, R. 2, Denver, Pa., was ordained to the ministry on Feb. 22 to serve as copastor at the Blainsport Mennonite Church. Luke Horst preached the sermon and H. Raymond Charles gave the charge.

Harold Bucher was installed as superintendent and pastor at Calvary Church, Brewton, Ala. The Buchers have succeeded Kenneth and Mary Kathryn Martin in giving leadership to this congregation of 18 members. The Buchers reside at R. 4, Box 28A, Atmore, Ala. 36502.

John Gehman, R. 5, Brewton, Ala. 36426, was licensed and installed as associate pastor of the East Brewton, Ala., congregation on Jan. 25. Edgar Denlinger, now on retirement status, will continue to serve in the congregation, and also be available to serve throughout the district.

Change of address: Good Shepherd School from P.O. Box 2060 to P.O. Box 5542, Addis Ababa, Ethiopia.

Special Meetings: Menno Kuhns, Petoskey, Mich., at Bon Air, Kokomo, Ind., Mar. 15-22. Laverne Swartz, White Cloud,

Mich., at Rich Valley, Kokomo, Ind., Mar. 25-29. B. Charles Hostetler, Harrisonburg, Va., at First Mennonite, Johnstown, Pa., Mar. 18-22. Charles Shetler, Schellsburg, Pa., at Boyer, Middlebury, Pa., Mar. 22-29. William Miller, North Liberty, Ind., at Pinto, Md., Mar. 25-29.

New members by baptism: one at Chippewa, Powell, Ohio; six at Beech, Louisville, Ohio; five at North Goshen, Goshen, Ind.; two at Corvallis, Ore.

Calendar

Lancaster Conference Spring Session, Weaverland, East Earl, Pa., Mar. 17.
Eastern Mennonite Board of Missions and Charities Annual Meeting, Mellinger, Lancaster, Pa., Mar. 18, 19.
Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4.
Conference on New Media, Laurelville Mennonite Church Center, Mount Pleasant, Pa., April 10-12.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.
Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
North Central Annual Conference, Minot, N.D., June 11-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

this convention should consult their youth group adviser or pastor for registration information and materials. Cost of the week: \$65 for registration, not more than \$50 for travel. Deadline for registration: May 1.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I have just finished reading the article, "Why I Don't Eat Grapes" in the Feb. 17 issue. It seems to me that if we refuse to eat grapes we are discriminating against the growers who are fair with their workers as well as those who are not.

I was a tomato grower for many years and probably have come in contact with as many migrant workers as any reader has. There are those who will work and there are those who won't. Some would leave before the season was finished and leave the tomatoes to rot. Others were very dependable. It would be just as unfair for me to group all migrant workers together as lazy and undependable, as it is to group all growers together as unfair to their workers.

It is my hope that we can find a way to help the laborers who are being treated unfairly without hurting the grower who is being fair. This is why I do eat grapes. — Wendell Martin, Kokomo, Ind.

I would encourage every one to read and read again the article, "The Great Commission Today" by James R. Hess in the Feb. 17 issue. It is a sermon in itself.

I have a feeling as he stated that the gospel has been spread too thin. Also the "all things" in our walk as Christians gives expression to our Christian testimony in our daily life.

Too many times, as Bro. Hess mentioned, we lower the word to men's level instead of lifting men to its level—including 1 Corinthians 11.

This article seems to be a contradiction to what Arnold Cressman is trying to say in his article, "Gathered with Purpose." Men are hungry for the gospel of "all things."

I hope as we go into the year 1970 we can look back and truly see a significant congregational milestone.

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Mt. 10:27).

Paul says in 2 Timothy 4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

This very verse is being fulfilled today. Let's preach and teach the "all things." Then will there be healing. Then we can sing, "There is a balm in Gilead." Then we can say with John, "Come, Lord Jesus." — John Yordy, Ashley, Mich.

Having returned just seven weeks ago from Nigeria with the TAP, I pursued the mailbox this morning in hopes of finding a blue airform from an African brother or sister, but only discovered the Feb. 10 issue of *Gospel Herald*.

Trying to prepare a talk for this next Sunday I decided to glance through the copy for inspiration—and found just that. I'm captivated by most of this issue and excited about three pieces in particular: Carl Keener's "Adaptability and Salty Christianity," which should help us as individuals and as a brotherhood to back away from ourselves and what's happening to us, with the intention of analyzing our present position and charting a more clear course for the future. Why don't congregations use this article as a basis for self-analysis and kick around some of our brother's concrete suggestions?

Don Blosser's "What Did Jesus Say About Killing People?" not only deals with several valid answers to the nonpacifists' questions and rebuttals, but also strikes at a tremendous weakness in our apparent answer as a nonresistant people to our government's selective service machine—the I-W program. While I recognize this program as an option for certain individual cases to killing Viet Cong, I too support Don's claims (not because they are Don's but because they look biblical to me) that this program makes our church look naive and anemic. We have nothing to say to a broken world about Christ's sacrificial, nonresistant way of loving until we match our counterparts in Vietnam with our willingness to live at the expense of ourselves without the closeness of relatives and monetary rewards. I'm not clued in on all the factors involved so out of ignorance I suggest the church scrap (or at least reconsider) this program as an alternative to not loving our enemy.

The Mennonite Central Committee report is both historically informative and excitingly challenging to the old for being a part of a brotherhood that is trying to implement the claims of Christ and to the young for being a part of this brotherhood that offers them so many opportunities for expressing their faith and philosophy of a Jesus-centered life to a world that needs just that.

These articles are not only worth reading but should also receive our undivided attention and consideration as laymen and leaders. — Keith E. Gingrich, Freeport, Ill.

With a disturbing regularity the *Gospel Herald* prints articles which are completely at odds with both the spirit and letter of the Bible. Two of these appeared in this week's issue.

The first of these is "Why I Don't Eat Grapes." While the author certainly has the right not to eat grapes I'm wondering why he doesn't have among his friends some of the considerable number of workers who are willing to work and might appreciate his purchase of the fruits of their labor. His approval of the efforts of an organization that has used such means as intimidation and physical violence against those who wouldn't follow them seems hardly in keeping with one who professes to believe in the Scripture, let alone one who would probably admit to being a member of a nonresistant faith.

In the same issue appeared "The Moratorium and Priorities." Certainly as Christians we are concerned about peace but to suggest that Moratoriums, getting out of Vietnam, electing "liberal" candidates, spending billions at home etc., will bring about world peace or bring racial harmony and eliminate poverty at home indicates a distressing lack of Christ's teaching. It is nothing short of tragic that those who profess to be Christians are either unable or unwilling to proclaim Christ as the answer to the world's problems. In the past we as Mennonites have sometimes been accused of being too quiet. Perhaps if we have no better answers than these two articles imply we had better remain quiet. — Melvin I. Miller, South Bend, Ind.

Your editorial, "What Does God Say?" in the Feb. 3 issue is very good. God still speaks to us today to tell us how He wants His work done. He will grade us according to our "obedience" rather than on "our opinion" as to how it should be done. — Agnes Basinger, North Lima, Ohio.

I appreciate Don Blosser's article, "What Did Jesus Say About Killing People?" which appeared in your February 10 issue.

I feel that many young people like myself really don't know where we stand, or what our Lord says about killing. Brother Blosser has given me, and I am sure many persons, food for thought. I also feel that he has very adequately pointed to what Jesus says.

His wording of "pacifism but not passivism" is great!

As one who has known Jesus as my Savior for but a short while, I find much worth and support in the stand that this denomination takes against war. And the way the youth participate in alternative service. — Frank Gagnon, Homestead, Fla.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Foreman — Horst. — Dennis David Foreman, Waynesboro, Pa., Catholic Church, and Louise Marie Horst, Hagerstown, Md., Salem Ridge cong., by Anthony Burakowski, Feb. 21, 1970.

Hershberger — Kennell. — Dwight E. Hershberger, Johnstown, Pa., Thomas cong., and Joan M. Kennell, Eureka, Ill., Roanoke cong., by Wayne Gerber, Aug. 23, 1969.

Kauffman — Martin. — Gaylord Wayne Kauffman and Helen Elaine Martin, both from Tofield, Alta., Salem cong., by Harold R. Boettger, Feb. 14, 1970.

Lyndaker — Schaefer. — Paul Lyndaker, Jr., and Gail Schaefer, both from the First Mennonite cong., New Bremen, N.Y., by Norman Lyndaker, brother of the groom, and Abram Clemens, Dec. 28, 1969.

Miller — Miller. — Edwin Louis Miller, Grabill, Ind., Cuba cong., and Carolyn Faye Miller, Oxford, Pa., Mount Vernon cong., by Clayton L. Keener, Feb. 14, 1970.

Miller — Steiner. — John Marshall Miller, Jr., Perkaspie, Pa., Blooming Glen cong., and Joyce Anita Steiner, Newcomerstown, Ohio, Feb. 6, 1970.

Miller — Kinsinger. — Kenton Wayne Miller, Wellman, Iowa, Lower Deer Creek cong., and Barbara Diane Kinsinger, West Union cong., Parnell, Iowa, by Herman Ropp, Nov. 29, 1969.

Smoker — Petersheim. — David Smoker and Wilma Lee Petersheim, both of the Conestoga cong., Morgantown, Pa., by Ira Kurtz, Feb. 14, 1970.

Unruh — Lyndaker. — Loren Unruh, First Mennonite cong., McPherson, Kan., and Helen Lyndaker, Seventh Street cong., Upland, Calif., by Norman Lyndaker, brother of the bride, Dec. 20, 1969.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Mervin and Elsie (Shimp), Newton, Kan., third child, second daughter, Janelle Renee, Jan. 26, 1970.

Brubacher, Floyd and Martha (Mullet), Elmira, Ont., first child, Rodney Floyd, Feb. 24, 1970.

Brubaker, J. Dale and Patricia (Graybill), McAlisterville, Pa., second son, Randal Lee, Jan. 11, 1970.

Chalmers, William and Dianne (Brubaker), Elmira, Ont., first child, Charlene Lyn, Jan. 8, 1970.

Chauz, Armando and Mary Jane (Benner), Hatfield, Pa., second child, first son, Michael Armando, Jan. 30, 1970.

Derksen, Erwin P. and Margaret (Cressman), Kitchener, Ont., first child, Catherine Lara, Jan. 9, 1970.

Diem, Ivan C. and Elnora S. (Ebersole), Newmans town, Pa., fifth child, third daughter, Dawn Lucille, Feb. 22, 1970.

Frey, Jacob and Marie (Hoffman), Elmira, Ont., sixth child, third son, Michael John, Jan. 20, 1970.

Gingrich, Oscar and Sally (Martin), Elmira, Ont., second daughter, Krista Lynn, Feb. 18, 1970.

Guengerich, Vernard E. and Florence (Brubacher), Goshen, Ind., third son, Jay Willard, Jan. 23, 1970.

Jenson, Roger and Donna (Dickey), Eldorado Springs, Mo., fourth child, second daughter, Dorothea, Jan. 14, 1970.

Johns, Joseph and Delores (Gerber), Ft. Wayne, Ind., first child, Angela Marie, Dec. 28, 1969.

Kautz, Earl and Nancy (High), Lititz, Pa., first child, Earl Michael, Jan. 13, 1970.

Leis, Wayne and Floris (Brenneman), Tavistock, Ont., third child, first daughter, Faye Lynnette, Feb. 10, 1970.

Martin, Raymond and Alice (Good), Homestead, Fla., third son, Randy Alan, Jan. 11, 1970.

Martin, Sam and Verna (Kropf), Chatham, Ont., fourth child, third son, Bryan Duane, Feb. 12, 1970.

Metzger, Martin and Doris (Streicher), Tavistock, Ont., fourth daughter, Judy Lyn, Feb. 8, 1970.

Richardson, John A. and Eleanor (Baker), Breslau, Ont., third child, first son, Brian Andrew, Jan. 7, 1970.

Roth, Delmer and Nelda (Roth), Listowell, Ont., fourth child, second son, Darcy Delmer, Feb. 9, 1970.

Showalter, O. Franklin, Jr., and Martha Ann (Baer), Timberville, Va., first child, Elyzabeth Anne, Feb. 23, 1970.

Sitler, Dwayne and Noelle (Wideman), Camrose, Alta., second child, first son, Derek Dwayne, Jan. 21, 1970.

Stauffer, Harley and Gloria (Boettger), Bluesky, Alta., third child, second daughter, Juanita Mae, Feb. 10, 1970.

Villocino, Winston and Noreen (Stenlund), Upland, Calif., second child, first son, Anthony Lee, Feb. 15, 1970.

Wadel, David N. and Ruth (Blank), Washington Boro, Pa., fifth child, second daughter, Joy Elizabeth, Feb. 19, 1970.

Yoder, Melvin H. and Orpha (Miller), Hutchinson, Kan., second child, first daughter, Starla Dawn, Jan. 10, 1970; received for adoption, Feb. 13, 1970.

Ohio, July 1, 1902; died at Millersburg, Ohio, Feb. 1, 1970; aged 67 y. 7 m. On Feb. 17, 1923, he was married to Olive Miller, who survives. Also surviving are 3 sons (Merle, Dale, and Paul), 3 daughters (Norma, Mrs. Jean Spurgon, and Mrs. Linda Wengerd), 11 grandchildren, one brother (Venus), and 2 sisters (Mrs. Clarence Zurcher and Alma Hershberger). He was a member of the Martins Creek Church, where funeral services were held Feb. 4, with Roman Stutzman and Warren Miller officiating.

Kauffman, Lina Mae, daughter of J. B. and Viola (Bontrager) Kauffman, was born in Logan Co., Ohio, Feb. 27, 1905; died at Mercy Hospital, Urbana, Ohio, following an asthmatic attack, Feb. 4, 1970; aged 64 y. 11 m. 8 d. Surviving are one brother (Kent), and 3 sisters (Mollie — Mrs. D. Leonard Yoder, Viola — Mrs. Fred L. Kauffman, and Clarabelle — Mrs. Nelson Kanagy). She was preceded in death by 2 brothers (Marion and Amos). She was a member of the Bethel Church, West Liberty, Ohio. Funeral services were held in West Liberty, Feb. 7, with Ralph M. Smucker and Herb Yoder officiating; interment in the South Union Cemetery.

Landis, Ada N., daughter of Amos H. and Annie (Nissley) Frank, was born in Manheim Twp., Pa., July 16, 1887; died at the Landis Retirement Home, Nov. 24, 1969; aged 82 y. 4 m. 8 d. On Oct. 22, 1908, she was married to Charles B. Landis, who died in 1964. Surviving are 4 children (Anna Mary, Albert F., Paul F., and Charles F.), 7 grandchildren, and 7 great-grandchildren. She was a member of the Landis Valley Church. Funeral services were held Nov. 28 at the East Petersburg Church with Elam W. Stauffer and Ira D. Landis officiating.

Landis, Nora S., daughter of the late Benjamin B. and Mary Ann (Snively) Stauffer, was born in Lancaster Co., Pa., Nov. 20, 1884; died Jan. 24, 1970; aged 85 y. 2 m. 4 d. On Oct. 31, 1907, she

was married to John J. Landis, who died Oct. 7, 1953. Surviving are 4 sons (Earl S., John S., Norman S., and Benjamin S.), 25 grandchildren, 25 great-grandchildren, a foster daughter (Mrs. Abner Nauman), and one brother (Joseph Stauffer). She was preceded in death by one son (Abram) and one daughter (Ruth — Mrs. Amos Sauder). She was a member of the East Petersburg Church, where funeral services were held Jan. 27, with John Shenk and Irvin Kreider officiating.

Leatherman, William L., son of Henry and Catherine (Lapp) Leatherman, was born in New Britain Twp., Bucks Co., Pa., Sept. 3, 1882; died in the North Penn Hospital, Lansdale, Pa., from a stroke, Feb. 19, 1970; aged 87 y. 5 m. 16 d. Surviving are one sister (Sallie), 3 nephews, and 5 nieces. He was a member of the Line Lexington Church, where funeral services were held Feb. 23, with Claude Meyers and Harvey Bauman officiating.

Longacre, Arland E., son of John S. and the late Anna Longacre, was born June 12, 1901; died at the Phila Hahnemann Hospital, Oct. 30, 1969; aged 68 y. 4 m. 18 d. On June 27, 1923, he was married to Sarah Kulp, who survives. Also surviving are 2 children (Ruth Anna — Mrs. Kenneth Greaser and J. Arland), 6 grandchildren, and his father. Funeral services were held at the Bally Church, Nov. 3, with John Lapp and Winfield Ruth officiating.

Marner, Elizabeth, daughter of Eli and Susanna (Yoder) Kinsinger, was born in Johnson Co., Iowa, Jan. 13, 1882; died at Pleasantview Home, Kalona, Iowa, Feb. 8, 1970; aged 88 y. 26 d. On Jan. 3, 1904, she was married to Eli G. Marner, who died May 21, 1951. Surviving are 4 children (John E., Ora L., Vertie, and Susan — Mrs. Ezra Roth), 6 grandchildren, 22 great-grandchildren, 6 stepgrandchildren, and 18 step-great-grandchildren. She was preceded in death by 6 brothers, 3 sisters and 3 grandchildren. She was a member

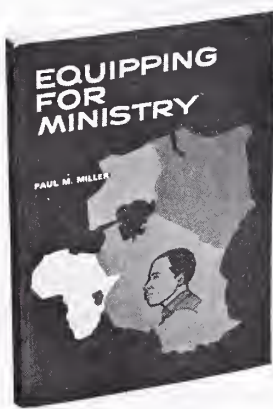
Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Doolin, Ester (Esta), daughter of Gabriel and Anna (Kemp) Yoder, was born in Iowa Co., Iowa, March 9, 1883; died at the Iowa City, Iowa, hospital, Jan. 15, 1970; aged 86 y. 10 m. 6 d. On Jan. 15, 1903, she was married to John Doolin, who died in 1962. Surviving are 9 children (Bertha — Mrs. Henry Yoder, Mary — Mrs. Clayton Horst, Alta — Mrs. Willard Marner, Laura — Mrs. Wallace Eash, Erma — Mrs. Enos Miller, Ruth — Mrs. Rollie Yoder, Edward, Nora — Mrs. Maynard Kinsinger, and Nyle), 38 grandchildren, 81 great-grandchildren, and one brother (Noah). She was preceded in death by 2 infant children, 5 sisters, and one brother. She was a member of the West Union Church, where funeral services were held Jan. 18, with Herman E. Ropp and Emery Hochstetler officiating.

Groff, Mildred G., daughter of Rufus S. and Elsie (Givler) Wenger, was born in Rapho Twp., Feb. 11, 1921; died in East Hempfield Twp., in a car-train accident, Feb. 3, 1970; aged 48 y. 11 m. 23 d. On Oct. 21, 1939, she was married to Lester W. Groff, who survives. Also surviving are 4 children (Lucille G. Huber, Joan L. Amand, Lynn L. Groff, and Carol F. Horning), 5 grandchildren, 3 sisters (Mrs. S. Lester Graybill, Mrs. Henry H. Eshleman, and Mrs. John H. Miller), and 2 brothers (Richard G. and Victor G.). She was a member of the Neffsville Church, where funeral services were held Feb. 6, with John R. Martin officiating; interment in the Hernley Mennonite Church Cemetery.

Hershberger, Lawrence, son of Mr. and Mrs. Emanuel Hershberger, was born in Holmes Co.,



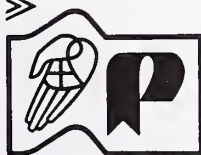
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by Paul M. Miller

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of the West Union Church, where funeral services were held Feb. 11, with Herman E. Ropp and Emery Hochstetler officiating.

Roupp, John, son of George and Anna Roupp, was born at Freeman, S.D., Dec. 9, 1888; died Feb. 18, 1970; aged 81 y. 2 m. 9 d. On April 21, 1918, he was married to Lillie Balmer, who survives. Also surviving are 3 sons (Willard, Milford, and Delbert), 2 daughters (Ruth—Mrs. Paul Yutzy and Elda—Mrs. Adolf Guhr), and 15 grandchildren. He was a member of the White-stone Church, where funeral services were held Feb. 21, with Earl Buckwalter and Allen Erb officiating; interment in the Pennsylvania Cemetery, Hesston, in charge of Sanford Hartzler.

Sisk, Emma, daughter of Conrad and Gertrude (Summy) Burkholder, was born in Somerset Co., Pa., March 22, 1897; died at the Memorial Hospital, Oakland, Md., Feb. 18, 1970; aged 72 y. 10 m. 26 d. On April 14, 1928, she was married to Albert Sisk, who survives. Also surviving are 2 brothers (Perry and John), and 4 sisters (Mrs. Mary Guengerich, Mrs. Barbara Teets, Mrs. Lydia Potruck, and Mrs. Cora Schrock). She was a member of the Casselman Valley Church. Funeral services were held at the Gortner Union Church, Feb. 21, with Galen Fike, John Bava, and Melvin Nussbaum officiating; interment in the Oakland cemetery.

Smith, Jasper W., son of Job and Sarah (White) Smith, was born at Job, W. Va., Dec. 20, 1879; died at Elkins, W. Va., Feb. 14, 1970; aged 90 y. 1 m. 25 d. On Aug. 2, 1901, he was married to Dora Teter, who died Dec. 19, 1915. On Dec. 3, 1917, he was married to Pearl Long, who survives. Also surviving are 4 children (Flossie, Raymond, Catherine, and Esther), 17 grandchildren, 18 great-grandchildren, 2 brothers, and one sister. He was preceded in death by 4 sons (Ivan, John, Herman, and Paul). In 1917, he was ordained to the ministry and served the Randolph County, W.Va., churches and was used frequently as evangelist and prophecy speaker. He was a member of the Bethel Church, where funeral services were held Feb. 17, with Richard Weaver and Roy Good officiating.

Thomas, J. Wesley, son of Levi and Katie Ann (Gindlesperger) Thomas, was born in Thomas Mills, Pa., Oct. 14, 1892; died at the Mercy Hospital, Johnstown, Pa., Jan. 19, 1970; aged 77 y. 3 m. 5 d. He was married to Bessie Weaver, who survives. Also surviving are 2 sons (R. Glenn and Gerald L.), 2 grandchildren, one sister (Pearl Alwine), and 2 brothers (Webster and Menno). He was a member of the Thomas Church, where funeral services were held with Don Speigle and Aldus Wingard officiating.

Wideman, Esther, daughter of Samuel and Fanny (Barkey) Hoover, was born at Ringwood, Ont., Oct. 6, 1878; died at Bethesda Home, Vineland, Ont., Dec. 27, 1969; aged 91 y. 2 m. 21 d. On Dec. 23, 1897, she was married to William A. Wideman, who died Oct. 18, 1946. Surviving are one son (Allan), 6 grandchildren, and a number of great-grandchildren. She was preceded in death by one daughter (Leona—Mrs. Maurice Eby) who died in 1937. She was a member of the Wideman Church, where funeral services were held with Newton Gingrich and Emerson McDowell officiating.

Yoder, Lenore Mae, daughter of Peter and Sarah Ann (Eicher) Boshart, was born near Swedesburg, Iowa, Sept. 7, 1889; died at the Memorial Hospital, Mt. Pleasant, Iowa, Feb. 24, 1970; aged 80 y. 5 m. 17 d. On April 9, 1919, she was married to Henry Yoder, who died Oct. 15, 1966. Surviving are 3 daughters (Leila—Mrs. Maurice Grieser, Zona—Mrs. Harlan Widmer, and Maleta—Mrs. Lawrence Barquist), 13 grandchildren, one great-grandchild, 3 brothers (Edward, Clarence, and Arthur), and 3 sisters (Mrs. Edna Widmer, Kathryn—Mrs. Albert Bohn, and Edith—Mrs. Carl Bohn). She was a member of the Bethel Church, where funeral services were held with Willard Leichty and Ira Wenger officiating.

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Easter as I Experienced It

(Mary Magdalene)

By Winston J. Martin

It was impossible to sleep. The thoughts just kept racing through my mind. These last two days have been terribly tragic. How could it all end this way? We were expecting such great things; now He's dead. The way He died was a shame: no comfort; vinegar when He was thirsty; and the ridicule was disgusting. I hated to stay and watch it all but I loved Him so much I just had to stay to hear all He would say. Those words He spoke were incredible: "Father, forgive them." I would never have believed anyone could retain such an attitude amid such insults and agony, but coming from Him it was thrilling to hear. One can expect such compassion from Him when you think about it. He forgave me more than I could ever have hoped for. He cast out those seven demons and how different life is now.

We wept as we heard Him whisper, "It is finished." It happened so soon; usually it takes several days for the life to ebb but for Him it was but six hours. At least they didn't break His bones; but why they had to pierce His side when He was already dead seems hard to understand.

The burial was so strange. First, it was all so sudden; none of our group was there to care for His burial. How strange that Joseph should bury Him in his new tomb for He was a member of the Sanhedrin that had helped to condemn Christ. It must have taken courage for him to identify with Christ before Pilate and the Sanhedrin. What would they think of his loyalty to the man they had condemned?

It was very dark and my eyes were misty with tears as I followed Joseph at a distance to see where he would entomb my Master. I wonder if he gave Him a proper burial with spices for embalming? Nicodemus was with Joseph and had quite a load of supplies — it might have been the spices. Imagine! Nicodemus identified with Christ too; he had come by night to interview Christ awhile ago, but as far as I knew he left without becoming a follower. Perhaps he was a secret follower after all; too bad Christ couldn't have known before He died.

It's a shame these men had to bury our Lord. Where were all the disciples? Were all of them afraid to come and care for their Master whom they had followed through days of popularity and danger. They all scattered!

At least I saw where they buried Him. After the Sabbath

I'll go to the tomb and get permission to embalm Him properly. It's the last thing I can do for the one I love so much.

But these thoughts and happenings kept mulling turbulently through my mind. I tossed and couldn't sleep because of my weeping for sorrow and disappointment. Why did it have to happen like this? Why couldn't He have established His kingdom like we all hoped He would? I couldn't find the answer. I couldn't sleep or pray. I would get up and go to the tomb. Maybe just being near His body would give me a sense of His presence and sustain me. It was early and very dark as I stepped into the street. The streets were deathly still; my footsteps on the cobblestones almost frightened me. I went my way with the spices in my arms. My heart was heavy; what would I tell the garden guard to explain my visit? I cared not, but came into the garden just as the first rays of sunrise rose in the skies.

As I quickened my steps I noticed no guard. As I came closer I gasped for the stone was gone! "Oh, no! They've stolen His body despite the seal. Who did it? Why would they do it? What did they do to Him?" I was so distraught I almost dropped my spices and wept. I set the spices down and decided to dash off to find Peter and John. It was early but I would awaken them if need be. As I came near where they stayed I saw Peter and John walking toward me. "They've taken Christ from the tomb. What will we do?" "Who did it?" asked Peter angrily. "I don't know. But I was just in the garden and saw the stone is gone so I came to tell you. How could they do this?"

Peter and John ran down the street to the garden. I came panting after them. John got there first and looked in. Peter rushed right in; he saw and wondered. John stepped in, saw, and believed that He was actually gone. Risen?? No! "For as yet they did not understand the Scripture that he must rise from the dead." They were perplexed and went home — home, where it was safe to think. If they stayed here they might be caught and accused of stealing His body. They had had enough trouble recently. They were at a loss to know what to do next. So they returned home to think, to wait for further revelation.

Many have heard the resurrection message and returned home to procrastinate, to await further evidence, to make excuses for themselves — refusing to believe in the risen

Winston J. Martin is a Mennonite pastor in Stratford, Ontario.

Christ. They returned home — ashamed that they hadn't buried Christ and guarded Him themselves. Peter was further ashamed when he thought how he had denied Christ and then neglected to bury Him — the last good deed he might have done to show his repentance. He returned home further upset. Many similarly have gone home to brood over their past failures and regrets; they have refused to believe in the risen Lord who is near to reveal Himself.

How much better if they could have forgiven themselves and believed the word that He had indeed risen as He had foretold. How much better to believe than to think the world has ended and hopes are shattered. How much better to hope; to believe Christ's promises even when they don't make sense now.

I wept as they returned. I tried to pray through my sobs, but would God hear such a broken prayer? Would He hear such a prayer prayed in despair for some word of hope? God heard. Two angels appeared; they had not appeared previously but they came to comfort and assure. "Why are you weeping?" If I could have seen they were angels I might have asked, "Has Christ arisen?" But in my despair, with tears in my eyes, I couldn't see angels; I thought I spoke to the gardener. "Where did they put Him?" I demanded. Sorrow must not keep us from seeking Christ. Truly we have cause for sorrow when Christ is taken from us. My weeping reveals my devotion. I stayed at the tomb where tidings were most likely to come. I was weeping and praying and my prayers were answered. Eventually I noticed these were angels — but that experience didn't satisfy me. There was no honor for me in this unique privilege; it didn't bring me comfort. I wanted Christ and kept harping on the same string: they have taken away my Lord! If I had had a grain of faith I would not have had to endure such perplexity. I imagined needless difficulties because I failed to have faith in my Lord. But Christ came to me when my faith was nil. I wanted comfort so He came when my faith was shriveled. He stepped in to satisfy my inquiry and said, "Why are you weeping?" "Why do you weep, when I'm alive?"

Often Christ outdoes our expectations when we seek Him with our whole heart. I had longed to see the dead body of Christ and behold I saw Him alive! So God does for praying people "above what we could ask or think." I saw Jesus but did not recognize Him or believe my eyes. Those who seek Christ, though they do not see Him, must believe that He is "not far from any one of us." Christ is often near His people and they aren't aware because even in their prayers they weep in unbelief and self-pity. But Christ sees our griefs. He does not rebuke our unbelief; He rather inquires, "Why do you weep — when I'm here?" He dries our tears by His very presence.

Christ often manifests Himself to praying Christians, but He appears differently than they expect, so they fail to sense His nearness and find His comfort; that is, until Christ says, "Mary." He said it emphatically but in tones of kindness and I recognized, for "his sheep know His voice."

My prayers were answered beyond my highest expecta-

tions. I wanted to stay there and worship, but Christ said, "No, I have a mission for you. Go tell my disciples, and Peter, that I go before them into Galilee."

The disciples had forsaken Him and were discouraged, but He did not give them up as hopeless; "He loved them to the end"; — even Peter! Peter particularly because he needed assurance of forgiveness for his denial.

I wanted to stay and worship, but I joyfully went bearing the tidings of what Christ had accomplished, and how Christ had answered my prayers in abundance. The least I could do was my duty: simply tell what Christ had done and how He still accepted His people who had defected. This was good news; good enough to dry my tears, wither my unbelief, clear my eyes and mind, and enough to make me hopeful and happy. So, I, Mary Magdalene, for whom Christ had done so much, became the bearer of the resurrection message: the Lord is risen indeed! He had cast out seven demons, forgiven my sins, dispelled my unbelief, appeared to me alive instead of dead for embalming!

When one seeks Christ he always finds that He does "exceedingly abundantly above all we could ask or think." So He did for me, and still will do today for every earnest seeker. □

Roses Have Thorns

By Merry Mary Yoder

It is almost impossible to cut and arrange a bouquet of roses without collecting a few scratches and pricks from the thorns. When the bouquet is finished, some will admire the beauty and thank God for it, others will only curse the thorns.

A Christian marriage is much like a bouquet of roses. Individuals often are scratched and bruised. Too many cry over the hurts, and never see the beauty.

Thorns left under the skin will fester into an ugly wound; they need to be removed promptly. When members of my family hurt me, I'd better face it honestly. If I deserved it, I'll need to admit it and ask forgiveness from that person. However, when I'm not guilty I'll need to talk to God; ask Him to help me forgive and forget. This is like washing a tiny scratch with soap and water. It will heal quickly and leave no scar.

Each scratch, if treated immediately will add to the enjoyment of the bouquet. When members of a family see each other growing sweeter through trials, they will see God's love in language they understand. This is the beauty of a Christian marriage: Christ's love glistening on the roses.

Are *you* enjoying your bouquet of roses (marriage), or are you more concerned about the thorns? Do *you* thank God for the beauty in *your* marriage, or does God only hear your complaints? □

Can Anyone in the Ivory Towers Do Anything Right?

Yes! Even if we have to say so ourselves. Sometimes we feel that the church sees only our mistakes. When we do something right no one needs to be thanked because, "that's what we are paying those fellows for." When we are wrong we hear about it quickly because we have the unfortunate habit of printing our mistakes. So, will you forgive us if we report on several items that apparently were done right? This may make you feel as good as it does us.

1. *Story of God and His People Uniform Lesson Series.* The MCCE in cooperation with MPH put on a special drive through promotion and workshops to maximize the value of this series. Supplementary materials were prepared. Over \$20,000 worth of these extras have already been ordered by congregations which we think is great.

2. *Holy Now Youth Experience Materials.* This is an entirely new multimedia, maximum involvement, total participation approach to youth nurture. Although the materials cost considerable, have a limited audience, and have barely been released, yet over half of the first printing is already in the hands of youth. Nearly 3,000 copies have been sold. We like that sort of enthusiasm for a new thing.

3. *Let My People Choose* is the title of a missions education study which was released last fall. Obviously you felt it was helpful. Two printings, a total of 6,000 copies, were not enough. People are still ordering. So a third printing is needed. You can still get on board.

4. *New Kindergarten Materials.* It is a bit early to brag on this because many of you will not get to see this exciting, four-color package for small children until September. Everyone we have shown these preschool materials to have responded with childlike enthusiasm (of course, we are careful to show them to the right people).

5. *New Mennonite Hymnal.* The Worship Committee of Mennonite General Conference gets most of the credit for this one. But since the hymnal is central in a "gathered life" emphasis which MCCE is administering, we get in on the action. Thirty-nine thousand copies have been sold. A third printing has been ordered. Best of all most of what we hear about the hymnal is good.

6. *Youth Convention.* The problem will be how to keep the youth for whom there is no room away. Some are al-

By Still Waters

"Fear not, little flock" (Lk. 12:32).

Did you ever think of the way Jesus referred to His followers? He seems so seldom to refer to us as strong or sufficient. Terms of weakness are usually used. Here it is again, "little flock." Why does He not use such words as lions, horses, or other beasts of strength? Sheep are so feeble in comparison. Sheep are frightened so easily. Sheep are very dependent.

But that is just the point. We are like sheep, not only in that we are inclined to stray, but even more, in that we are so dependent upon the Shepherd. We know we do not need to fear with the Shepherd watching over us. We have reason to be fearful if we are not within sound of the Shepherd's voice. But in His flock and in His sight we are safe.

Geikie wrote years ago: "An undivided heart, which worships God above, and trusts Him as it should, is raised above all anxiety for earthly wants."

Busy or Restless?

"We are not always doing the most business when we seem to be the most busy. We may think we are truly busy when we are only restless, and a little studied retirement would greatly enrich our returns. We are great only as we are God-possessed." — J. H. Jowett.

Quoted by Ralph Turnbull in *A Minister's Obstacles*, p. 102

ready asking, "If we are not included in the quota (of 2,400) can we come on our own?"

7. *Couples' Retreats.* A model retreat bringing together leadership couples appointed by conferences was sponsored by MCCE and the WMSA last fall. Now a number of conferences are building on that experience and the number of people helped is being multiplied.

8. *Sunday School Superintendents' Seminars.* Two were sponsored by MCCE this winter. Enrollment for both was 120. Many congregations sent a cluster of leaders which made decision-making more meaningful. We think this was right. Right?

— Arnold Cressman

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Editorials

Leadership— Is It a Lost Art?

“As for the best leaders, the people do not notice their existence. The next best, the people honor and praise. The next, the people fear; and the next, the people hate. . . . When the best leader’s work is done the people say, ‘we did it ourselves!’ ”

This Chinese proverb by Lao-Tzu says something we need to hear. The best leader is not the one we are so often led to believe in — one with a strong ego, a stunning speaker, an intellectual giant, a person far out in front of everyone else. Such have often taken the wrong road themselves and when given leadership often destroy rather than build. Leadership is not for the enlargement of the leaders but for the enrichment of the followers. So a true leader inspires in often unnoticed little things. He helps his followers on rather than seeking to climb to the peak himself. He is not concerned for himself but for those whom he is called to lead.

One writer puts it this way, “How do you spot a leader? They come in all ages, shapes, sizes, and conditions. One clue: since most people *per se* are mediocre, the true leader can be recognized because, somehow or other, his people consistently turn in superior performances.”

I don’t know where we picked up the idea that a leader is one who is so far out front few can follow, so big and powerful no one can resist, and so wise he has all the answers.

No wonder we get into the fixes we do in our nation and churches. We will be in trouble until we realize that the call to leadership is not a call to position but to service, not the placing of one person on a pedestal of power or prestige but it is taking the stoop of servanthood. Leadership is not a privilege to treat others as personnel but a trust given to treat others as people with great possibilities and personal dignity.

Leadership is not evident when people say, “Look what he did” but rather when people say, “Look what we did together.” — D.

I Become Fearful

I become fearful for my country when I hear one of its most prominent political leaders claim the cheers of large crowds by derogatory digs against segments of society, be they radical youth, Panthers, or pacifists. That’s only one step away from the crowd psychology which accompanied every great persecution.

I’m fearful for all persons with conviction when persons are disposed of with a reproachable remark, a sarcastic sentence, or an oath because they may disagree with decisions of persons in political power. That’s only one step away from some Siberian disposition of all who challenge or threaten the power structure.

I’m fearful for my country when I hear a leader lump all dissenters together and label them as traitors, renegades, and dropouts. That’s only one step away from the death chambers of a dictatorship.

It’s good to be reminded that any political system can become demonic in a very short time and if the signs are not read it seems like it can happen overnight. In Germany it was while Hitler cried “law and order” and the crowds cheered that millions of those who appeared to be a threat were being disposed of. It’s good to remember that our forefathers were called traitors and killed because of their faith. And the spirit which allows one segment or person or society to be dropped by word or action is the same spirit which will destroy any other segment if it finds it a threat. — D.

Your Answer Wanted!

What is the primary need of the church today? Readers of *Gospel Herald* are asked to respond to this question. Write your answer in seventy-five words or less and send it to the *Gospel Herald* office. Answers will be selected from those submitted and printed in a forthcoming issue.

Perhaps you would like to include why you give the answer you do and what can be done to meet the need. That will be even better. We’ll look for your answer. — D.

Youth Team Communicates Vital Faith



The Latin-American Youth Team jointly sponsored by Mennonite Board of Missions and the Youth Ministries Office in Scottsdale (left to right): Jaime Gardin, Campinas, Brazil; Adriana Matteuci, Buenos Aires, Argentina; Hugo Moreira, Canelones, Uruguay; Ana Marlie Gencer, Sao Paulo, Brazil; and Hector Boyajian, Cordoba, Argentina.

The Latin American Mennonite Youth Team visiting Mennonite churches, schools, and communities in North America Dec. 30 — Feb. 23, included Jaime Gardin, 24, Campinas, Brazil, member of the Valinhos congregation, assistant manager of the Mennonite Bookstore in Campinas, Teachers' College student; Ana Marlie Gencer, 21, member of the Lapa Mennonite Church, Sao Paulo, Brazil, a 1969 graduate of Teachers' College, now a psychology student; Hugo Moreira, 18, member of the Sauce congregation, Uruguay, premed student; Adriana Matteuci, 20, member of the Ramos Mejia congregation in Buenos Aires, Argentina, third grade teacher, medical student; and Hector Boyajian, 22, member of the La Falda congregation, Argentina, physical therapist, student at Cordoba Brethren Bible College.

The theme of the tour was "We've a story to tell to the nations." The youth represented a typical cross section of Latin American Mennonite youth — some first, others second-generation Christians. The youths' testimonies — and the theology that shone through their testimonies — reflects the frontier Christianity of Argentina, Uruguay, and Brazil, where 80 percent of the people have not yet been evangelized. The text that follows was part of a worship service conducted by the team during a February 12 staff chapel at Mennonite Board of Missions.

Ana Marlie Gencer: "I am 21 years old. As a Christian, I know I am a child because I am still growing. Actually, I accepted Christ as my Savior when I was baptized. That was last April on Easter day. Before that I went through a long struggle trying to find the reason for my existence.

"In February I had spent several days at a Christian camp where for the first time in my life I had an encounter with

Christ. One day after coming home from camp I made my definite decision to accept Him. Something talked to my heart, something I could not explain. That day the greatest conflict of my youth had been resolved by Him I had believed did not exist.

"Our world depends on each youth. I know that what happened to me has happened to thousands of young people. But I regret that there are so many of our fellow students who do not meet Christ. What will become of our world if these leaders of tomorrow are wrong believers, without Christ in their hearts? We must pray for these our friends. We must give them our testimony and show them by our lives that Christ can give them reason for existence just as He did for me."

Hugo Moreira: "I start to attend in my church about two years ago. In Uruguay most of the people they are Catholic and so my family they are Catholic too. The nicest experience I had was when I accepted Jesus as my Savior. I have to say thank you for the time that I am a Christian and for the time that I have to serve Him. And I have to say thank you for the love that He has to everyone. So Christ, He help us and He forgives us and so now we are waiting for the time when He is coming again. John 14:6 says, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'"

Adriana Matteuci: "Just as Hugo and many of my friends, I was born and raised in a Roman Catholic home. When I was eight years old a friend invited me to Sunday school. From that time I began to attend regularly because I found the Lord and the understanding that God loves me and He loved everyone. This was very important for my life. I was

The Compassion Fund Is ...

By John Powell

so happy to know that Jesus loves the little children because I was a little child.

"When I was ten years old I began preparing for first communion in the Catholic Church. I went to two classes but didn't return. Something in my heart said that it wasn't what I should do. My mother was a Catholic but told me that if I wanted to join the evangelical church I had her permission. After two years I was baptized and my mother was baptized too. At that time I knew I had been born again. God guided me, teaching me what I should do. This is my most wonderful experience of my life."

Hector Boyajian. Hector was favorably impressed by North American youths' interest in spiritual matters, missionary work, and preaching the gospel, but he felt that doctrine is being neglected in favor of humanitarian and social concerns. The Bible did not appear to have the prominence he felt it should have in the life of the church. He guarded against generalizing by noting that differences exist within a single congregation, both in North and South America.

Jaime Gardin: "One thing I have to mention was an experience that we had in a church in Cleveland. The pastor was preaching and we could feel that God was with us that night. And really that night the congregation was weeping, the pastor and our group too.

"Everywhere we said how important it is to remember that Christ is talking with people all over the world. God called Abraham outside his tent and said to him, 'I'll make of you a great nation and that nation will be . . . ' Brazil, Argentina, Uruguay, or United States? What nation was it? The nation is when we accept Jesus as our Savior and we can feel in our heart that that is the nation. The day when we can say, 'Jesus' in Portuguese and Spanish or in other languages, 'Here I am and I want to serve You.' And how wonderful it is because He can understand my language, Portuguese and Spanish and English too.

"I would like to ask you that you still pray for us. Really, the time here in the States, we'll never forget it. We must work for this cause, for Christianity. It is our responsibility to preach and to tell our personal testimony. Sometimes I suggest here is my hand, so take it and let's go together and work.

"One thing is sure, that we are going to pray for the congregations here in the States and for the Mennonite people, I mean all the Christian people, because really in Christ there are no denominations." □

"The Compassion Fund is a communist conspiracy." "Who's going to control the money?" "The Mission Board is collecting money to give to the niggers." These statements have reverberated through the Mennonite brotherhood since the inception of the Compassion Fund idea at Kalona and at General Conference in 1969. I am not certain that this is a counter-reaction to becoming involved in societal ills or a basic mistrust of Mission Board personnel. I am writing in hopes of establishing some meaningful understanding regarding Compassion Funds.

The Compassion Fund grew out of concerns that motivated the Black Manifesto — racism, poverty, and oppression — but it is not a response to the Black Manifesto. The Mission Board is not collecting monies to eagerly turn over to every group that demands reparations, but this is rather an attempt to become personally and financially involved in Christ's ministry *now*. This is being done by promoting the idea of personal and financial involvement by the total brotherhood in healing society's cancer of racism and pride.

The Minority Ministries Council, formerly the Urban-Racial Council, is composed of blacks and browns who will decide project funding in cooperation with the executive committee of the Mission Board. It is hoped that we can rid ourselves of the idea of "control" and supplant it with the more biblical idea of "sharing." This is a basic message of Christ's ministry and the gospel. It is out of this sharing that we can understand the wholeness of man. We must show our faith in Christ by our compassion of sharing, and it is from this context that we want to lead our brotherhood to a theology of involvement.

Must there be a credibility gap in the brotherhood? As your brothers, blacks and browns have some basic concerns for the total brotherhood. Do not let \$6.00 per member per year stand in the way of reconciliation; but rather, let \$6.00 per member be the beginning of mutual involvement. It is when we begin to trust the minorities in the church that others can see the Mennonite Church moving toward a deeper Christian commitment to God and fellowmen.

There is \$38,075 in the Compassion Fund as of February 16, 1970. It is hoped that as the brotherhood catches the necessary vision we will not stop at giving only money toward reconciliation but we will also become personally involved to the point that we give one year or more in Christian service.

This is the kind of compassion that the Mennonite Church's minorities really want and need. Let each of us pray that God will give the compassion needed to respond positively, creatively, and immediately to needs which exist in the world today. □

We Adopted a Negro Child

By Marlene Daehlin as told to Levi Keidel

My husband Ted and I had struggled with the decision for months. Every night we would put our 6-year-old Faith to bed, then together quietly weigh and ponder the issues. We had been asked to adopt a mixed-blood Negro child. Tonight the battle inside me was raging again.

Why should we be making such a big thing out of it, I asked myself. When it became clear that we would never have another child biologically, Ted and I decided to pursue another avenue. We'd prayed a lot about it. We were certain that we were to share our lives with another child. We called Social Service; they said mixed-race children have the hardest time finding homes; would we like a Negro-white child? Hadn't Ted and I been praying for a child? Why should we get so hung up on its color?

But this thing of skin color is so loaded these days. Minneapolis is just another big problem-plagued American city. The trend toward racial polarization is frightening. How naive of us to think that our little interracial family would make any difference! Why bring racial conflict into our home? We could well be jeopardizing the future of our family by accepting a Negro child.

Yet if God had prompted us to call Social Service, He knew they would offer us this child. And our daughter Faith had to have a companion. Our overattention to her was making us picky about little things. Alone, how could she grow up to be the normal full-orbed person God wanted her to be?

But in the intimate home situation, what would it mean for her to grow up with a Negro brother? We live in a typical middle-class suburb; what would the neighbors say? Ted and I both came from close-knit families; how would they react? What if, say, just before Christmas we got a note saying, "Unless you get rid of this idea, we won't contact you anymore"?

Finally, deep down within me I heard a voice break through the conflict and say, "You've analyzed this thing to death. This is My direction. Simply put your trust in Me." I looked at Ted. Our eyes met. We nodded simultaneously. We would adopt the child.

The social worker came and left him. I can't say I felt

any real parental love reaching out to him. Here suddenly this little 3-year-old stranger was standing in our house, his pants too small, his hair too long, like a waif off the streets.

But we got busy, and love followed. What he needed most was the security of a family he could really call his own. When the phone rang, he didn't have to worry anymore about someone coming to take him away. Soon he was calling us "mommy" and "daddy" like he really believed it. His asthma, bronchitis, and tonsilitis were soon replaced by a resistance that defies almost any bug. By the time he started kindergarten he was fully ours. When I saw him coming down the sidewalk, I wouldn't think of him as a stranger or a Negro; I thought, "There's John! I wonder if he's had a good day?"

We experienced little controversy with relatives; and the response of our neighbors was great. They gave us a big shower right after John came. Some told us they thought it was a privilege to have John growing up in their neighborhood; their own children would have a truer picture of what the world is all about.

People would ask from time to time, "How is it working out?" Really it was working out amazingly well. John's adjustment took a remarkably short time. It appeared that our family life was going to again become very humdrum and ordinary. Then something happened which helped us realize our family could never be the same.

One day John said something which showed much about his former neighborhood.

"I can't play at that neighbor's house over there."

"John, you can play anyplace you want to," I said.

"No I can't. They don't like Negroes."

At this point we were no longer thinking about his color; he is only partly Negro. Yet this experience jarred us to recognize that the very nature of our society would someday force him to find his primary identity with the black race. If we never mentioned his color, he could very well come to feel that we were ashamed of it. This could only undermine his sense of security in our home and destroy what we were trying to do for him.

If he grew up ashamed of his race, he could never become satisfactorily integrated into American society. Thus to help give him a sense of security and pride in his race, we no longer ignored his blackness; we began teaching him of its beauty.

Marlene Daehlin, suburban Minneapolis housewife, mother of three children, two of them adopted mixed-blood Negroes; member of Shepherd of the Hills Lutheran Church, author of *Hearts Aglow*, a prayer autobiography (St. Paul Pioneer Press, 1966).

Levi Keidel, served 12 years as an evangelism-journalism missionary in the Congo. Ordained under the General Conference Mennonite Church. Author of *Footsteps to Freedom* (Moody Press, 1961); currently free-lance writing and managing denominational headquarters bookstore at Newton, Kansas, while awaiting return to Congo.



Growing racial turmoil in our country brought his problem of identity crisis to a head. He saw on television the dogs and water hoses and faces contorted with high-pitched prejudice. Then Martin Luther King, Jr., was assassinated. Ted and I came to see that we could never fulfill our obligation to John unless we ourselves bridged across the racial gap to identify meaningfully with the black people.

After escaping death in a serious car accident, we decided to go all the way with this thing. By this time we have entered deeply into a world which to us was once forbidding and strange: the world of the black ghetto. There we have developed deep and meaningful friendships with wonderful people. There I've seen myriads of children whose lives are hopelessly disintegrating because they have never really experienced love.

One day in the ghetto I found a small boy seated on a park bench crying. This is something you seldom see; ghetto kids are taught to cover up any emotion lest it be used against them. He said his name was Terry. I asked him what was wrong.

"Have you ever had a friend that you thought was your friend, and when you was gettin' beat up, he ran away and didn't even help you?"

Hunting for the right words I said, "Well, I've had friends that haven't stood by when I needed them; maybe not very many. But Terry, I know a friend who will never leave you; He will always be your friend no matter what. You can always talk to Him, no matter where you are or what you are doing."

His eyes opened wide as he looked up at me and said, "Really? Who is it?"

"His name is Jesus."

"Jesus who?"

This was all new to him. I had the opportunity of telling him the story of Jesus' love. I hope that for a moment I lifted his sights above the ghetto sump to see a glimpse of something he'd never seen before.

Then there was the teenager I'll call Spike. When he was

young, his IQ was measured as being just above moron level. So for most of his school years he was simply under people's feet. From year to year he became increasingly incorrigible. Then when he was a junior in high school, a black lady teacher took him under her wing. Under her patience and love he blossomed incredibly. He demonstrated real creativity and leadership. His IQ shot up to well over 100. His conduct became controlled.

Then a traumatic experience shook him personally. Also, he began recognizing injustices suffered by those around him. The hopelessness of the whole ghetto structure so oppressed him that his security was shattered. He went on dope and fell to pieces. The last we heard he was studying somewhere in Africa.

There are hundreds of Terrys and Spikes in every sizable ghetto. To me they are little Johns whose environment robs them of the hope of ever realizing their potentials.

John has really taken to his black identity. Every summer he and his dad have a contest to see who can get the darkest. A black woman gives me insights into matters of personal attention such as hair care, with which white people have had no experience. He is so sold on the greatness of his race that he convinced kids in his class to write "Black is beautiful" on their tennis shoes.

When people rave about what sacrifices we are making to have this poor little boy in our home, I get shook and embarrassed. They are reading it all wrong. John has brought us a wealth of blessing.

He has opened to us doors to an unbelievable world with a rich culture and a truly great people. Experiences of identifying with deep need and sharing imminent danger have so bonded friendships that our whole family has grown in understanding what life is all about. All this has so enhanced our relationship to God that we are coming to see every daily encounter with others as an opportunity to let God's love flow out through us.

Five years have passed since that evening when Ted and I made our decision. Now we wonder why we got so hung up on it. I wouldn't want to have missed all that that decision has brought us for anything. □

Wit and Wisdom

Little Eldon, fretting at the teacher's assignment, asked skeptically, "Do you get paid for teaching us?"

The teacher smiled. "Yes."

Puzzled, the boy exclaimed, "That's funny! We do all the work!"

• • •

If Moses had been a committee, the Israelites would still be in Egypt.

• • •

It never occurs to a teenage boy that he will someday be as dumb as his father.

• • •

Be sure of this — that you are dreadfully like other people. — Lowell.

Instant Maturity

By David Augsburger

"I can't wait."

"I won't wait."

"I demand satisfaction now, right now!"

These are the cries of our impatient age. We are a generation of instant people. We wake up with instant coffee, breakfast with instant cereals, shave with instant lathers, offer instant credit, float instant loans, expect instant success, demand instant performance from others, then go home to our instant precooked frozen dinners, and relax for instant entertainment in front of instant transistorized TV's.

If our innermost wishes were fulfilled, what would we have next?

Instant transportation—any destination as close as a thought?

Instant gratification—any favorite pleasure as quick as a thought?

Instant health, wealth, beauty, or immortality, any desire at the call of a thought?

Instant everything.

We've come to expect it from our mechanized, computerized society. Why not? We can work miracles with any problem if it can be programmed into the machine. A problem that took an hour to solve on a 1950 model computer now takes three seconds. Now a man has the power to do in a few minutes something a pre-computer person couldn't have done in a lifetime.

If we value anything in our modern time, it's speed, crash projects, rush jobs, and instant action.

This "instantism," as sociologist Max Lerner calls it, affects and afflicts our total society, molding our thought patterns, raising impossible expectations, and breeding uncon-

trollable impatience. It begins in pampered infancy—the spoiled little brat screaming, "I want what I want when I want it just because I want it." It accelerates in youth to the tune of "live it up, now. Let it happen, now. Whatever it is, let it be real, let it be vivid, let it be now."

"Instantism" has made its impact on every age level, and every individual in our society. "Do it now. Say it now, buy it now, try it now! Why wait? The future's a thing of the past." This is the language of instant people.

Why? Dr. Robert E. Fitch, of Berkeley, Calif., prominent American educator and minister, answers:

"When an affluent society reaches the point where the good things of life are abundant and available to a lot of people without much apparent effort, they begin to wonder why they shouldn't have whatever they want immediately. It can be expressed in a variety of demands, such as: 'I want instant sex—I don't want to wait for it. I want to be able to walk into the girls' dormitory and help myself.' Or, 'I want instant racial justice.' Or, 'I want instant peace in Vietnam tomorrow morning at 6:00 a.m.'"

As our affluence increases—so do the impatient voices demanding instant everything. There's such a din of shouts and threats that it's almost impossible to sort out the justified demands from irresponsible ones.

There's the tired impatience of the discriminated, demanding instant equality—which is long overdue.

There's the hungry impatience of the deprived, demanding instant opportunity—which is certainly justified.

There's the angry impatience of the downtrodden, demanding instant justice—which is obviously deserved, or demanding instant revenge—which is inevitably self-defeating.

There's the lazy impatience of the pampered, demanding instant success, prestige, and prosperity—which is obviously undeserved.

There's the ignorant impatience of the lawless and irresponsible demanding ease, leisure, pleasure with no responsibility—which breeds disaster.

They all say the same thing. "We can't wait. We won't wait, for either our rights or our wants. We want action. We want it now!"

In the ghetto, a young Negro leader shouts out in anger against his elders. "They're too slow! They talk about walking two miles to school. I don't want to walk no two miles. I want the school right next door, man. Man, I want a taxi to take me to school."

David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast.

In the white "snuburb" a young college student shows identical impatience when he sneers at his elders' superficial, success-oriented lives. "You can have your start-at-the-bottom-rung-of-the-business-ladder routine. Why should I have to work for success? You can give me everything now, and I mean now. Why wait for success? I am one already."

Impatience has always been characteristic of youth. Now, affluence and permissiveness have combined to produce high expectations for instant change, instant success, instant justice, and instant pleasure. But instead it's producing instant impatience, instant anger, and instant violence.

Dr. Bruno Bettelheim, of the University of Chicago, one of our leading psychiatrists, connects affluence, instantism, and violence with these words:

There's a lawlessness at large. Up to World War II, what was glorified was the respectable hardworking citizen. Now there is the attitude that "everybody owes me a living—I have to get what I want right now, or I'll burn the house down, and if I have no roof, then the government has to give me another roof."

One thing must be said, We've got to learn to wait.

One word must be relearned, Wait. I say this not in defense of the status quo. Where it is good, it is its own defense. Where it is evil, it must change. And there are changes that should—that must—happen now. There are decisions to be made now, deeds to be done now, words to be said now.

But that doesn't include everything. Some things can only be gotten by working and waiting. Sometimes that will demand working hard and waiting long. It will demand patience and perseverance.

And some values can only be gained by waiting. You can't manufacture instant maturity. You can't build instant character.

You can't buy instant happiness. You can't find instant meaning in life by grabbing an instant cause. You can't achieve instant insight into problems or instant understanding of people.

Insight, meaning, joy, happiness, character, and maturity come only to those with the perseverance to work and earn them, the patience to wait and truly discover them.

Every great ethical system in Europe, China, India, every great thinker, every great man of spiritual insight has believed and taught the principle of deferred gratification—put

simply, that's putting off immediate satisfaction for greater returns later on. It's a law of life. Immediate satisfaction sells out the greater fulfillment only tomorrow can bring.

If you settle for instant promiscuous sex, you never know what what a tremendous thing sex is when it's celebrated with the right person, at the right time in marriage.

If you settle for the instant joys of spending all your money at the moment, you never enjoy the values of investment, business, or property ownership.

Eat your cake now—and you have a crummy tomorrow.

Shortsighted living brings long, long regrets. If we want and demand today what only tomorrow can give, we will grasp for it today and miss out on it both today and tomorrow. Break off the bud, and you destroy both flower and fruit.

I know, tomorrow seems as if it will never come. We want to get there as fast as we can to make the most of life. There's a lot of living to be done and so few years to do it in.

But we can't do it all at once!

In our rush to find an instant escape from our boredom, to discover instant meaning for our monotony, we grab the only instant replacements available—the glittering substitutes of instant pleasure, instant kicks, instant trips to nowhere.

Live for the moment, and the moment is all you will have. Live impatiently burning up your tomorrow today, and tomorrow will never come.

If we settle for instant pleasures to fill our leisure; instant narcotics to silence our problems; instant anger to release frustration; instant violence to right our wrongs—we sell out the future.

The only lasting solutions to human problems this world has ever seen came through those men who invested their lives in working and waiting. Men who sacrificed for the moment to build for the future.

Men who lived not just for time, but for eternity. Not just for things, but for principles of truth, justice, and love. Not just for self, but for God.

"Seek first the kingdom of God [God's kingly rule] and his righteousness," said Jesus Christ, "and all these things shall be added to you" (Mt. 6:33, paraphrased). For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life" (Mk. 8:35-37, RSV)? □

The Patched-Up Religion

By Ira D. Landis

"And, behold, the veil of the temple was rent in twain from the top to the bottom. . . ." — Matthew 27:51

After the human sigh of relief and the holy cry of triumph, the temple was no longer God's dwelling place. The high priest rent his garments; God rent the veil that covered the place where He entered into communion with His people. This rending of the veil has been called the "strangest, swiftest, and most dramatic of all comments on Jesus' death." There was no holy of holies, no holy place, no court, no altar, no accepted sacrifices. God respected henceforth another blood, another altar, another priesthood. Jesus told the Jews, "Put me to death and you destroy this temple" (Jn. 2:19).

Jerome says the large beam above the gate of the temple snapped. Josephus, as well as the Talmud, records the opening of the gates of their own accord 40 years before AD 70. Johanan Ben Zacckai then said, "Temple, wherefore dost thou open of thyself? I see thereby that the end is near, for it is written, 'Open thy doors, O Lebanon, that the fire may devour thy cedars'" (Zech. 11:1). Doddridge suggests that Caiaphas, the high priest, could have been offering incense before the veil at the time when the veil was rent from top to bottom, Luke 23:45, opening the way into the holiest of all, revealing the official passing of the divine economy of the Jewish dispensation and the entering of the Christian Church for all humanity.

The sun was veiled as the veiled Son of Righteousness gave His life for this sinful nation but opened the way for all mankind to enjoy the Light of the World. He discharged the debt guilty sinners owed God. There was no more need of an earthly high priest, a mercy seat, the sprinkling of blood, offering of incense, and a day of atonement. Hebrews 10:18. Jesus said, "It is finished." The antitype fulfilled the type in the Old Testament economy. Paul says he takes away the first testament to establish the second. Hebrews 10:9.

Jesus was the mediator for real fellowship with God, Colossians 1:19; 2:9, for the establishing of a large, glorious,

and firmly founded church. Ephesians 2:20-22. Heaven is the abode of the Most High, Revelation 7:15; Psalm 11:4, and no temple shall be found therein. Revelation 21:22. Our bodies, while on earth, are the temples for the service of the King. 1 Corinthians 3:16, 17.

This is confirmed by Tacitus, the Talmud, a few other writers, and Josephus. Josephus, the only historian eye-witness to the destruction of Jerusalem after 40 years of grace, notes the following: "Round about the altar lay dead bodies heaped one upon another. The holy house was burned down without Caesar's approbation. . . . *God had for certain long ago doomed it to the fire*, and now that fatal day was come. . . . These flames took their rise from Jews themselves. . . . The holy house was perishing. [Titus rose in consternation to save it]."

Once for all people and times, Hebrews 10:10; John 14:6, all man-made, patched-up religions, whether Jewish or Gentile, will be of no avail before God, for as Paul says to the legalistic Galatians, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Princes and rulers of the darkness of this world have been vanquished, "for by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14; Rev. 5:9). No more need for the sacrifices of the Old Testament economy, for the mass, for salvation by works, Romans 4:2, 6; Ephesians 2:8, 9; Titus 3:5, for salvation without works, James 2:14, 17, 18, 20, 26, for Jewish or Gentile priesthoods nor for the thousands of rams, Micah 6:7, used for sacrifices that really availed nothing and that were imposed until the coming of Christ. Hebrews 9:10; 7:19.

To understand this approach better, we might dig further into the teachings of Jesus and the New Testament.

Paul, a Jew by birth but a Christian by conversion, encouraged others with him to look away from earth unto Jesus, the Author and Finisher of our faith who endured the cross of Jews and Gentiles, despising the shame of both. Hebrews 12:2. Paul's desire and prayer to God for Israel is that they might *be saved*. Romans 10:1. To be saved, they need to be "grafted in," Romans 11:23, and so (an adverb of manner) "all Israel shall be saved" (Rom. 11:26).

Ira D. Landis, Leola, Pa., is a minister at the Landis Valley Mennonite Church and secretary of the Lancaster Mennonite Conference Historical Society.

Jesus was no Jewish patriot, no Jewish zealot. That would have been an ambition far too small for the Son of God, the Savior of the wide, wide world. On the crucial political issue of their day, "Is it lawful to give tribute unto Caesar, or not" (Mt. 22:17)? Jesus replied: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mt. 22:21). Yet they falsely charged Him with "perverting the nation," Luke 23:2, and being nonnationalistic and, therefore, a traitor to the nationalistic cause. He asks us to follow Him. He was the savior of their souls, their greater liability, than the liberator of their bodies from the suzerainty of the Roman world power. The Anabaptist fathers were neither Jewish zealots nor Swiss, German, or Dutch nationalists. They followed the international Lord to glory via the rent veil of Calvary.

Jesus separated church and state, for Israel proved that these could not be "a holy nation" (Ex. 19:6). Jesus concluded, "My kingdom is not of this world" (Jn. 18:36). His followers will not fight for national prestige. Israel as a militaristic nation is so political that a very small minority in the government are orthodox Jews as such. The greatest catastrophe on the international scene has been this nation's treatment of the Arabs for two decades.

Jesus, as we all believe, was a real example of nonresistance. If in the six-day war in Jerusalem (1967) any nonresistant Christian who believed in helping God had done so by taking a sword, a grenade, or anything else "to stick a feller thru," as James Russell Lowell termed it, he would soon have lost his nonresistance.

A patch-up veil telling their people and the world that Jesus has not come has blindfolded them and many other sympathizers.

Some say Christ has not yet appeared. Others now say He appeared in 1914. God announced by breaking the beam and shattering the veil that Christ has appeared and ascended to heaven as the genuine sacrifice, eliminating all shams for those that follow Him. A patch-up religion will never do for this generation. It is antiquated by 1900-plus years. Now we have Christ and His message alone for all time. Hebrews 1:1, 2. To return to Judaism with a patch-up veil Paul says is to "crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6).

Just as God cannot recognize the people behind a patched-up veil, so the church must ever follow the heaven-approved method, John 14:6, the way of the rent veil. □

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

You will recall that in the last report I touched on the reluctance of human beings to acknowledge their inadequacies. This matter of insecurity can lead people to do all sorts of ridiculous things as they try to prove their superiority to those about them—and to themselves.

It's a great destroyer of domestic serenity. In one of my congregations is a couple which provides an excellent illustration. The husband, a handsome but insecure man, secretly doubts that he really measures up to the great-lover image he has built for himself. He keeps testing his irresistibility on the girls at the office, and many are only too willing to accommodate. The wife—a beauty who is equally insecure—tries out her charm on the deliveryman, her hairdresser, her doctor, or anyone who happens to be available. What she can't actually acquire in the way of compliments or propositions, she imagines. To her bridge club she spins story after story of her resistance to masculine advances. Thus this attractive, supposedly well-matched couple, instead of being the happy combination they appear to be, are among the most dissatisfied. Rather than building each other's ego they seek reassurance elsewhere. They don't have to fight over finances or in-laws or the usual marital menaces to spoil their relationship. Without fighting at all they can dissolve it long before they reach their tenth anniversary.

Insecurity in college can lead to cheating and nervous breakdowns. The student who *has* to make A's—for either personal or parental gratification—can be counted on to step over the line of good conduct or good sense at some point. When he gets out of college and into the business world, the same old drive can cause him to lie, steal, or grow ulcers.

Some of the hardest to tempt of all earthlings are the average-looking, unaggressive, unpretentious people who demand little of life and—paradoxically—often give the most to it without even realizing what they are doing. These are my real challenges. I must concentrate on finding a way of getting to them if I ever expect to make a name for myself in the infernal hierarchy. □

Joseph—A Man of Integrity

By Willis L. Breckbill

Jacob, on his deathbed, said of his son:

“Joseph is a fruitful bough,
a fruitful bough by a spring;
his branches run over the wall.

The archers fiercely attacked him,
shot at him, and harassed him sorely;
yet his bow remained unmoved,
his arms were made agile
by the hands of the Mighty One of Jacob.”

Joseph was a man of integrity. His father said he was unmoved. The word integrity carries the thought of soundness of moral principle. But beyond this, the state of being whole, or integrated. During three important phases of Joseph's life he maintained his integrity.

There was rivalry among Joseph's siblings because of the honor Jacob gave his favorite son. His brothers schemed and sold him to merchants who carried him to Egypt. The father was made to believe that Joseph was killed by a wild beast. He was heartbroken. His sons remained impenitent. In Egypt Joseph was bought by the captain of the guard as a servant. He worked well and soon became the overseer in the officer's house. One day while Joseph was about his work he was invited to immorality by the officer's wife. But Joseph said, “How then can I do this great wickedness, and sin against God?” The woman was insulted and infuriated so that she falsely accused Joseph. He was sentenced to prison.

Joseph took suffering on the chin. “The Lord was with Joseph and showed him steadfast love.” Soon he was promoted in the prison. All the other prisoners were committed to his care. The Lord was with him and gave him the correct interpretation to the dreams of two of his fellow prisoners. The one was the butler of the king who was restored to his position. But he forgot to give a good word for Joseph. Two long years later when the king had a dream the butler remembered Joseph. On hearing of him the king called for him. When Joseph heard the dream it became clear to him that God would give seven years of plenty, followed by seven years of famine. The king was astonished at the interpretation. He needed someone to manage for him so that the years of famine would not find his nation starving. Joseph was the man.

Joseph was given complete authority over the situation. Visitors from other nations came seeking food. Hunger compelled Joseph's brothers to seek for food in Egypt. When Joseph saw them he was deeply moved. He helped his brothers face their own sinful scheme of years past. When they recognized him as their brother they were overcome. In Joseph's integrity he said, “you meant evil against me; but God meant it for good.”

Joseph remained honest
when he faced temptation
when he was afflicted with suffering

and when placed in a position of authority.
He was honest with himself,
honest with his brothers and neighbors,
and, most of all, honest with God.

Jesus said in essence, “If your eye is singly focused on God, your whole body will be filled with light, but if your eye is distorted, not focused on God, your life will be filled with darkness.” □

Paraphrase of Luke 12:13-21

By Ernest D. Martin

The prosperity of a certain American Mennonite mushroomed beyond his fondest dreams. He never had it so good, to say nothing of the comparison with his forebears. But, what's more, the standard of living in his community and church kept climbing and the mass media seduced him to keep buying even more.

One day he thought to himself, “What shall I do about all this? I could live on less than I do, but since I'm making more we will be able to get some of the finer things of life, like a bigger and fancier car, and the latest color TV; and we can eat a little better and take more trips.

“I suppose I could invest more in the mission of the church if I would cut back a little, but I think I'll put more money in some of these high return investments, even though I hear some of the companies are war oriented and unscrupulous in ethics. That way I will be able to give a little more to the Lord's work *and* have more for myself and my family besides. I mustn't forget my family.

“I like the secure feeling of knowing I don't need to worry about having plenty to take care of our needs; and we just need so much more these days to live decently. I like the good feeling of dressing just as well as the next fellow and letting it show just a little that I've made it in this economic rat race. Since I have it I may as well enjoy some of it, I say.”

But the Lord said, “You selfish fool! Such unfaithful stewardship makes you unfit to live. You act as if the blessings I have given you are for your private consumption. You could well afford to invest increasing percentages of your income in My work, but no, you spend it on yourself while My work gets cut back. You think in terms of the comforts of this life rather than of eternal values. You congratulate yourself on what you give, but it has not been at any sacrifice whatsoever to your ease.”

So it is with those who think they are children of God, but have in reality sold out to the materialism of this age.

If you want to find out how good a memory you have, try to remember what you were worrying about a year ago today.—Carl Yoder.

When the world is sallying forth by electronics, why should the church stumble on by candlelight?—Quoted by Don Augsburger.

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Items and Comments

Christianity Today magazine has advised a Disciples of Christ agency to weigh carefully the arguments against participation in a 1973 national evangelistic crusade lest it be forced to begin "posthumous excommunication proceedings" against the denomination's founder.

The evangelical fortnightly responded editorially to a decision of the United Christian Missionary Society to postpone until March a decision on an evangelism campaign launched by Dr. Carl F. H. Henry and others.

A request for endorsement of the project was made to the society, a major program unit, by the Board of Evangelism of the Christian Church (Disciples of Christ).

. . .

In Holland: The Dutch hierarchy has, with finality, rejected all efforts of the Vatican to impose its discipline on the Netherlands. The immediate question happens to be the celibacy of the priesthood as imposed by Vatican decree, which the Dutch Pastoral Council of bishops, priests, and elected laymen rejected by a vote of 93 to 2, despite the pleas of Pope Paul.

This vote was so overwhelming and defiant there are predictions that the Dutch Catholic Church may break away from Rome completely and establish itself as an independent branch of the "Universal Church." According to dogma, the Vatican must then declare the Dutch church to be guilty of heresy. Can the Vatican afford this, with dissent so vigorous and open elsewhere? If Pope Paul relents, then what of his authority?

. . .

In a recent article in *Christianity Today* (Sept. 12), Dr. John A. Mackay takes current ecumenical leaders to task for losing missionary vision as they pursue global Christianity. He feels that the original ecumenical movement stressed *both* mission and unity but that "now unity is not for mission. Unity is for unity. This obsession with unity for its own sake, this movement towards sentiment in structure with no clear understanding of or commitment to the task of a united church locally or in the world, is what I call *ecumenicalism*." It is his opinion, that "the ecumenical movement tends to be less and less motion outwards and onwards towards frontiers. It becomes instead increasingly motion towards the realization of an ordered, ecclesiastical structure. In a subtle manner, dedication to mission becomes merely the pursuit of harmony."

Let us go on to quote four of his points

to see how this concentration on unity has veered from the objectives of mission outreach and church growth:

"One: In view of the religious nominalism that marks the lives of the majority of the men and women who have been baptized and confirmed in churches of the Protestant tradition, should not priority be given to a united movement toward spiritual awakening in these churches rather than to a top-level, ecclesiastical effort to merge church denominations and confessions in a single organizational structure?

"Two: When Christian unity is equated with institutional oneness and episcopal control and when both of these are regarded as indispensable for real unity, let this not be forgotten — the most unified ecclesiastical structure in Christian history was the Hispania Catholic Church, which was also the most spiritually sterile and the most disastrously fanatical.

"Three: Would it not be wise to consider the fact that in the Roman Catholic Church there are more than 600 orders that do not function under the jurisdiction of the Vatican or of a local bishop, and many of which have had a history of dynamic and creative activity?

"Four: Dare the phenomenon be ignored that many of the most dynamic, creative, and cooperative Christian enterprises of our time are being carried on in this nation and around the world by men and women who, while loyal to their own denomination, work in a truly ecumenical spirit with Christians of other denominations to achieve important Christian objectives?"

. . .

Increasing numbers of men in uniform are finding that their consciences will not let them continue in the armed forces as combatants.

There are provisions for the reassignment and discharge of conscientious objectors, but the agonies of claiming exemption from combatant or military duty are many.

There is a great need for draft counselors, pastors, and others to share in the struggles of these young men who conclude, after becoming a part of the armed forces, that their participation in war is morally wrong.

. . .

Dropping a nonactive member from the congregation's rolls sometimes develops into a form of evangelism.

That's the claim of the pastor of Ascension Lutheran Church in Charlotte, N.C. The congregation's inactive members were notified last fall that they would be dropped from membership rolls if they did not

respond to messages and visits from the minister and the church elders.

The move to oust "completely inactive members" has proved that "excommunication is actually a form of evangelism," said Dr. Leslie F. Frerking, pastor.

He said about 112 members were contacted personally and privately by the church's clergymen and part of this group later were approached by the elders and reminded of their church vows in a letter that also went to the rest of the congregation.

The series of letters and personal calls to the 112 dropouts "has already brought 49 back into the church" and "they have resumed attendance and participation," Dr. Frerking reported.

. . .

A special "litany of confession" intoned as mourning for New York's tragic addicts on dope was prepared and observed by the Good Shepherd Faith Presbyterian Church.

"We would rather have the police confront addicts than to confront them ourselves," the parishioners admitted. "Forgive us, Lord. We have not cried out at injustice or proclaimed the acceptable day of the Lord. We buy that myth about solving our problems by taking the right pill. Forgive our foolishness."

. . .

The February 3 chapel period had begun as many others before it, with several of Asbury College's 1,000 students selected to offer a word of testimony in Hughes Auditorium.

When the 50-minute service ended many students still were on their feet waiting to speak. A faculty member walked to the microphone and suggested the singing of a hymn of dedication. Approximately half the student body moved to the altar during the hymn, and the marathon 185-hour spiritual revival was on.

Students from the Wilmore, Kentucky, school traveled across the country to share the blessings and the fire began to spread. In Azusa Pacific College, Azusa, Calif., an Asbury student simply shared with the school what was happening in Kentucky and suddenly the 850 undergraduate students felt the strange conviction that Holy Spirit power had gripped their campus.

February 9 was the start of spiritual emphasis week at Wheaton (Ill.) College. Pastor Raymond C. Ortlund of Lake Avenue Congregational Church of Pasadena, Calif., was the guest speaker and again heaven touched earth as students poured out their hearts from 7:00 p.m. to 7:00 a.m. in an all-night prayer and witness in Edman Chapel.

CHURCH NEWS

Yoder Elected Seminary Head

John H. Yoder, professor of theology at Goshen Biblical Seminary, has been elected its president by the Mennonite Board of Education.

Yoder, 42, who will assume the presidency on July 1, will be the first president to be responsible solely for the seminary's affairs. Paul Mininger has served since 1954 as president of Goshen College and Biblical Seminary, which existed as one institution in the past.

The president-elect is considered a leader in Mennonite theological and mission efforts and a spokesman of the Mennonites and of the concept of the free church in the wider Christian brotherhood in evangelical and ecumenical circles in this country and abroad. He has written two books and numerous pamphlets, papers, and reviews, and translated two Dutch works. Two books on war and peace and one on Anabaptist origins are currently ready for publishing. In addition, he has had extensive experience in overseas mission, relief, and service efforts and has been a participant in two Mennonite World Conferences.

John E. Lapp, of Lansdale, Pa., a member of the Seminary Board of Overseers, said, "God has men who are prepared for the tasks of the hour. John H. Yoder is such a man for today. In these days when the Mennonite Church is recovering and experiencing the renewal of its heritage, an Anabaptist is needed to interpret this faith. Students preparing for the ministry need the leadership of one who has not only pioneered in the background of our historic faith but also can relate it and its biblical applications to today."

Walter Hochstetler, a seminary senior and the student representative on the Presidential Selection Committee, is enthusiastic about the choice of John Yoder as the next president.

He said, "The deep questions of the meaning of faithful Christian discipleship today demand the most brilliant, charismatic, pioneering leadership available. J. H. Yoder is eminently qualified to continue and expand his leadership to the church, and particularly in the preparation of future congregational leaders."

Because Goshen Biblical Seminary is a partner in Associated Mennonite Biblical Seminaries, John H. Yoder will be one member of a team of administrators. He will serve with Erland Waltner, president of Mennonite Biblical Seminary, the other

partner in the Association, and Ross T. Bender, the dean shared by both seminaries, in carrying out their common academic program. In addition to presidential duties, John H. Yoder will continue his research and teaching, as will the other two administrators.

The choice of Professor Yoder came after meetings and consultations by a selection committee, which began its work last September. In the seven-member group were Harvey Bauman and Orrin Smucker, representing the Mennonite Board of Education Executive Board; Richard Yordy and James Kratz, Seminary Board of Overseers; Millard C. Lind, faculty; Walter Hochstetler, students; and Ronald Kennel, alumni.

The group received counsel from many bodies, including the staffs of both seminaries, Goshen College faculty, executive committees of conferences supporting the seminary, alumni, and the Board of Trustees of Mennonite Biblical Seminary.

Relations with Churches Emphasized

With its presidential recommendation, the selection committee proposed the appointment of a staff person to "relate to the churches, giving theological leadership in the direction of our clarified vision." This person is to be a man with substantial experience in congregational leadership to work with congregations and conferences in fulfilling their leadership needs and help them face critical issues in life today. He would also help channel the gifts of the faculty to the church.

In a business session in mid-March, and partly in response to John Yoder's recommendation, the Seminary Board of Overseers acted to call such a staff person to complement the leadership of the new president.

Seminary Separate from College

The Goshen Biblical Seminary has been a graduate seminary since 1946. In 1958 it entered into a cooperative relationship with Mennonite Biblical Seminary, in which library facilities were shared and the academic program coordinated to avoid costly duplication.

Last fall, after more than a decade of congenial experience, the Goshen Biblical Seminary moved to the campus of the Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, which is also the campus of Mennonite Biblical Seminary. Goshen Biblical Seminary (earlier

known as Goshen College Biblical Seminary) now has its own Board of Overseers (since last summer), and continues to have its own faculty, registration requirements, degree-granting responsibilities, and financial needs.

Native of Ohio

The president-elect is the son of Mr. and Mrs. Howard C. Yoder, of Gasche Street, Wooster, Ohio. He is a great-grandson of C. Z. Yoder, of Wooster, Ohio, a pioneer leader in the work of the Mennonite Board of Missions and Charities.

By special arrangement John H. Yoder has accepted an assignment under the Mennonite Board of Missions and Charities and the Evangelical Mennonite Theological Seminary, of Montevideo, Uruguay, to teach at the interdenominational Institute of Higher Theological Studies of Buenos Aires for the academic year 1970-71.

Richard Yordy, chairman of the seminary Board, said, "It is workable for John Yoder to carry out this mission without calling an acting president. Indeed, this is part of the flexibility of an administrative team, which can provide for continuity of leadership while a member may have a special assignment in the church or be on leave."

In South America, John Yoder will exemplify the seminary's role as servant to the church to help prepare persons and develop their skills in communicating theology to all parts of the world in the current day.

Mrs. Yoder is the former Anne-Marie Guth, of France. The Yoders have six children.

Consultation on Church-State Concerns

Since the autumn of 1967 a special committee of eight brethren who were appointed by the Committee on Peace and Social Concerns has held five meetings for discussion of church-state concerns. These persons — Edward B. Stoltzfus, chairman; George R. Brunk, J. Richard Burkholder, Paul G. Landis, John A. Lapp, Sanford G. Shetler, John H. Yoder, and J. Otis Yoder — have looked at many of the concerns which face the church in the seventies. The theological basis and the historical background of witness to government have been debated and discussed. They are now ready for the church to become involved in a larger consultation.

The Committee on Peace and Social Concerns is therefore calling such a consultation to be held in the Central Church, Archbold, Ohio, April 15-17, 1970. The meeting will begin at noon on Wednesday and close at noon on Friday. It is open to all persons who are interested, and they are invited to become actively involved in the discussions. Special efforts will be made for proper representation of all the district conferences through their officers and/or peace committees. Students from the three

church colleges and the two seminaries, editors and writers for church publications, as well as representatives of the WMSA, are urged to attend and participate.

There are two particular topics which will be discussed: *Forms of the Church's Witness to Government* and *Forms of the Church's Obedience and Disobedience to*

Government. The meeting will be introduced by the Chairman of the Committee on Peace and Social Concerns, and the chairman of the subcommittee will be in charge of the discussions. Speakers include: John E. Lapp, John A. Lapp, Sanford G. Shetler, John H. Yoder, George R. Brunk, J. Richard Burkholder, and Clayton Beyler.



17 Commissioned for Service

With the 17 participants from the March orientation school now entering Voluntary Service, the total number of personnel serving in domestic VS assignments with Mennonite Board of Missions stands at 333. The March 2-12 orientees and their assignments follow.

First row: Frances Gomez, Ranchos de Taos, N.M., one year as a nurse aide with the 18th Street, Chicago, unit; Esther Clark, Philadelphia, Mo., nurse aide for one year at Froh Community Home, Sturgis, Mich.; Julia Hartman, Goshen, Ind., two years as a unit hostess in Gulfport, Miss.; and Lala Miller, Millersburg, Ohio, kitchen assistant at Froh Community Home, Sturgis, for one year.

Second row: William and Cheryl Kambs, Elkhart, Ind., orderly and nurse aide for two years at Mennonite Hospital, La Junta, Colo.; Luis and Maria Figueroa, Camden, N.J., radio technician and secretary for 26 months at Aibonito, P.R.; and Ruth Ann Lehman, Mill Creek, Ind., one year as a nurse aide at Presbyterian Hospital, Albuquerque, N.M.

Third row: Ernest Houghton, Carrollton, Ohio, construction worker for one year in Gulfport, Miss.; Mary Detweiler, Barton, Ohio, assistant unit hostess at Colorado Springs, Colo., for one year; Dallas Kennel, Bruning, Neb., orderly and maintenance

worker for two years at Froh Community Home, Sturgis; and Esther Martin, Palmyra, Pa., assistant unit hostess for one year at London, Ont.

Fourth row: Duane Miller, Partridge, Kan., bus driver for two years with the Albuquerque, N.M., unit; Dean Shetler, Baltic, Ohio, inhalation therapist for two years in Winston-Salem, N.C.; Roger Miller, Weatherford, Okla., orderly in Winston-Salem for two years; and Gordon Immel, Sugarcreek, Ohio, two years as a child care worker at Frontier Boys Village, Colorado Springs, Colo.

Christopher Dock to Host Mission '70

Activity continues to accelerate among the 18 committees responsible for local arrangements for Mission '70, according to Ivan Kauffmann, secretary for Information Services at Mennonite Board of Missions. Kauffmann is serving as the Board liaison to members of Franconia Mennonite Conference in Eastern Pennsylvania who are working behind the scenes to help make the General Board's 64th annual meeting become reality.

Mission '70, scheduled for July 1-7, will be held on the campus of Christopher Dock High School, located off Forty-Foot Road

between Kulpville and Hatfield, Pa. The campus, founded in 1954, has five buildings, including a more recently constructed auditorium-cafeteria. Kauffmann pointed out that action is being taken to secure additional portable facilities to accommodate the large crowds expected for the public sessions of July 2-4.

The *Mennonite Yearbook* lists more than 30 Mennonite congregations situated within a 20-mile radius of Christopher Dock. This should serve as an indication that adequate housing will be available for out-of-town guests, Kauffmann said. Persons living a good distance from the meeting site are encouraged to make plans now to attend with the assurance that they will be lodged in area homes.

Christopher Dock School is conveniently located two miles east of the Northeast Extension of the Pennsylvania Turnpike (Lansdale exit).

Mission '70, a convention that will spotlight every member of the family, is being constructed upon the biblical foundation, "The Spirit of the Lord upon Me" from Luke 4:18, 19.

SST Students Do the Unexpected

Some SST students find themselves doing tasks they never dreamed they would do.

Ronnie Lee Yoder, 23, at the beginning of his seven-week service assignment last fall, ran routine errands in the Grecia (Costa Rica) Hospital and helped as he could in the emergency room. He brought to the assignment several years of experience as an orderly and operating-room technician, experience gained during high school and service.

He lived in the home of Edgar Chaveri, director of the hospital and also a surgeon. When he found out how much "Papa Yoyo" (as he was affectionately known) knew about routine procedures, he gave Yoder additional responsibilities in the understaffed emergency room and requested him to help as needed elsewhere in the hospital.

As a result, Yoder, a college sophomore aiming for a career in medicine, had the chance to observe and gain unusual experience which is withheld, except in



March VS Orientation

very special cases, until students are in the second or even later years of medical school.

He was on hand to assist in the delivery of three babies, and in surgery, including hernia repairs, Caesarean section, gastrectomy, appendectomies, tonsillectomies, and minor operations. In the emergency room, for example, he treated boils, cuts, and bruises, and prescribed certain medicines under the supervision of the doctor.

The Junior Chamber of Commerce of Grecia dubbed him an honorary member because he gave a pint of blood for a patient suffering from a bleeding ulcer who was to submit to surgery.

College physician Willard S. Krabill visited Grecia while Yoder was serving at the hospital and was very pleased with the work Ronnie was doing. He said, "It was apparent that Ronnie's service in the hospital was a needed and valuable service, and that a mutual regard and rapport had developed between Ronnie and his associates (and supervisors) at the hospital which exemplified the goal of the SST experience."

Yoder is the son of Mr. and Mrs. Ernest Yoder, of Tuttle Avenue, Sarasota, Fla.

It is interesting to note that last summer, also in Grecia, another SST-er helped save a child's life. The hospital had ordered an oxygen tent, but when it arrived, no one could read the English instructions. And to make matters worse, a small boy with breathing difficulties required the use of such an apparatus.

Rita Conrad, then a college senior, put the tent together and began its operation in time to help relieve the child's problem.

Miss Conrad is a native of Wakarusa, Ind. She received the BA degree in biology last August. She is now studying medical technology in Colorado Springs, Colo.

Semarang Church Ordains Pastor

Ordination services were held for Samuel Setianto, pastor of the Semarang Mennonite Church (G.K.M.I. — Muria Synod), on Dec. 2, 1969. A graduate of the Evangelical Institute of Indonesia in Batu, East Java, Samuel had already served the Semarang congregation as acting pastor since 1966 when he was ordained as an evangelist.

Semarang, the capital of Central Java and the third largest city of Indonesia, is also important as the headquarters of the Muria (Chinese) Mennonite Church. While the Javanese Mennonite Church is predominately rural, the Muria synod is strongly urban. The Semarang congregation illustrates this well.

Started in 1958 as an outpost of the Djepara (Japara) congregation, which was concerned about providing a spiritual home for the many young people of its denomination studying in Semarang, it met

during the first two years as a house church. By 1960 the first baptism was held, with five couples joining the church. By this time the group which met for worship was too large for the house in which meetings were held, so an arrangement was made with the Reformed Church (G.P.I.B.) to use its large, old Immanuel Church building for Sunday afternoon worship services.

In spite of the fact that the congregation did not have the services of a full-time pastor, growth was rapid. During the period 1963-69 a total of 98 persons were baptized, plus 40 more in three outposts.

The coming of Samuel Setianto in 1966 and the acquisition of a building of its own in 1967 enabled the congregation to intensify its ministry and outreach. Sunday school teachers, mostly students, have a midweek preparation meeting with the pastor and then spread out over the city on Sunday morning to some ten locations. By 1969 house churches had begun in four locations, including the university town of Salatiga, about 40 miles south of Semarang.

In addition to this local ministry, the congregation has opened an amateur radio station, "Ichthus," to extend its outreach via a new medium, and at the request of the synod, has been responsible for editing and publishing the church's monthly magazine, *G.K.M.I. News*. Its choir, "Mazmur Ria," is well known in Semarang Church and civic circles and around the Muria area outside of Semarang.

At the time of the ordination of this first pastor, the Semarang congregation numbered 204 adult members, with 44 additional members in three outposts/house churches. By this time also the building acquired in 1967 had been sufficiently remodeled to be adequate for all of the congregation's activities, including the Sunday worship.



Samuel Setianto, ordained pastor of the Semarang Mennonite Church, Muria Synod (Chinese).

Javanese Mennonites Open New School

Official opening services for a new school to train teachers of religion were held recently by the Javanese Mennonite Church. Twenty-six students from junior high schools had been accepted by opening day, Feb. 7, for the three-year program.

Although sponsored by the church, the school is an integral part of the government's education program which requires the teaching of religion in all schools beginning with the elementary level. Students at the new school will receive instruction in general high school subjects and pedagogy, in addition to the specific Christian subjects. On graduation they receive a government diploma qualifying them to become teachers of Christian religion at the elementary school level. In public schools, they are paid by the government.

The first clause of Indonesia's Pantjasila concept is belief in the one God. After the abortive 1965 communist coup, the government has intensified its emphasis on religious and moral training, since it was the atheistic element which was held responsible for the 1965-66 political chaos. The present stress on teaching of religion in the schools is seen by the church as an opportunity for evangelism and a civic responsibility to which it should give full attention. Before it can begin supplying schools with fully qualified teachers, the church's Commission on Christian Education has placed more than 200 part-time temporary teachers into schools in the Muria area.

During its first year, the new school is operating in a rented building with a staff of 16 part-time teachers, including several faculty members of AKWW, the Mennonite seminary in Pati, and a number of local ministers. Acting principal is the pastor of the Pati congregation, Mrs. Ester Soesanto. The Pati school is only the fourth of its kind to be opened in the province of Central Java, which has a population of over 25 million people.

Words of Comfort in Toba

"But we would not have you ignorant, brethren, concerning those who are asleep. . . . And so we shall always be with the Lord. Therefore comfort one another with these words" (1 Thess. 4:13-18).

On Feb. 22 missionary Bible translator Albert Buckwalter had occasion to read this passage at the funeral of the 24-year-old son of Toba church leader Juan Acosta. His attendance at the funeral was providential, since Toba Indian funerals are generally restricted to the immediate families.

On a routine visit to a local Toba church the Buckwalters overtook three men in a farm wagon hauling a crude coffin. The



Missionary-linguist Albert Buckwalter speaks with Toba leaders Alejandro Arce (left), local pastor, and Jose Sanchez, chief.

Indians were acquaintances and told of the sudden death of the youth the previous day. Juan Acosta, father of the deceased, has been an active leader in the Argentine Chaco for over a decade.

In a letter received Mar. 12 at Mennonite Board of Missions, Buckwalter commented on some of the entrenched Indian beliefs: "We wonder how much Christian faith has altered the basic beliefs handed down from past generations. One mother was overheard warning her child to never again mention the name of the deceased, for it

is believed the dead one's spirit will overhear and come to do harm. A house in which a death occurs cannot be used until it is dismantled and moved or drastically remodeled. Death is accompanied by fear and foreboding.

"Alongside these primitive beliefs the declaration can be heard that the loved one has gone to be with the Lord," he continued. "At the request of the family, I read from 1 Thessalonians 4. How thankful I was that I had Scripture in Toba to read for such an occasion."

Buckwalter and his associate Orlando Sanchez recently completed the translation of 1 Thessalonians into the Toba language. First and Second Timothy, Acts, and Titus have also been translated, as have 80 manuscript pages of Old Testament stories. The reactions of readers to the tentative edition of the books of Timothy and Titus will help to iron out rough spots in translation and help to minimize dialect variations.

The Buckwalters request prayers that the problems of dialect variations and selection of adequate vocabulary will not distract attention from the message which the translation into Toba is intended to clarify. The family has served in South America with Mennonite Board of Missions since 1950.

Inter-Mennonite Meeting Planned for Winnipeg

A special Mennonite gathering is being planned for July 16-19, 1970. The idea for this meeting emerged out of former Inter-Mennonite Ministers' Fellowship meetings. A third such meeting was held in Chicago in the spring of 1968. At that time a very meaningful fellowship developed, and there was a growing conviction that such opportunities ought to be shared on a broader basis, giving laymen, as well as ministers, opportunity for such fellowship and sharing.

The Interchurch Relations Committee of Mennonite General Conference then recommended to the General Council that consideration be given to the development of such a conference. The General Council then asked the North American Presidium members of Mennonite World Conference to call a representative meeting to explore this possibility. These representatives met and, in turn, appointed a Planning Committee with representation from the major Mennonite bodies.

The meeting is to be held in Winnipeg July 16-19. It will be an invitational conference. Each Mennonite group has been given a quota of delegates in proportion to its total membership. Our group may have a total of 150 delegates. The invitations are being extended through the district conferences which have been assigned quotas in proportion to their conference membership. Invitations have not been issued to institu-

tions or organizations as such. It is not intended that this should be a gathering of persons representing institutions or organizations. We will expect to have a sufficient number of these present to give the participants of the Mennonite family opportunity to become acquainted with some of the Mennonite leaders, but the primary purpose is to give occasion for members of our churches to engage in a common search of what the Bible has to say to us. For this reason it has been suggested that there be a distribution of delegates with only about 20 percent of the participants being ministers, 40 percent laymen, and about 40 percent youth. It is also recommended that the last two categories be divided equally between men and women.

The day sessions will focus upon small-group Bible studies. The evening sessions will be of an inspirational nature and will be open to the general membership and the Winnipeg community, in particular.

Even though a total quota of 600 delegates has been established for the day sessions, this is not considered a rigid figure. Additional persons who may wish to participate are free to write to the Chairman of the Planning Committee, All-Mennonite North American Bible Congress, Mennonite Building, Scottdale, Pa. 15683, and express their interest in participating in this meeting. It is expected that persons

registering for the meeting will participate in all sessions.

Serving on the Planning Committee are: Howard J. Zehr of the Mennonite Church (chairman); Dennis Becker, Mennonite Brethren Church; Jake Pauls, General Conference Mennonite Church; Alvin Burkholder, Brethren in Christ; Reuben Short, Evangelical Mennonite Church; and Ernie Isaac, representing the Winnipeg area pastors.

Herald Press Books in Other Tongues

The Finnish publisher of Christian literature Ristin Voitto/ry, located in the town of Tikkurila, Finland, has entered into an agreement with the Mennonite Publishing House to translate *The Bible Smuggler* by Louise A. Vernon and *Search to Belong* by Christmas Carol Kauffman for serialization in their children's paper, *Hyva Paimen* (The Good Shepherd). At the same time Ristin Voitto requested copies of *Lucy Winchester* and *Night Preacher* for possible publication in Finnish at a later date.

The appearance of these publications in Finnish is but the latest chapter in a long history of translations and adaptations of Herald Press editions in other languages. In addition there have been reprints in other English-speaking parts of the world, such as Australia, adaptations for radio programs, and at least one reworking of a book into a play. Four Herald Press books have been translated twice: *Alpha and Omega* by Paul Erb, in Japanese (1957) and Spanish (1960); *Search to Belong* by Christmas Carol Kauffman, in Norwegian (1963) and now in Finnish; *Meditations for the New Mother* by Helen Good Brenne-man, in Japanese (1961) and in Portuguese (1963). *Henry's Red Sea* by Barbara Smucker was published in German (1961) and in Hindi (1961).

In addition, parts or all of the summer Bible school materials, Bible correspondence materials, and nearly all of the Mennonite books, statements, and pamphlets on war, peace, and nonresistance have been translated and/or adapted into so many languages that it becomes difficult to keep track of them. The languages range from the traditional Western tongues, with German and Spanish heading the list, to Swahili, Arabic, Somali, Amharic, plus the tribal dialects of Bulu and Basa spoken in Cameroun, and Tshiluba, a Bantu language, all in Africa; and Hindi, Chinese, Korean, and Japanese in Asia. And six years ago the Bible correspondence course, *God's Great Salvation*, was produced in braille in Sierra Leone.

As publishers go Herald Press, a division of the Mennonite Publishing House, is small in the world of printing and publishing, but that does not limit the extent to which their books are circulated or their influence.

FIELD NOTES

Joseph M. Nissley died at his winter home in Pinecraft, Sarasota, Fla., Mar. 8, at the age of 89. Funeral services were held at the Mennonite Tourist Church and the body removed to Mt. Joy, Pa., for services and burial. Obituary later.

The new ACT translation of the Gospel of John is now available from the New York Bible Society, 5 East 48th Street, New York, N.Y. 10017. The cost is ten cents per copy. J. C. Wenger serves on the committee preparing the new translation.

The Lancaster Provident Bookstore has openings for a secretary-typist in the Book Department, a truck driver, a shipping clerk, and a salesclerk. Anyone interested should contact Aaron Hollinger, Provident Bookstore, 40 East King Street, Lancaster, Pa. 17602.

Needed: Head cook at Camp Amigo, Sturgis, Mich., for June 26 to July 26. Inquire of John R. Smucker, director, 2904 S. Main St., Goshen, Ind. 46526.

A seminar on "The Church and Urban Development" is being planned by the MCC Peace Section's Washington office for April 20-23 in Washington, D.C. The seminar will highlight resource experts from government and private agencies such as George Greer, Codirector of the Washington Center for Metropolitan Studies; Donald Canty, staff member of Urban America and author of *One Year Later*, sequel to the Kerner Commission Report; and officials from the Department of Housing and Urban Development. Seminar participants will take a field trip to Columbia, Maryland—the "new town" started from scratch on 15,000 acres between Washington and Baltimore.

Akademi Krisen Winata Watjana (AKWW), the Indonesian Mennonite Seminary, begins the second semester of the 1969-70 school year on its new campus at 33 Diponegoro. Since its beginning in 1965 it has been located in an old house at 107 Diponegoro which was remodeled to meet the new situation as each additional class came in.

With the large influx of new members into the church here, the need for trained workers remains acute, both for the task of evangelism and the longer job of teaching the new converts.

The **Herald Evangelist** is published each quarter for the encouragement of personal and literature evangelism. Every home should read it. Write for a free sample. Send to *Herald Evangelist*, Scottsdale, Pa. 15683.

Joseph Horst, R. 1, Century, Fla. 32535, is serving as pastor at Byrnsville, Fla.

Eastern Board announces the appoint-

ment of **Elvin Stoltzfus**, 2546 Siegrist Rd., Ronks, Pa., for a special ministry to the deaf. Stoltzfus will serve as a field worker, developing ministries to the deaf and other handicapped persons. His services will also be available to other organizations by request.

Mark Yoder, 306 Wards Chapel Rd., Owings Mills, Md., 21117 has been granted a ministerial permit. He serves as assistant pastor at Mount Airy.

A **Retreat for Couples** led by Roy Harnish and Daniel Shenk is scheduled for Laurelville, May 1-3. Both Harnish and Shenk are on the staff of Brook Lane Psychiatric Center, Hagerstown, Md.

This retreat will focus on mutual respect and how to relate to spouses more honestly and openly.

For more information write Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Change of address: **Milton Brackbill** from Sarasota, Fla., to Box 515, Paoli, Pa. 19301.

Special meetings: **Amos Hershey**, Kinzers, Pa., at Oxford Circle, Philadelphia, Pa., April 5-12. **Paul Hummel**, Berlin, Ohio, at Rockhill, Telford, Pa., April 5-12. **Elam Stauffer**, Lancaster, Pa., at Faith, Oxford, N.J., April 25-28. **Merle Stoltzfus**, Leo, Ind., at Pike, Elida, Ohio, April 1-5. **Abner G. Stoltzfus**, Pocomoke City, Md., at Fairview, Mich., Mar. 25-29. **William Martin**, Menges Mills, Pa., at Stuarts Draft, Va., April 5-12.

New members by baptism: thirteen at Bethesda, St. Louis, Mo.; two by confession of faith at Breslau, Ont.; two at Martinsburg, Pa.; nine at Clinton Frame, Goshen, Ind.; twelve at Neffsville, Pa.; two at Elmwood, Kendallville, Ind.; four at Springdale, Waynesboro, Va.

Mary Ellen Shoup, on furlough from Algeria, and **Alvin Hostetler**, Board photographer, are both recovering satisfactorily from recent major surgery.

A **Mar. 7 letter** from **Mrs. George Beare**, Upland, Calif., shares the news that she will enter the hospital about mid-

March for removal of a lung tumor. Beares' address: 690 N. 1st Ave., Upland, Calif. 91786.

Cecil Ashley writes from Lapa, S.P., Brazil: "We want to send a special note of thanks for the extraordinary efforts made in caring and providing for the Latin America Youth Team. These young people have been enriched as they have felt the pulse of the Mennonite Church on both sides of the border, and have seen their risen Lord in the lives of numerous of His youthful servants. I had never participated in such a reception as we had at the airport. Yet the reception was more than Brazilian; it was distinctly Christian, as quiet expressions of 'thanks be to God' filled the air as we listened to Jaime and Marlie give us an exclusive interview. Together they are being scheduled to appear in each of our churches during the coming weeks. Pray with us that these lives may count for the kingdom of our God."

Mario Snyder, Moron, Argentina, submits some current prayer requests: "For leadership training courses (May-June) in a suburb called Castillo, four miles south; for the kindergarten, that it will open new doors and people's hearts; for a pastor/missionary, who will go to Rio Negro province and help the Siebers in the new work there; for the building programs in Cordoba and La Plata churches, where much money is needed to go ahead; for a moving of the Spirit of God that will move church and community people to worship and serve Christ our Lord."

Mrs. Lawrence Greaser writes from Aibonito, Puerto Rico: "There was a short ceremony the afternoon of Mar. 8 at the entrance of our street with various speakers participating, the cutting of a ribbon and the placing of a street sign which reads **GEORGE D. TROYER STREET**. The activity was organized and carried through by a group of active Catholic laymen who wish to bring a spiritual consciousness to the community. The speakers were members of the community—the mayor, Ad-dona Nissley (representing the Mennonite conference), a local doctor, the Catholic priest, Lester Hershey, and finally Lawrence, speaking for the family."

Marie Moyer, Jhansi, U.P., India, reports: "Work is going well here. I've been giving time to 1970 promotion for vacation Bible school throughout India in coordination with the VBS supply office in Bangalore. We also produce a quarterly Christian education bulletin in Hindi which I edit."

Mission Investment Loans pay 6 percent interest on three-year loans while they simultaneously help to operate Mission Board programs. A specific project particularly in need of loan funds is Frontier Boys Village near Colorado Springs, Colo. For more information on investments in the mission program of the church, write David Leatherman, treasurer, Menno-

Calendar

Mennonite Publication Board Meeting, Scottsdale, Pa., Apr. 2-4.
Conference on New Media, Laurelville Mennonite Church Center, Mount Pleasant, Pa., April 10-12.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.
Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Due to distance, we get our *Gospel Herald*s late, and sometimes in reverse order. Having just read your fairly well-balanced editorial on "Tongues—Sign of the Spirit?" it was quite a disappointment to read the comments in the following issue regarding this manifestation of the Holy Spirit.

In "The Church and the Mini-religions," (Editorial, Jan. 27) Larry Kehler quotes Martin Marty regarding "wild experiments" and lists "ESP (extra-sensory perception), LSD, speaking in tongues, entering Trappist monasteries, becoming involved in East Harlem, joining the Peace Corps, and seeking liberation through the new morality." A bit later, he mentions together "speaking in tongues, the use of drugs to do 'tripping,' and the revived interest in ESP and spiritual mediums." The clearly designed intent is to place a biblically taught experience of the Holy Spirit's gift manifestations in a category of doubtful and anti-biblical practices.

It would be the same logic to list as evidences of people's desire to experience life more fully their participation in foot washing, fornication, and infantry warfare. Or again, to equate the religious symbolism of baptism, folk rock, and Indian beads. I doubt that you would give editorial approval to the latter associations. I am sorry that you have to the former.

In general, I appreciate the tone of your editorial (Jan. 20) regarding the Spirit's gift of tongues. However, I feel that I should point out that one of its central arguments does not seem to be in accordance with the Scriptures as I understand them. You develop the thesis that the sign of the Spirit's baptism is not gifts but the exercise of the fruit of the Spirit. I do not want to minimize the importance of Christlike character as a fruit of the Spirit's possession of our lives. But it does seem that the gifts are normal and *sui generis* attestations to the baptism of the Holy Spirit (which I understand to be His supernatural anointing for witness and ministry); and they were thus considered by the early church.

In the Book of Acts, the apostles accepted the manifestation of tongues as evidence that God had poured out His Spirit on others just as He had on them. (See Acts 10:44-48; 11:15-18.) If among the apostles this was accepted as evidence of the baptism of the Holy Spirit, we should not try to discount it.

This is not to say that speaking in tongues is the only evidence of Holy Spirit baptism, nor does it take away from the excellent things you say about the need for more Christlike living. May God help us all to receive by faith all that He has for His children, including salvation, sanctification, signs, and service. God bless you in your continued editorial ministry. — John M. Miller, Sinaloa, Mexico.

"Communist": A Marxist? Practitioner of violence, *per se*? Non-flag-waver? Long hair and bells? Anti-Wallacit? Agnostic? Supporter of Castro? Draft-dodger? J. William Fulbright? Anyone who admires Russia? Anyone who doesn't agree with you? Friend of the workingman? Eastern professor? Someone to hate without even knowing him?

Would someone please tell me which of these definitions, if any, was intended in the Feb. 10 editorial—before all those people with big homes and big cars and big fees have "brought communism"? Quickly, so I can accurately

focus all my hate on the heads of those villains that (I'm constantly reminded by "Christians" in America) are behind—amazing—every no-no in the world! — Robert L. Koch, Mt. Clemens, Mich.

The task of being editor of the *Gospel Herald* during these times of unrest in the church is not an easy one. I want to commend you for the integrity with which you have conducted yourself in your position.

While bedfast with flu, I've been trying to catch up on my reading. Yesterday, *Christianity Today* came. In the column "A Layman and His Faith" by L. Nelson Bell, the article "Another Gospel" seemed to me like a voice in the wilderness. Would it be possible to have it reprinted in the *Gospel Herald* for the benefit of the many who don't subscribe to the magazine?

This morning, while I hovered between sleep and wakefulness (was I dreaming or thinking?) I was writing. My article had no title but the burden was our willingness to spend and even borrow to obtain luxuries which by some strange metamorphosis have become 'necessities.' Twenty or so years ago there was a question in the minds of many as to whether it was right for us to have deep-freezers (a luxury *then*) in view of world need. I recall reading an article (in *Christian Living*) written by a mother who was saving up to buy a living room rug. But a vision of greater needs caused her to forgo that luxury (or is it a necessity?) and contribute over \$200 to the need she saw.

How many today would be willing to do without TV, T-bone steaks, wall-to-wall carpeting, high-priced cars, electric organs, fancy furniture, lake cottages, magnificent houses and equally magnificent church houses as well as many lesser items of extravagance for the sake of the promotion of the kingdom of Jesus Christ? This question makes me squirm too.

With this on my mind, I began reading the *Gospel Herald* which came this morning (Feb. 17). In it was Paul M. Lederach's "An Open Letter." I think his proposal is timely, realistic, and should be put into action. But in addition to asking ourselves whether we can afford three colleges, 10 high schools, 2 seminaries, 2 or 3 publishing interests, a sizable mission program, etc., should we not also be asking ourselves: Can we afford to turn our noses up at food millions would relish—if they had the chance? Can we really afford all our luxuries? Can we really convince ourselves that they are now 'necessities'? Can we really justify ourselves for the ways we are investing our resources?

If it were possible, it would be interesting also to see tabulated the indebtedness of each Mennonite family and how much of it involves luxury items. Of course, we will probably cling quite tenaciously to our 'right to privacy' in our financial matters. But, let us not forget the "day when God shall judge the secrets of men." — Wayne C. Yoder, Mountain Home, Ark.

After reading and rereading the article, "The Thousand-Year Period" in the Jan. 27 issue of the *Gospel Herald* by Bro. T. E. Schrock, and several sleepless nights, I am compelled to write.

He begins his article with Revelation 20:1-3, then says the devil is "chained and bound" now, but he makes no mention of Satan being cast into the bottomless pit. Then he also quotes Revelation 12:7, 8 and says this is the beginning of the thousand-year period. May I ask by what rule of scriptural interpretation he arrives at this conclusion?

If Satan were "chained" and "bound" when cast out of heaven who tempted Adam and Eve in the Garden of Eden? In Genesis 6, who caused this great wickedness that caused God to destroy mankind with the flood, with the exception of Noah and his family? If Satan is bound in the sense that Revelation 20:1-3 gives, how can

he be going "to and fro in the earth, and from walking up and down in it" (Job 1:7)? Since it has been approximately 6,000 years since God created man when did Satan's thousand years expire? He also has Satan's time limited to this thousand-year period, when the Bible says he will be bound and cast into the bottomless pit for this period!

Also, if Satan is "bound" now, why has illegitimacy increased 300 percent the last ten years in the U.S.A.; pornography a 500-million-dollar-a-year business? Or, our nation has 5 million alcoholics and over 3 million "problem drinkers"? Our divorce rate, 1 out of 4 or more; or venereal disease increased 72 percent in one year; etc. etc. Satan bound and in the bottomless pit? Not yet! (But truly his time is short when we consider time with eternity.) But when he is bound and cast into the pit the source of sin will cease. This is the beginning of the 1000-year reign of righteousness.

Schrock also says that the woman in Revelation 12 is evidently the church. Israel bore a son to the world but when did the church?

Time and space do not permit me to go on, but after studying the article I find it more puzzling and confusing than the puzzling passages of Ezekiel and the other prophets. — Orvil Crossgrove, International Falls, Minn.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Allebach, Robert C. and Martha (Clemmer), Harleysville, Pa., third child, second daughter, Renae Michelle, March 2, 1970.

Boll, J. Nevin and Mary (Stoltzfus), Manheim, Pa., first child, Geraldine Marie, Dec. 10, 1969.

Champ, Larry and Ruth (Beitzel), Accident, Md., second daughter, Kendra Elaine, Feb. 9, 1970.

Evans, Wayne and Nora (Opel), Oakland, Md., fifth child, fourth daughter, Kelly Lorraine, Oct. 24, 1969.

Frank, Charles E., Jr., and Virginia (Sauder), Archbold, Ohio, second child, first daughter, Cynthia Dawn, Jan. 25, 1970.

Glick, Melvin and Beulah (Clemens), New Buffalo, Mich., second child, first son, Charles Jay, Oct. 9, 1969.

Greek, Don and Mary (Arner), Louisville, Ohio, second child, first son, James William, Jan. 23, 1970.

Grieser, Daniel and Norma (Zook), Clarksville, Mich., first child, Joseph Daniel, Aug. 8, 1969.

Hallman, Duane and Carole (Maurer), Tiffin, Ohio, first child, Marc Brian, Feb. 21, 1970.

Hershberger, Lowell and Elena (Ortiz), Louisville, Ohio, first child, Eric Eugene, Feb. 14, 1970.

Lapp, Larry Joe and Joyce Marie (Holliday), Grantsville, Md., (now in Frankfurt, Germany), first child, Latisha Marie, Feb. 28, 1970.

Lepley, James and Esther (Ebersole), Smithville, Ohio, third child, first daughter, Landa Beth, Oct. 8, 1968; received for adoption, Aug. 29, 1969.

Litwiller, Wayne and Janice (Moser), Mackinaw, Ill., second daughter, Jean Elaine, Feb. 6, 1970.

Maust, Alva and Fannie (Beitzel), Accident, Md., sixth child, third son, Lindford Ray, Dec. 22, 1969.

Maust, Markel and Miriam (Miller), Accident, Md., fifth child, third daughter, Phebe Renee, March 1, 1970.

Miller, Ervin and Jennis (Hershberger), Kalona, Iowa, sixth child, third son, Byron Gale, Feb. 11, 1970.

Miller, Omar and Loretta (Halteman), Har-

leysville, Pa., fourth child, second son, Keith Omar, Dec. 16, 1969.

Pearce, William and June (Martin), Elmira, Ont., second son, Randall James, Feb. 23, 1970.

Rivera, Lenin and Joanne (Keller), fourth child, third son, Michael Brent, Feb. 19, 1970.

Salim, Ali and Rhoda (Buckwalter), Lancaster, Pa., second child, first son, John Ali, Feb. 1, 1970.

Schrock, Delbert and Linda (Reschly), Hesston, Kan., second child, first daughter, Angela Elaine, Feb. 26, 1970.

Yoder, Floyd E. and Thelma (Opel), Accident, Md., sixth child, fourth daughter, Diana Joy, Feb. 23, 1970.

Yoder, Herman S. and Thelma (Orendorf), Grantsville, Md., fifth child, third daughter, Lola May, March 2, 1970.

Zook, Marvin and Melva Anne (Schrock), Grassy Narrows, Ont., first child, Becky Joy, Dec. 2, 1969.

Zurcher, Elvin and Janice (Birky), Spencer, Okla., second child, first son, Randall Jay, Feb. 15, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht — Ropp. — Orie Albrecht, Milverton, Ont., and Sandra Ropp, Wellesley, Ont., both from the Poole cong., by Herbert Schultz, Aug. 22, 1969.

Johnson — Shearer. — Rick L. Johnson, Elmore, Minn., Lutheran Church, and Kathleen Ellen Shearer, Jackson, Minn., Alpha cong., by Anton Gerlach, Nov. 27, 1969.

Nafziger — Smith. — Clark Nafziger, Alpha, Minn., Alpha cong., and Patricia Smith, Jackson, Minn., Catholic Church, by Frank Klein and Fred Gingerich, Oct. 11, 1969.

Weber — Zook. — Ross Gordon Weber, Bloomington, Ont., and Joyce Ann Zook, Bowne cong., Clarksville, Mich., by Daniel Zook, grandfather of the bride, Jan. 31, 1970.

Zimmerman — Hilsher. — Paul Zimmerman, Jr., Mechanicsburg, Pa., Slate Hill cong., and Janet Hilsher, Elizabethtown, Pa., Brethren in Christ Church, by John Bixler assisted by Norman L. Zimmerman, Nov. 29, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bair, Cora Cecelia, daughter of George and Elizabeth (Mahney) Bush, was born in Jefferson Co., Pa., May 8, 1891; died at Salem Community Hospital, East, Salem, Ohio, Feb. 23, 1970; aged 78 y. 9 m. 15 d. On June 16, 1920, she was married to Homer R. Bair, who survives. Also surviving are 2 children (Josephine — Mrs. John R. Swope and Ray), 6 grandchildren, one great-grandchild, 3 sisters (Mrs. Ortie Cramer, Mrs. Park Lipp, and Mrs. Guy Brown), and 3 brothers (Mervin, Ray, and Charles). She was a member of the Midway Church, where funeral services were held Feb. 26, with Ernest Martin and David Steiner officiating.

Callahan, Lydia Rebecca, was born in Rockingham Co., Va., March 2, 1892; died at the Rockingham Memorial Hospital, Harrisonburg, Va., March 2, 1970; aged 78 y. She was married to Otho Callahan, who died Aug. 25, 1967. Surviving are 2 sons (Charles and Marshall). She was preceded in death by one daughter (Mildred). She was a member of the Trissels Church. Funeral services were held at the Cedar Run

Church of the Brethren, with J. Ward Shank and David Wampler officiating.

Geiser, Mabel, daughter of David and Bertha (Norris) Huff, was born at Newcomerstown, Ohio, Feb. 21, 1918; died at the Wayne County Hospital near Wooster, Ohio, where she had been ill for 3 1/2 years, March 1, 1970; aged 52 y. 8 d. On Sept. 19, 1937, she was married to Melvin P. Geiser, who survives. Also surviving are 2 children (Harold and Arlene — Mrs. Dale Hershberger), 3 grandchildren, 4 sisters (Grace — Mrs. Lester Burkhalter, Opal — Mrs. Delbert Lawhun, Alice — Mrs. Mahlon Steiner, and Joyce — Mrs. Archie Adams), and 2 brothers (Willard and Gordon Huff). She was preceded in death by 2 brothers (Floyd and James). She was a member of the Kidron Church, where funeral services were held March 4, with Reuben Hofstetter, Bill Detweiler, Isaac Zuercher, and Lotis Troyer officiating.

Habecker, May D., daughter of Jonas and Annie (Decker) Sheirich, was born in Manor Twp., Lancaster, Pa., May 1, 1886; died at the Lancaster (Pa.) Osteopathic Hospital, Dec. 23, 1969; aged 83 y. 7 m. 22 d. In 1914, she was married to Charles C. Habecker, who died in 1968. Surviving are 5 children (Elam S., Charles S., Elizabeth — Mrs. Chester Steffy, Ruth — Mrs. John Miller, and Anna May — Mrs. Clyde Wit-

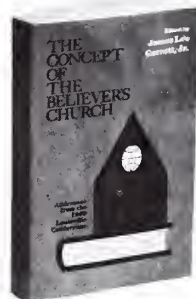
mer), 15 grandchildren, 2 great-grandchildren, and one sister (Mrs. Elizabeth Young). She was a member of the Habecker Church, where funeral services were held Dec. 30, with Christian B. Charles and Ivan D. Leaman officiating.

Hostettler, Della Anna, daughter of Eli J. and Anna (Yoder) Schmucker, was born at Sterling, Ohio, Sept. 17, 1893; died at Canton, Ohio, of pneumonia, Feb. 26, 1970; aged 76 y. 5 m. 9 d. On June 12, 1929, she was married to Oscar B. Hostettler, who survives. Also surviving are 3 children (James, Mary Kathryn Mann, and Lela Fyrne Russell), and 2 brothers (Eli and Edwin). She was a member of the Beech Church, where funeral services were held March 1, with Wayne North officiating.

Leis, Catherine, daughter of Daniel and Magdelena Schwartzentruber, was born in East Zorra Twp., Ont., May 15, 1889; died at the Listowel (Ont.) General Hospital, Oct. 15, 1969; aged 80 y. 5 m. On Nov. 12, 1912, she was married to Simon Leis, who died May 16, 1960. Surviving are one son (Walter), one daughter (Sylvia — Mrs. Jacob Gerber), 2 grandchildren, and 3 great-grandchildren. She was preceded in death by one daughter, one grandchild, and one great-grandchild. She was a member of the Poole Church, where funeral services were held Oct. 17, with Herbert Schultz officiating.

THE CONCEPT OF THE BELIEVERS' CHURCH

edited by James Leo Garrett, Jr.



This book contains the thirteen conference addresses given at the Conference on the Concept of the Believers' Church held on the campus of Southern Baptist Theological Seminary, Louisville, Kentucky, on June 26-30, 1967.

There were 150 participants in the conference. They were from the following Christian bodies: American Baptist Association, American Baptist Convention, Assemblies of God, Austrian Baptist Union, Baptist Federation of Canada, Brethren Church, Brethren in Christ, Churches of Christ, Church of God (Anderson, Ind.), Church of the Brethren, Conservative Baptist Association of America, Christian Church (Disciples of Christ), Dutch Mennonite Church, Evangelical Mennonite Brethren Church, Evangelical Mennonite Church, Friends General Conference, Friends United

Meeting, General Association of Regular Baptist, General Conference Mennonite Church, Mennonite Church, North American Baptist General Conference, North American Christian Convention, Presbyterian Church of Japan, Southern Baptist Convention, United Church of Christ, and the United Methodist Church.

The book contains Preface, Table of Contents, Footnotes, Bibliography, three Appendixes: I. Report of Findings Committee, II. Summary of Believers' Church, III. A Resolution of Consensus and Commitment; and two Indexes: one of Scripture and the other of Persons.

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Longacre, John S., son of Isaac and Susan (Schantz) Longacre, was born Dec. 8, 1872; died at the home of his son Paul with whom he resided, Jan. 27, 1970; aged 97 y. 1 m. 19 d. He was married to Anna Eschbach, who died 29 years ago. Surviving are 3 sons (Paul, John, and Daniel), 2 foster daughters (Helen — Mrs. Samuel Kolb and Ellen — Mrs. Norman Kolb), 18 grandchildren, 39 great-grandchildren, and 2 sisters (Katie and Viola — Mrs. Norman Gehman). He was preceded in death by one son (Arland). He was a member of the Hereford Church, where funeral services were held Jan. 31, with Winfield Ruth officiating.

Moyer, Viola K., daughter of C. Warren and Annie (Kulp) Moyer, was born in Towamencin Twp., Pa., Aug. 7, 1902; died at the Grand View Hospital, Sellersville, Pa., from a stroke, Feb. 20, 1970; aged 67 y. 6 m. 13 d. Surviving are 3 sisters (Bessie, Miriam, and Pearl), and 4 brothers (Granvill, Earnest, Lester, and Stanley). She was a member of the Towamencin Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Feb. 24, with Marvin Anders and Ellis Mack officiating.

Nesselrodt, Cora Lena, daughter of Edward and Martha Ellen (Ratliff) Nesselrodt, was born at Ft. Seybert, W. Va., Feb. 19, 1902; died at Ft. Seybert, W. Va., March 2, 1970; aged 68 y. 11 d. On Sept. 12, 1922, she was married to Sam J. Nesselrodt, who survives. Also surviving are one son (Dorman), 5 grandchildren, one sister (Mrs. Daphna Lambert.), and 4 brothers (Homer, Russell, Lee, and Gleason). She was a member of the Pleasant Grove Church, where funeral services were held March 5, with Earl Delp and Lloyd Hartzler officiating.

Rickert, Harry, son of Reuben and Lavina (Heacock) Rickert, was born near Perkaspie, Pa., March 2, 1901; died at the Littlefork (Minn.) Hospital, of heart failure, Feb. 14, 1970; aged 68 y. 11 m. 12 d. On April 17, 1929, he was married to Maria Alderfer, who died in 1930, as did an infant son. Surviving are one sister (Kathryn Rickert) and one half sister (Naomi Landis). He was preceded in death by 2 half brothers. He was a member of the Loman Church, where funeral services were held Feb. 18, with William Schrock and Eli Yutzy officiating.

Schertz, Lena, daughter of John and Emelia (Sonderhoss) Drange, was born at Chicago, Ill., Aug. 21, 1890; died at her home at Washburn, Ill., from a heart condition, Feb. 28, 1970; aged 79 y. 6 m. 7 d. On Jan. 25, 1912, she was married to Emmanuel J. Schertz, who died July 27, 1957. Surviving are 4 children (Wilma, Eldon, Lois — Mrs. Russell Schertz, and Vernon), 13 grandchildren, and one sister (Emma Smith). She was a member of the Metamora Church, where funeral services were held March 2, with Roy Bucher and Paul Miller officiating; interment at Stewart-Harmony.

Stoffer, Clarence, son of the late Benjamin and Martha (Leitter) Stoffer, was born at North Georgetown, Ohio, Sept. 20, 1907; died at the City Hospital, Salem, Ohio, March 2, 1970; aged 62 y. 5 m. 12 d. On May 31, 1930, he was married to Ethel Miller, who survives. Also surviving are 2 children (Donna and Larry), 3 grandchildren, 2 sisters (Mrs. Cleo DePalmo and Margaret Prator), and 5 brothers (Clifford, Frank, Rollin, Alva, and Donald). He was a member of the Beech Church. Funeral services were held at the Stark Memorial, March 4, with O. N. Johns officiating; interment in the Hope Cemetery, Salem, Ohio.

Weber, Katie E., was born March 11, 1902; died at Belleville, Pa., Feb. 25, 1970; aged 67 y. 11 m. 14 d. On Nov. 18, 1926, she was married to Orlando Weber, who died Feb. 11, 1968. Surviving are 3 children (John, Minerva Miller, and Dorothy Fisher). She was a member of the Maple Grove Church. Funeral services were held at the Baggus Funeral Home, March 1, with Waldo E. Miller, Louis Peachey, and Samuel Glick officiating; interment in the Locust Grove Cemetery.

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Cover photo by Grant Heilman, Lititz, Pa.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, March 31, 1970

Volume LXIII, Number 13



No Business as Usual

By John M. Drescher

Sometimes we understand a present situation better by reflection on the past. At the start of a new decade it may do us good to review. We have emerged from a decade some describe as the sick-sixties. Others see the sixties as full of striking accomplishments. It was much of both.

It was a decade of action and reaction. Nationally, four presidents served in so short a time. One was slain, making our country one who killed more leaders of state than any other nation in so short a time. Kennedy's successor, although elected by the largest landslide vote ever, lost the confidence of the country in a few years.

It was a decade of social and racial conflict. Violence and bloodshed spread like a grass fire from city to city. We began what has become the longest war in our history. Something new, no doubt to all political history, was the protesting in large scale, of youth and population against military solutions while at war. America has become the country to escape from, with more than 60,000 youth having left our land to escape the draft.

Scientifically, we shot men to the moon while we continued to snuff out life on earth with smog and cigarette smoke.

It was a decade of the gap, the credibility gap, the performance gap, the generation gap. It was a decade of drugs and dropouts, revolution and reformation, utter poverty and unbelievable affluence.

Religiously, the years were turbulent. Theology was in a flux with teenagers and many of their teachers turning from long-held traditions. There was the rapid growth of church alumni with many preachers and priests going a-fishing or a-marrying. There was a rapid rise of old and new religions. Anglican bishop Ralph Dean, speaking of the church, diagnosed the illness of the church as terminal when he voiced the feelings of many, "I give the institutional church . . . ten years of life."

We could say that in the sixties, theologians seemed to rival one another in bringing up one new fad after another. And each one who said, "I can say something more startling than you" found plenty of faithful followers and defenders.

In the sixties we saw the renewal of the old liberal-conservative debate focusing on evangelism vs social gospel.

A moral upheaval ushered us into the era of the looser ethic. All were compelled to reassess old norms — the reasons we held them, and the church did a lot of overhauling and restating.

In the midst of a great ecumenical push we saw a taking of sides on the right and the left — with the same spirit governing those on opposite poles. Each showed the same arrogance, the same judgmentalism, the same bigotry, the same pigeonholing, and the same labeling.

The sixties saw a weakening of denominationalism with decreasing denominational differences. This weakening began with the ecumenical thrust at the top level. Now with a dissipation of the ecumenical thrust on the national and world level it is at the local level where members find fellowship across denominational lines. Here less and less stress is put upon structural and denominational differences.

The sixties saw rapid change also in the Mennonite Church. All of the above has had its effect on our church. It was a decade of relating to other groups. Whereas a few years ago we were searching for solutions in how to relate to the ecumenical councils, today we need guidance in how we relate on the local level to the neighboring congregation or Full Gospel Business Men's Fellowship.

With this we experienced a decreasing denominational loyalty. It became clear that the church cannot claim allegiance merely because people are Mennonites. Church loyalty by itself will no longer claim attendance, bring in funds, or subscriptions. Our people want to know our product and program and they compare them with others. We must admit we lived in a large part in the past on the loyalty of our people. The impact of the mass media has yet to be evaluated but all of us share a part of the brainwashing which has gained tremendous expertise the last decade. All of us purchase and evaluate too much with a mass media mind.

During the last decade we saw a loosening of control as we searched for new methods and meanings of discipline and discernment. Members are less inclined to be bound in belief or conduct on the basis of church authority alone. Overall conference and denominational structures mean less and less at the local level. Indeed many such are suspect. Certainly this is not all bad. Perhaps the church has taken our preaching seriously when we point to the local body as the place where the work of the church must be done.

The sixties was a service decade. Youth and many middle-aged and retired persons scattered over the globe to serve in all kinds of situations.

Much more could be mentioned about the sixties — the problem and potential of affluence, the opportunities for

building relationships, the new freedom. Not all was bad by any means. A new kind of freedom and commitment emerged during the decade. Despairing of the old securities, particularly on the part of youth, may open the door to a costly commitment which the church has always pleaded for. Today youth will be committed to some cause. Can the church capture this commitment?

The freedom introduced has opened the minds of many to all kinds of crosscurrents of concern but also to the wind of the Spirit. And if the church seizes this opportunity of openness it might find in it the fulfillment of the prophecy of Joel. For only a mighty movement of a supernatural character will crack the crust of deadness in what is a cold and calloused Christianity. Many times in the sixties it seemed that God was shaking the things which can be shaken so that we could better see the things which remain.

Predictions

Perspectives of the sixties provided plenty of predictions for the days ahead. Speaking to the Religious Publishers group the Associate Religious Book Editor of Westminster Press listed twenty-five changes and trends which he sees ahead for churches. Speaking to the publishers was Roland W. Tapp. The following is a condensation of these anticipated changes. These are presented not as a position but for thought stimulation.

1. "The church is going to have to go through the fundamentalist-liberal fight of 50 years ago all over again," and with sharper polarization.
2. There will be a growing trend towards merger with Catholics at practical levels; but the cooperation will be between fundamentalists of both groups, and between liberals of both groups.
3. The church will interest only people whose "psychological age" is about 45 years, and up.
4. Total church membership will decrease, but those remaining will be more knowledgeable and committed.
5. More people — not all necessarily Christians — will believe that "the Christian's primary concern is with social action."
6. Most church school teachers will see their function as "fellow-seekers" with their students.
7. The Consultation on Church Union proposals will be adopted.
8. There will be no more denominational Christian education programs.
9. There will be no more projects for building huge church "plants."
10. Integration of all minorities will become a fact in the churches.
11. The churches will give up their tax-exempt status.
12. Foreign missions will be less emphasized, probably replaced by Peace Corps types of action.
13. "Lay academics" will rise in number.
14. Denominational theological seminaries "operating without reference to university level education" will decline.
15. Theology will shift from transcendence and immanence to pantheism (which holds that God is in everything).

16. Along with mergers, boards within denominations will coalesce.

17. "Sermons are out" and so is the Sunday morning worship service.

18. College students and young adults will show increasing interest in religion and specifically in Christianity.

19. "Fellowship" devices will be less help in attracting new members to local churches.

20. There will be "less interest in separate men's and women's programs." And "some people will belong to more than one church."

21. TV will be used in church school teaching by clusters of churches in an area.

22. Breakdown of authority, both personal and doctrinal, will be more evident.

23. "The church stands in very great danger of losing the intellectual elite of this country."

24. Resurgent interest in formal worship "is only momentary."

25. The church of AD 2000 will not be recognizable by anyone today.

In addition to these may I add several. There will likely be a continuing psychological schism. That is, divisions will take place more along lines of reaction, likes and dislikes, than along doctrinal or denominational lines. With this the equating of nationalism and Christianity will grow and bring sharper division. There will be sharper distinctions between church and state.

A religious recession will continue before growth will again be seen. For those who stick it out Christianity will become more meaningful. Most Christians have lost the experience of being pilgrims and strangers. In the years ahead the test of discipleship will become increasingly severe. 1 Peter may again become a favorite book to read. We will need to be courageous confessors of the name Christian outside the safe walls of the sanctuary. We will need to be persons who not only know the way, and show the way but also go the way.

Under secular attack the word will need to become flesh as never before. Only one translation of the Scripture will satisfy — the exemplified version.

The coming church will not be Sunday orientated. It will be a church aware that the commission calls not only to be a church at camp on Sunday but also on the march on Monday — that is in work and play, on the seashore and in the factory.

A new openness to the Spirit will be experienced. More emotion will be desired and allowed. A negative approach will give way to a more positive expression of the Christian life. The external will give way to the internal which may do away with a kind of Pharisaism but may also open the door to mere pietism or mysticism. The church will be judged not by its fidelity to religious forms but by the quality of its response to the claims of Christ Himself.

Points for Us

What does all this say for us? I'm not sure. I have a few starters.

It means that we will need to pick our priorities with ut-

Holy What?

most precision. We cannot do everything. Perhaps now is the time to do our own thing. More than ever a message of redemptive love, peace, and discipleship is needed. The church is increasingly confronted with people longing for a sense of identity and personal acceptance. We must major in relationships.

With the present youth generation revolting against the security in things a return to the teaching and practice of the simple life seems absolutely essential. With the nation's number one social problem listed as the breakdown of the family, we have a job to do here.

The years ahead will demand a pure and simple faith in the Scripture which does not stagger at the promises of God. It will call for a clear message of conversion through Christ and growth in Christ. We must beware of becoming expert in activities of all kinds while our spiritual life withers and wilts away. *Time* magazine, Dec. 19, 1969 says, "The most significant trend of the seventies may well be a religious revival." The seventies will demand faithfulness in speaking out on the serious moral issues of today — war, slaughter on highways, fast death in the ghettos, hunger, the peril of plenty, etc. It will demand moral involvement in the life of man in society. Here I do not speak of political positions or pressures etc. I refer to what stabbed the hearts of those who heard Jesus say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

His hearers were so severely stabbed they took Him to the top of a hill and tried to throw Him headlong over the cliffs because He dared to place Himself on the side of the needs of the people rather than the needs of institutions.

The church will need to do some serious weight watching. Boards and committees have a secret way of multiplying. There is going to be increasing criticism for all it takes to keep the machine going. We need to weigh whether General Conference can expect an increasing budget or even maintain the present one. Practically all boards of the large denominations have already drawn back on programs and budgets. Does this say anything to us?

When our Russian brethren were in the U.S. several years ago some of us asked them what they can do if there is no Sunday school, no this and that. The reply was worth repeating. "It is true we do not have many such programs. But we can do all we need to do to be the church." We need to discern what being the church is in our situation.

Even though the church as we know it may not be recognizable in 2000, yet the church will be around. History records that few had faith at the time of Wesley, few had faith in the frontier days of America. Many predicted that Christianity would join the other dead religions by 1900. But Christ has not forsaken His church. The church shall overcome. He shall reign for ever and ever. Paul prays a prayer important for us all. It gives good guidance for discussion.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may

Several experiences recently indicate clearly that we must be much more creative than we have been in developing study materials for youth. Occasionally the unusual breaks through as in *holy now*, the pre-Youth Convention, total involvement, experience-related, action-oriented, multimedia material. This only serves to contrast what we can do with what is usually done. It points out also that when we succeed in reaching the "now generation" where it is, we will have no difficulty generating interest in Bible study.

We need to put our most creative and courageous efforts into a regular youth Bible study series. Some have said that the Uniform Lesson format can no longer catch the imagination of young people; it is too print-media-oriented, too stiff, too dry, and much too conservative simply because it is "Uniform." But the problem is not with Uniform curriculum. To go from the Bible to life is a viable way to build curriculum. Clearly, we must find a better way of giving young people something helpful. It is just not true that youth are less spiritual today or less interested in knowing what God is calling them to be. When we go from Bible to life, we must deal with the real problems real youth are facing in real life.

It is possible to do much better in approach, in format, in content, and in keying in to the needs of youth. But then we face another problem. The people in our congregations who decide what should be ordered for youth are not youth. Many are afraid of the issues youth face, or they want answers for today's youth that fitted a past generation. How do we prepare curriculum for youth in our churches that can be understood and appreciated by the older generation who lead in the congregation and who order the material?

The distance between many youth and congregational leaders is vast. We must have a larger vision, one which connects nurture to life where youth live it. That means some rather substantial risks for those who grew up on old style "Uniform." But the other risk, the risk of inoculating youth with antipathy to any kind of relevant Bible study, is greater if we don't.

— Arnold Cressman

approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:9, 10). Here are four norms for Christian decision making: a prayerful reliance upon God's grace; the law of love, consideration of the consequences of a decision, and judgment with responsibility in humility. □

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Mission Through Education

The operation of schools is one way the Mennonite Church uses to carry out its mission. Education of various kinds and at various age levels is one tool used by the church for transmitting God's wisdom and for inspiring and equipping people to carry on God's work in the world.

From their original founding, our Mennonite high schools and colleges have been used to prepare young people for service in the church's mission. The students' preparation has consisted partly of direct training in the knowledge and skills required in their work of mission and service, but more particularly the Mennonite schools have provided an acquaintance with Mennonite thought and have stimulated interest and concern for Mennonite goals.

Mission outreach and the operation of schools have developed together in the Mennonite Church. A large proportion of all persons used by the church in mission programs, as well as those in congregational leadership, have had experience in a Mennonite school. Mission board leaders report that at least some experience in a Mennonite high school or college is important if their appointees are to serve effectively in their assignments.

In recent years, Mennonite schools have begun to give students experiences in foreign cultures, and particularly in situations where there are great human needs, to give them a world view and to inspire them and to help get them ready to serve in places of great need.

But schools serve also a direct mission function. Our foreign missions have used education very effectively in their mission outreach. Our schools and other educational efforts at home perform a similar function both for our own children and for others who attend. They are an effective resource in giving young people the knowledge they need to choose Christ and His goals for the investment of their own lives, and they provide a setting for interaction with Christian teachers and students as they develop their aspirations and loyalties.

Mennonite schools, at the elementary, secondary, and higher levels, have been used in the past primarily for the benefit of children and youth from Mennonite homes and congregations, but more and more these schools are serving also others, in order to bring these also to a knowledge of God and His wisdom and to equip them to do God's work in the world.

The Mennonite colleges have always welcomed any students interested in the Christian emphasis of their programs.

They have for many years served international students. In more recent years the colleges have invited students from minority groups in this country to share in the educational services available on the college campuses.

Mennonite high schools are finding ways to serve both minority group students and international students, as well as other community young people interested in the Christian character of these high schools.

Mennonite elementary schools are inviting patronage by non-Mennonite families who wish to use these Christian day school resources.

Mennonite churches have long used summer Bible schools in their own communities, and mission Sunday schools in neighboring communities, as educational tools for reaching children and their families with the gospel. More recently some have administered Head Start programs or have operated day care centers as ways for helping children.

The Mennonite Student Services Committee has concerned itself with the Christian witness on university campuses by Mennonite students, both on the undergraduate and the graduate levels. And Mennonite and related groups are operating subcolleges on university campuses at two locations — Waterloo, Ontario, and Temple University in Philadelphia — designed to make a Christian impact in the university setting.

Is it time for the church to take a serious and concerted look at these and other new possibilities for mission through education? Perhaps we should work more systematically at providing better education for minority groups in our midst.

Perhaps the church could show the way in our secularized society with Christian interpretations of human relations through such subjects as social studies, literature and the arts, as well as in Bible knowledge. Our own schools could be models of an excellence which springs in part from their insights into Christian values; and released time programs in public schools may well serve as a channel for Christian interpretations. The Christian presence in the university through the Mennonite faculty and students on the campus can well help to point to the way of Christ for the intellectual world.

Our world is sick for want of Christ and His values. An important approach to that sickness can be through schools and educational efforts which know and present Christ.

— Paul Bender

The Minority Ministries Council:

A Call to Action

By John Powell

We are constantly being made aware that the problems involved in the reconciliation of the races are two-sided. White people do not feel committed to understanding black people and their problems. Black people are critical of the whites' negative attitude toward them. As a result, many blacks feel that there aren't any "good" white people. Further, we are aware that the black man is beginning to find an identity within himself, and is rejecting the "white" way of living. In this process, he is "doing his thing."

Black people, in their search for identity, are beginning to reject Christendom. This is further evidenced in the Black Manifesto, which says, with validity, that Christianity has been used by whites to keep blacks enslaved for 400 years. How accurate! A student of history will indeed find that Christianity has been used as the motive for seizure of power in the United States from its beginning. It has also been used as an excuse for the exploitation of Africans brought here as slaves. In fact, the reason given for bringing Africans here was to Christianize them.

Black people have been made to feel, even through the practices of Christianity and the terminology used, that everything white is pure and beautiful and that everything black is bad. This is very clear if one sets down a list of synonyms for white and another for black. Those things which we relate to black are negative; those which we relate to white have a positive connotation. At this point, the majority of black people feel that everything related to Christianity belongs to the white culture, and is therefore to be rejected.

If, then, Christianity has been used falsely to keep black people enslaved, then why should not Christianity, in its truest sense as demonstrated by Christ, be the religion to shake the shackles of bondage for the black man now? It can and must be. If one would look realistically at Christ, he would see a Man who was most violent in a nonviolent way. He was an uncompromising Man who became involved in the crises of His time. He did not tolerate any lowering of morality or the principles of love. He was a Man who

spoke of the kingdom of God as the answer to the world's problems. He was not a passivist, but a pacifist-activist.

I am a Mennonite because I believe we have the basic theological concepts of love and nonresistance to solve the injustices which exist in our world, particularly in the urban situation. However, I must be a realist. Mennonites are not going to respond with full commitment as long as they remain suspicious, isolationist, and worldly (in the sense that when we look at the race problem we view it just as the world does). We are victims of many of the same social ills that plague the rest of "Christian" America. We say that we don't believe in power, yet we possess power and refuse to give it up or share it with those who have none. We revel in our thriftiness and refuse to understand why the disadvantaged can't be like us.

During my nine years in the civil rights struggle, I have come to appreciate Mennonites for at least "trying" to accept blacks. However, let's not pat ourselves on the back for a job well done. The job hasn't even begun. There are many turbulent days ahead for white Christians. Blacks and browns are beginning to see the "light" and are challenging white Christians to practice what they so long taught the slaves: "Trust in God; be patient, tolerant, understanding, and nonviolent, and you shall receive your reward in heaven."

The Minority Ministries Council, under the Mennonite Board of Missions and Charities, has been formed to help us understand and act relevantly as we attempt to cope with the present situation. We are, indeed, involved in a "revolution," one in which the slave is becoming master of his mind and destiny. No longer can we sing "We Shall Overcome" and expect it to happen. All people must respond quickly and relevantly. The end result of this revolution can be a freeing experience. For the black man it can mean becoming equal in society. For the white man it can mean placing his burdens at the feet of his brother in an honest experience of love.

I call on all Christians to be creative and honest in an immediate response. The Minority Ministries Council stands ready and willing to assist in any way possible to see that the Mennonite Church deals with this problem honestly and openly, and responds accordingly. □

John Powell is executive secretary of the Minority Ministries Council working with Mennonite Board of Missions. His article was reprinted by permission from the September 1969 *Missionary Messenger*, the official organ of the Eastern Mennonite Board of Missions in Salunga, Pa.

They're Only Human

By Dorsa J. Mishler

In a treatise on "Thy Holy Spirit in an Age of Administration," Dr. Wayne E. Oates said that administration is a taboo word among many churchmen. In his circles Oates has observed the tendency of ministers to shy away from church administration, with some gravitating to church institutions. They prefer "to work with people" and not have too much administrative responsibility, only to learn they have moved from the frying pan into the fire.

Taboo or not, administration is often misunderstood. This may be partly due to confusion about the meaning of administration. Or it may come from questioning why a central administration is necessary for church programs. Achieving proper understanding is a justifiable concern, even among the office workers themselves, in order to adequately represent the cause and the constituency.

What do you know about workers in church offices such as mission or service headquarters? Do you have close contact with persons who are serving in this way? Do you know them well enough to realize their concerns, their burdens, their limitations, their visions, their failures and their heartfelt commitments? Learning to know them is an important factor in discovering the purpose of a given church agency because of their involvement with the decision making and program processes. In addition, learning to know them is to discover how human they are.

The church worker is human! He needs to have an awareness of his own limited insights and wisdom. He must realize that Christ's kingdom is not of this world and right decisions cannot be reached by himself. He needs to learn the possible difference between "what seems right to us" and "what seems good to the Holy Spirit and us," and then how to apply that difference.

The church worker is not immune to the usual human frailties simply because he is in so-called full-time service. He has weaknesses and strengths, aspirations and discouragements. He has his great moments—the times when right courses are established and the cause is enhanced. He sometimes has a ringside seat while God is at work. But he also experiences the humiliation of failure or the defeat of his own efforts.

He is human, so he experiences human temptations: the temptation of emotional control in decision making, the misuse of power, or feelings of insecurity. There is a need to achieve balance in the use of his time. Family needs must be met and there are often too frequent separations. There may be misunderstandings and needs for reconciliation and healing. He may find himself in the limelight and sense the empty honor of this, when he prefers to be a person.

There are also the joys of seeing things happen. He

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knows that office work is not the program, nor is it an end in itself. He needs to keep that in proper perspective. He works as a link between the supporting church and mission personnel. As such, he desires counsel and suggestions from the brotherhood and takes initiative to solicit it. He is counting on us as fellow humans to be his spiritual brothers.

Vignette of Love and Sorrow

By J. Mark Stauffer

It was a beautiful Sunday morning; the young father was sitting in a lawn chair by his rented house—a can of beer in his hand, listening to The Mennonite Hour. He was a lovable fellow—courteous, smiling, and with a sparkle in his eye. He had a lovely wife and three vigorous children. But beside the tragedy of his basic estrangement from God, he had one other problem—alcohol!

My friend was addicted; not mildly, but wholly! His health was at stake, his family was frightened and humiliated, and his job was in jeopardy. Seemingly no method or appeal could shake him from the grip of alcoholism. It involved him with the law on numerous occasions, but no permanent change seemed possible.

There was the night, when under the influence, he shot and slightly wounded a man who brought his wife home from work; he hospitalized his wife by knocking her unconscious; he was imprisoned, but not for long. His life seemed one big, long, continuous tragedy, punctuated by incidents of love and sorrow—mostly sorrow!

There was also that certain morning when I found myself standing with my friend and his wife before the judge in the courtroom; the marriage was on the rocks and the judge asked me, in their presence, what I thought about the marital prospects for this relationship.

On one occasion, I walked into the house and was met by the mother-in-law. She said, "Mark, you're walking into hell" and indeed it seemed so. He had been drinking and was verbally blasting his wife, his mother-in-law, and a visiting friend. This was the time that his wife left him, but that is another story.

I am happy to have met this friend of whom I write; I regret that I was not able to help him more. He wanted, at times, to turn, but he was weak and undisciplined—woefully so! He had never been able to take the first step which Alcoholics Anonymous demands—a confession that states, "We admitted we were powerless over alcohol—that our lives had become unmanageable."

I don't know where he is now, but my heart still bleeds—bleeds for one who was told about the saving Christ, but, for some demonic reason, was unable to surrender himself.

Oh God, for those who are so heavily fettered by the imposing power of drink, we pray for the bursting of these chains. We pray for their disheartened companions and their brave little children. May the salvation that comes alone from Thy Son bring freedom and healing. Through Jesus Christ, our loving Lord. Amen.



A Holy Hope

By Willis L. Breckbill

Sometimes Christians are accused of talking about pie in the sky by and by. The accusation has been made that they are of little earthly good because they hardly have their feet on the ground. But the man with an eternal hope brings greater resources to the present-day problems than the one who sees life as only an immediate or passing event. Men important to this world have died in deep despair because their only hope was temporal and humanitarian. Life after death is an unexplainable mystery. But that hardly means that it doesn't exist.

A professor incessantly brought into his lectures his atheistic position. One day a student asked how much of the world's knowledge he thought he knew. The professor reluctantly said, "Well, maybe about 3 percent." The student replied, "Did you ever stop to think that God could be in the other 97 percent?" Elton Trueblood writes, "Absolute proof is something which the human being does not have and cannot have. This follows necessarily from the twin facts that deductive reasoning cannot have certainty about its premises and that inductive reasoning cannot have certainty about its conclusions." Blaise Pascal asked his fellow scientists, "Who has demonstrated that there will be a tomorrow, and that we shall die?" He knew that all science depends upon assumptions which are incapable of proof.

Having said this, where is hope? Hope is born out of experience. The fruit of faith is evidence of a God who provides. "For through the Spirit, by faith, we wait for the hope of righteousness."

Hope brings heavenly resources to earthly events. The man with a hope finds the security he needs to deal with the changing present, with the revolutionary forces. God is not changed. Man can hold onto the changelessness of God. His life is lived on earth while his hope is eternal. His power is expressed among men, but received from God. His body grows weaker, but his hope is secure.

Hope purifies a life. The Scripture reports that all must appear before the judgment seat of Christ to give a report of our deeds and misdeeds. God can forgive all sins but He overlooks none. The forgiven man's hope is not judgment but salvation.

God plants the hope of glory in His servants. Paul said this transcendent power belongs to God. "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in

our bodies. . . . So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day."

This may be the last day of the week, but it is the first day of the rest of your life. You can begin again. Begin by a faith in God that finds forgiveness of the past; a faith with a purpose; a faith that lets the love of God in and lets it flow out to others; a hope that is holy and purifies your life and motives. Don't live in the defeats of yesterday. Claim the right to be a son of God with power for right living.

"Begin again! Today is the first day of the rest of your life." □

To Reap the Stars

By Emily Sargent Councilman

*A mother, busy as she moves,
making home for those she loves—
She must cook and clean and mend;
she knows of washing without end
dirty hands and little faces,
of putting things in rightful places,
yet ever lovingly alert
to ways of healing every hurt . . .
her children's, yes, but often others';
for she sees all men as brothers.
No matter creed or color of skin,
but is there urgency within
to free oppressor or oppressed
from hidden hurts, wrongs unconfessed?
All who come with misspent will,
the lonely, the hungry, the sad, and ill—
all find a home within her heart,
compassionate, a place apart
from where no one is sent unfed.*

*Life's miracle, this healing bread!
With heaven's touch for human scars,
she reaches out to reap the stars.*

OVERSEAS MISSIONARY DIRECTORY

Spring, 1970

The overseas missionary directory appears twice each year—in the last issues of *Gospel Herald* for March and September. Included on this list are missionaries of all boards of the Mennonite Church—approximately 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

With the sizable number of overseas missionaries and constant movement of missionary personnel, it may happen that these addresses will be changed toward the end of this

list's use. *Gospel Herald* attempts to keep these changes clear in its Church News pages.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

ALGERIA

Haldemann, Annie, 7 rue Paul Bert, Alger, Algeria
Hostetler, Marian, B.P. 401, Constantine, Algeria
Stetter, Robert M. and Lila Rae, 2, rue No. 5 Dar Naama, El Biar (Alger)
Polly, Susan, Marie, and Carolyn Stetter

Overseas Mission Associates

Good, Ellis and Mary Ellen, Cite les Acacias, Lot 27, Bloc 4, Immueble C, rue de la Palestine, Medea, Algeria
Good, J. Reginald

On Furlough

Shoup, Mary Ellen, B437 Lilianthal Ave., Los Angeles, Calif. 90045

ARGENTINA

In Central Province

Brenneman, Don and Marilyn, Rivarola 280, Pehuajo, FNDFS, Argentina
David, Jonathan, and Rosalind Brenneman
Brunk, Lawrence and Dorothy, L de la Torre 474, Santa Rosa, FNDFS, La Pampa, Argentina
Patricia, Susan, and Debora Brunk
Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDFS, Argentina
David, Patricia, and Miguel Erb
Goldfus, Ross and Ruth, San Pablo 6B1, Salto, F.N.U., Argentina
Anita and John Goldfus
Schwartzentruber, Earl and Genevieve, Escalada 1195, Bragado, FNDFS, Argentina
Douglas, David, and Donita Schwartzentruber
Sieber, Floyd and Alice, Casilla de Correo 41, Choele-Choele, Rio Negro, Argentina
John Sieber
Snyder, Mario and Egda, Ortiz de Rosa 1132, Moron, FNDFS, Argentina
Mary, Mark, Anne, and Debora Snyder

Under Appointment to Central Province, Argentina

Friesen, Richard, Box 370, Elkhart, Ind.

On Retirement from Central Province

Hallman, William and Beatrice, 2009 Harvard St., Corpus Christi, Tex. 7B416
Hershey, Mrs. T. K., 2009 Harvard St., Corpus Christi, Tex. 7B416
Rutt, Mrs. Mary, 527 W. Orange St., Lancaster, Pa. 17603
Swartzentruber, Mrs. Edna, Godoy 44B — T. E. 660, Pehuajo, Buenos Aires, Argentina

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
Naomi, Timothy, and Stephen Buckwalter
Mast, Michael and Mattie Marie, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
Merle and Mark Mast

Under Appointment to the Chaco

Horst, Willis and Byrdalene, R. 3, Box 4B, Archbold, Ohio 43502
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Charles and Philip Kratz
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Van Pelt, Elsie, Jamama, Somali Democratic Republic

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Sharon, Kristine, J. Merle, and J. Mark Zook

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Shelly, James and Gloria, 163 Reservoir St., Harrisonburg, Va. 22801
Patricia and Joanne Shelly

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Harnish, Mary, c/o Shirati Hospital, Private Bag, Musoma, Tanzania
Kraybill, Nevin and Barbara, c/o Shirati Hospital, Private Bag, Musoma, Tanzania
Terella, Rosella, and Marcella Kraybill

Kurtz, Maynard and Hilda, P.O. Box 54, Musoma, Tanzania

John Roger and Robert Maynard Kurtz
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Lehman, Cora, c/o Shirati Hospital, Private Bag, Musoma, Tanzania
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Keith Miller
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Jon Robert, Beth Ann, and Anna Ruth Petersheim
Shenk, Joseph and Edith, P.O. Box 7, Musoma, Tanzania
Joyce, Dianne, and Rosemary Shenk
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Brubaker, Dr. Glen, c/o Shirati Hospital, Private Bag, Musoma, Tanzania
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Stauffer, Elam and Grace, 2271 Hobson Road, Lancaster, Pa. 17602
Yoder, Phebe, P.O. Box 7, Musoma, Tanzania

URUGUAY

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Carol and Mark Byler
Driver, John and Bonita, Coronel Raiz 930, Montevideo, Uruguay
Cynthia, Wilfred, and Jonathan Driver
Miller, Daniel and Eunice, Acropolis 3494, Montevideo, Uruguay
John, Marisa, and Robert Miller

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David and Daniel Martin

On Special Assignment Overseas Office

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VIETNAM

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Steven and Becky Joanne Martin
Metzler, James and Rachel, Box 991, Saigon, Vietnam
Brian James and Karen Metzler
Sensenig, Donald and Doris, Box 991, Saigon, Vietnam
Anne, Lynn, Jean Louise, and Kenneth Allen Sensenig
Stauffer, James and Arlene, Box 991, Saigon, Vietnam
John, Rose, and Carl Stauffer
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Beidler, Luke and Dorothy, 5660 Beacon Street, Pittsburgh, Pa. 15217
Margret Jo and Stanley Ken Beidler

To Write Your Missionaries

LETTER RATES: CANADA

Regular Mail

To Argentina, Brazil, British Honduras, Costa Rica, Cuba, England, France, Ghana, Guatemala, Honduras, Hong Kong, India, Jamaica, Kenya, Mexico, Nicaragua, Nepal, Nigeria, Peru, Puerto Rico, Tanzania, and Uruguay—6¢ first oz., 4¢ each additional oz.
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To Algeria, Belgium, England, France, Germany, Italy (Sicily), Luxembourg—20¢ each 1/2 oz.; air letter form, 13¢
To Ethiopia, Ghana, Hong Kong, India, Israel, Japan, Kenya, Lebanon, Nepal, Nigeria, Somalia, Tanzania, and Vietnam—25¢ each 1/2 oz.; air letter form, 13¢
For more information see your local postmaster or the official postal guides of Canada and the United States.

ONE
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A Christian
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Wretched housing, illiteracy, meager diet and precarious health conditions combine to put these Latin American boys on the marginal list — or in other words, in poverty. They could also be boys in Vietnam, Jordan, Nigeria, in the ghettos of urban America or on the forgotten slopes of Appalachia. Dedicated to a ministry of reconciliation "in the name of Christ," MCC serves the needs of such boys as these. MCC seeks to witness and serve so that the nature of the inner-man may be freed from the grasp of Evil to respond to God's love in Christ. You can have a part in channeling Christian compassion to a suffering world. Contribute regularly through your congregational offerings.

Mennonite Central Committee
21 S. 12th St.
Akron, Pennsylvania 17501

1483 Pembina Highway
Winnipeg 19, Manitoba

Items and Comments

Thirty-three Minneapolis-St. Paul area clergymen and professional people have purchased stock in Honeywell, Inc., so that they can attend the corporation's annual meeting and protest its production of weapons.

The procedure follows a similar one earlier by Honeywell Project, an antiwar group.

"We cannot believe Honeywell's stockholders prefer their corporation to devote its expertise to making war materials," said Rev. Delwyn Rayson, staff official of the United Church of Christ's Minnesota Conference and spokesman for the clergy group.

For the first time in history, says a Harvard professor, there's something like social evolution going on.

The opinion is that of Dr. Lawrence Kohlberg who told Israel Shenker of the *New York Times*: "There seems to be a radical increase in the proportion reaching principled morality."

A century ago nobody would have raised an issue over the Song My massacre, Professor Kohlberg said. "And indeed," he added, "conventional morality produces lots of reasons why it's right: 'we're at war and war is war'; 'it's for the country'; 'they do it to us.'"

"The very fact that today, in the U.S., some people are raising the Song My issue and trying to impose principles on a society which isn't principled makes me optimistic," he said.

. . .

Churchmen should start talking about "money" instead of "stewardship," the Commission on Stewardship of the Lutheran Church in America was told.

Rev. Richard L. Peterman of Summit, N.J., addressed the Commission and its closely related Lutheran Laymen's Movement for Stewardship. He said the "Stewardship" is a "hedge" which 90 percent of the people do not understand. He implied that the word "money" has a clearer meaning.

. . .

The Christian faith lives on in China despite renewed efforts by the communist government to root out "reactionary religion."

This observation was made by Chinese journalist Paan Ming-To in an article published by *Christianity Today* (Feb. 27 issue). The veteran news reporter said pressures against Christians on the mainland are rising.

He found, however, that Chinese Christians — largely people over age 25 — continue to cling tenaciously to their underground "home congregations" or "cell-structure" church groups.

"These Christian 'cells' are meeting in villages, towns, and cities all over China, and are particularly strong in Shanghai," the writer noted. "Meeting together in small cell groups, these believers are able to support a Christian worker among them. . . . This underground shepherd travels from group to group, leading Bible studies and encouraging and comforting the Christian flock."

Because of the dangers involved, cell meetings are limited to groups of eight to ten — in larger cities, from three to four.

A section of the 1969 Tax Reform Bill provides a block against business enterprise operated by tax-exempt congregations.

Singled out as an example in the *Akron Beacon*, which reported the little-publicized measure, was that city's Cathedral of Tomorrow. The church, pastored by the Rev. Rex Humbard, has six years to shed its business enterprises before the government passes its hat for a share in the profit.

The church is known throughout the nation for its radio and television programs. It is also known as the owner of the Real Form Girdle Co. in Brooklyn, N.Y.

The decision to sell its holdings has not been made yet but the pastor and his board are aware of the ultimatum.

Besides owning the girdle company the Cathedral holds Unity Electronics Co. and Nassau Plastics & Wire Co., both in Brooklyn.

. . .

Two United Methodist publishing facilities in Harrisburg, Pa., and one in Dayton, Ohio, are being sold in a move to consolidate denominational printing at Nashville.

All three plants involved came into the church from the Evangelical United Brethren Church when the EUB and Methodist denominations merged in 1968.

Negotiations to sell the plants to employee investment units were reported and confirmed by a Methodist Publishing House spokesman in Nashville. The three facilities are now largely engaged in commercial printing.

. . .

The problem for Indonesian Christians is to cooperate with other citizens in national development while continuing to preach

the gospel, according to an Indonesian church leader.

Christian preaching creates "tension and alienation" among the predominantly Muslim population, General Tahi B. Simatupang said, and some churches and Christian schools have been burned. Church growth, though not rapid, has brought the conversion of some Muslims and the presence of Christians where there were none before, he explained, and thereby has created resentment.

"Some people have said the tensions would be eased if we quit getting people to change their religion," said the retired general who is now chairman of the country's national council of churches. "But we must preach the gospel."

A lay-led, ecumenical effort to make "good neighbors" out of churchgoing people is budding in many American cities. The program is called "The Fish," taken from the symbol used by early Christians.

"The Fish" originated in St. Andrew's Anglican Church, Oxford, England, in 1961 when people who needed help placed a Fish card in a window.

The idea was brought to the U.S. and the first American Fish unit was organized in West Springfield, Mass., through an Episcopal congregation.

By late 1969, there were 200 Fish chapters in 30 states, and groups in West Germany, Belgium, the Netherlands, Switzerland, South Africa, Japan, and the Cameroons.

In some cases, denominational groups have given a hand. For example, the Episcopal Diocese of Chicago, especially through its men's and women's organizations, is backing the local Fish program.

Two main purposes of the effort can be identified. First is the task of providing neighborly services to persons: driving the ailing to outpatient clinics, emergency babysitting, reading to the blind, housework for the sick, companionship for the elderly and referral service when professional assistance is needed.

Another aim is to give church members opportunities to put their faith into action without becoming involved in organization-heavy, meeting-filled procedures.

Of course, a Fish card in one's window will not work as a signal in sparse rural areas or in crowded cities. The Fish uses a telephone-answering service to receive calls. Needs are transmitted to volunteers, each of whom works one day a month. There is no charge, and the volunteers remain anonymous.

CHURCH NEWS

Seminar to Be Held on Peacemaking

Several hundred students at Eastern Mennonite College will be studying "Peacemaking in a World of Revolution" in a two-week seminar June 15-26.

Experts on race relations, the political struggle, economic development, cultural change, church growth, and evangelism will discuss "peacemaking" in morning plenary sessions and afternoon sectional seminars.

The lineup of lecturers includes social scientists and theologians from many parts of the United States, most of whom have had overseas experiences.

"While we haven't finalized the commit-

ments of a few prospective participants, said Myron S. Augsburger, EMC's president, "the idea for this seminar has captured the imagination of everyone we've invited."

Guest scholars during the first week include black evangelist Tom Skinner from New York, on race relations; John A. Lapp, historian and executive secretary of the Mennonite Central Committee's peace section, on the political struggle; Frank Epp, Canadian journalist, on economic development; Daniel Yutzy, sociologist from the State University of New York at Buffalo, on cultural change; and Donald R. Jacobs, missionary-anthropologist from East Africa, on church growth.

The annual two-week evangelism institute conducted at EMC will run concurrently with the peacemaking seminar under the direction of George R. Brunk, dean of Eastern Mennonite Seminary; Myron Augsburger, Donald Jacobs, and Paul M. Miller, professor of practical theology at Goshen (Ind.) College.

Speakers during the second week are Vincent Harding of the Southern Christian Leadership Conference, Atlanta; John W. Miller, theology professor at Conrad Grebel College, Waterloo, Ont.; John H. Yoder, professor of theology at Goshen College; and Quaker philosopher D. Elton Trueblood, professor at large of Earlham (Ind.) College.

"The disquieting issue in today's world is not that there is revolution, but that man has not reconciled himself to God and his brothers," commented Augsburger. "EMC has designed this seminar so that together as students and faculty we can explore 'peacemaking' as a viable alternative for some of our most pressing problems."

Philip K. Clemens, chairman of the seminar planning committee and assistant professor of music at EMC, said, "We anticipate that this seminar will attract students from a wide spectrum of backgrounds concerned about peace in the world."

"We are not only interested in voicing the historical Anabaptist emphasis on peace and brotherhood but also in discovering new ways in which the message of reconciliation could be more meaningful to man's present situation," added Clemens.

Following the plenary session each morning, students and faculty will have the opportunity to question the speaker either directly or via panel. The lecturers will

serve as guest resources in the afternoon sectional seminars staffed by a team of three professors. Students will elect one of the seminars for the entire two-week period.

"While we will divide the participants into smaller special-interest groups for the afternoon discussions," said Mr. Clemens, "all of us will essentially examine the same proposition — peacemaking is possible."

The sectional seminars will achieve their focus from one of six areas: race relations, economics, politics, cultural change, the church, and evangelism.

Guest staff members include Elvin Byler, attorney from Lancaster, Pa.; Darrell Fast, political scientist from Bethel (Kan.) College; and Ray Horst, director of the Mennonite Church's voluntary service programs in the inner city and poverty-stricken rural areas.

Evening plenary sessions, including films and arts programs, will be open to the public. Some of the guest lecturers will also speak during the evenings.

Students may register for "Peacemaking in a World of Revolution" for two semester hours (one-half course for EMC students) of credit in religion or sociology. Required readings will form the core of the seminar with grading on a pass-fail basis.

Inclusive fees for the two-week session amount to \$145. This breaks down into tuition, \$85; board, \$28; room, \$22; and fees, \$10. Deadlines for application are Apr. 1 for EMC students and May 15 for non-EMC registrants.

All the sectional seminars will meet in EMC's climate-controlled facilities.

Registration Open for Convention 70

Registrations are now being accepted for Convention 70, a churchwide youth gathering to be held Aug. 16-21 at Lake Junaluska, N.C. Deadline for registration is May 1.

Approximately 2,000 youth and 200 adult leaders are expected to attend Convention 70 this summer. The five days together includes worship, Bible study, discussion, workshops, recreation, and lots of informal activity.

Speakers for Convention 70 include Don Jacobs, missionary in Nairobi, Kenya; David Augsburger, Harrisonburg, Va., Mennonite Hour speaker; and Tom Skinner, evangelist from Brooklyn, N.Y.

Don Kraybill, Salunga, Pa., will be moderator for the public sessions. In charge of Talk-It-Over groups for discussion and dorm living will be John Lederach, Hesston, Kan. Art Smoker, Scottdale, Pa., is convention coordinator.

Theme of Convention 70 is commitment for mission. The convention's aim is to demonstrate the idea "that persons in a commitment relationship with Jesus Christ are automatically caught up with persons

"Holy Now" Is Ready

A new resource for youth groups was published in January by Herald Press. *Holy Now* is an unusual Bible study in five experiences of approximately an hour and a half in length. It focuses on a number of Bible characters — Ruth and Naomi, the Joseph of Genesis, Peter, and Mary the mother of Christ. It attempts to relate these characters to the life and experience of young people and their relationships with other people in the world today.

Holy Now uses a multi-media approach. There is a book containing both photography and script for use by members of youth groups. A specially designed and prepared tape recording contains additional input for group interaction including a dialogue between Ruth and Naomi and a folk song written especially for the study.

A leader's guide was also prepared outlining the specific activities which are part of each experience.

Author of *Holy Now* is I. Merle Good, a young Mennonite who recently graduated from Eastern Mennonite College and is currently studying at Union Theological Seminary in New York City.

Holy Now is being introduced to youth groups throughout the church by district conference youth secretaries. Special training seminars are being conducted to help youth leaders become acquainted with this resource.

Mennonite Publishing House reports a gratifying response to *Holy Now*. Nearly half of the original printing of 5,000 copies have been sold. *Holy Now* can be ordered for \$2.00 directly from the Mennonite Publishing House, Scottdale, Pa. 15683. Leader's guide is 50¢.

and the contemporary issues with which they are involved," according to Smoker.

Cost of the week will be \$65 for registration with no more than \$50 additional for travel if the transportation pool being arranged by each district conference is used.

Members of the high school classes of 1972, 1971, 1970, and 1969, or age equivalents, are eligible to participate in Convention 70. Persons interested should contact their pastor or youth group adviser for registration materials and information.

Adults who would like to be TIO dorm leaders should get in touch with their conference youth secretaries.

New Hymnal-Album Combination Still Available

The new *Mennonite Hymnal* has been so successful that the demand for them exhausted the supply and required a second printing. In a unique fast-selling, mail-order effort, Mennonite Broadcasts has been selling the hymnal in combination with an album of songs from the hymnal. *Hymns for a Crowded World* was recorded by the Mennonite Hour Singers and produced by WORD Records. It includes a variety of beautiful songs to show the wide range of music composing the hymnal. More than 700 hymnal-album combination orders have been mailed to customers across the country. *The special is still available from Mennonite Broadcasts at \$6.98, a saving of \$1.75. Orders should be sent to: Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.*

Missionary Appointments by Eastern Board

Three missionaries were appointed by the Eastern Mission Board on Mar. 16:

Richard K. and Pearl Lantz, Gordonville, Pa., to special six-month assignment as Acting Secretary of COSEC, Honduras, outgoing June or July; *Sara Catherine Wagner*, R. 1, Manheim, Pa., three-year term as LPN in British Honduras.

Twelve missionaries were reappointed:

Harold and Barbara Reed, to Somali Democratic Republic, outgoing June or July; *Luke and Dorothy Beidler*, to Vietnam, outgoing August; *Anna Martin*, to Tanzania, outgoing May; *Glenn and Dorcas Martzall*, to British Honduras, outgoing April; *Dorcas Stoltzfus*, to Tanzania or Ethiopia, outgoing July; *Amzie and Fannie E. Yoder*, to Honduras, outgoing July; *Elsie Cressman*, to overseas service (place indefinite) with first year involving midwifery training in England, outgoing April; *Martha J. Lutz*, to Somali Democratic Republic, outgoing May or July.

Mortgage Is Burned At Christopher Dock



Ralph B. Hedrick, Board Treasurer; J. Silas Graybill, Board President; Lee M. Yoder, Superintendent

Approximately 250 persons attended a building debt liquidation ceremony held on Monday, February 9, 1970, at the Christopher Dock High School, Lansdale, Pa.

The mortgage-burning represents debt-free assets of \$400,000 in the auditorium building and its equipment located on the forty-acre property.

Richard C. Detweiler, moderator of Franconia Mennonite Conference and former supervising principal, spoke on the process of building.

Detweiler traced the history of the auditorium construction from its conception back in 1959 to the actual occupancy in 1963 and mortgage liquidation this year.

It was pointed out that the entire debt has been paid through private funding of church congregations and individuals from the general Franconia Conference area.

Detweiler made note of the contributions of the late Paul R. Clemens, first chairman of the Board of Trustees. He cited his

vision and enthusiasm which "propelled the whole operation in terms of acceptance and endorsement."

The auditorium building, which is a brick structure apart from the school building proper, contains an auditorium, gymnasium, and cafeteria. It has seating facilities for 1,500 persons.

The mortgage-burning ceremony included an invocation by Rev. Donald Schaeffer, president of the Parent-Teacher Committee. School superintendent, Lee M. Yoder, introduced the participants for the mortgage-burning ceremony and program, including Detweiler; J. Silas Graybill, Board president; and Ralph B. Hedrick, Board treasurer. The congregational hymn, "To God Be the Glory," was led by Mr. Ralph C. Alderfer, music director and president of the Alumni Association.

Future school perspectives were presented by the superintendent commenting on the development committee's land-use planning study, which has been in progress during the recent months. This study will eventually lead to the development of a campus master plan to guide future expansion and development at Christopher Dock. Meanwhile, the updating of faculty and staff salary and benefits will be the first item taken under consideration before any more capital improvement plans are outlined and implemented. To do this, the school continues to look to its constituents for its fine financial support.

Christopher Dock School was founded in 1954-55 and has graduated 728 students. There are 293 students, grades nine through twelve, enrolled this year.

Evangelistic Campaign Held in Ghana

Lanterns strung on mud houses, a semi-circle of chairs and benches under the open sky, visitation, keenly interested communities—all memorable factors in a weekend evangelistic campaign held in Pimpinsu-Bosuso, Ghana, Jan. 2-5.

For operation visitation-evangelism, two groups including nationals and Mennonite Board of Missions workers, led by S. T. Okrah and Samuel Tetteh, climbed the steep mountains to visit each compound in the Pimpinsu-Bosuso area. One group played a gospel message on a portable record player, discussed the message, and prayed. The second contingent led in Bible reading, discussion, and prayer. In one compound three adults made decisions for Christ.

Each evening the group gathered in a compound for a service of singing, flannel-graph Bible stories, and evangelistic messages, the latter led by missionary-pastor Laurence Horst. The story of the Good Samaritan was reenacted, and Willard Roth led a discussion on the contemporary mean-

ing of the story. A study from Revelation chapters one and three led to consideration of two questions: What is the "Open door" in Ghana? What is the "little strength" in the Ghana Mennonite Church?

While no one responded to the invitation to become a Christian or to gain church membership, an invitation to come forward for prayer for special needs met with a wide response. Horst suggested several reasons for people's responding in this way: "Perhaps the implications of what it means to be a Christian have not been made perfectly clear," he said. "Did people respond to the prayer invitation because they understood this, but did not make decisions to accept Christ because this invitation was not clear?"

"Attendance was excellent," Horst added, "and perhaps a longer series of meetings would make it possible for the Spirit to work with more lives in a significant way."

Participants commented on the strengths and needs of the campaign in the context

of a Bible study and evaluation session. Responses included: "Power to understand the gospel, to love, to spread the good news . . . the need to cooperate with other Christians, to set up a training program . . . we need prayer; without it we cannot do God's work."

Mennonite Board of Missions currently has five long-term missionaries and six Overseas Missions Associates serving in Accra, Amasaman, or Bawku, Ghana.

Bible Study Finds Inroad in Spain

Finding a copy of the New Testament in the mailbox is unusual, but for a resident of Spain it is especially unlikely. However, that has been happening in several Spanish communities because of the enthusiasm of Angel Abrodos.

Abrodos is in charge of follow-up for Mennonite Broadcasts' *Luz y Verdad* program in Spain. He is working with Spanish director Lester Hershey in expanding the Bible correspondence course project in that country. Recently he has been sending printed Gospels with the mailings introducing the Bible studies.

Abrodos and four helpers compile mailing lists by random selection of addresses from telephone directories. They send introductory material to each address, which has resulted in an increase in the number of correspondence course students.

Much of the project financing is supplied from the personal funds of the workers themselves. To reduce printing costs they are buying a printing machine at personal expense.

The results of the project are encouraging to the group of workers. Several Bible students have accepted Christ because of the lessons. One student has even requested that a Christian service be held in her home.

As director of the *Luz y Verdad* broadcast, Lester Hershey is helping with the cost of printing, but any extensive support is impossible because of limited funds. But with or without more support Abrodos plans to continue because of the need in his country and his dedication to doing something to improve the situation.

Cleveland Church Has New Facility

Since its founding eight years ago, the University-Euclid Community Church in Cleveland, Ohio, has met in homes or rented quarters, the location for the past five years being the Charles Orr Elementary School in the Hough area of the city.

In January of this year the University-Euclid congregation moved into new facilities at East 85th and Chester, located

several blocks from the school. The fireproof building is a 52 by 65 ft. multi-use structure with an auditorium that seats 125 persons and can be partitioned into three classroom areas. It also features a kitchen area, an office, and another partitionable classroom.

The contractor is Eugene Jackson, brother of University-Euclid pastor Warner Jackson. The congregation, the Ohio Conference Mission Board, and Mennonite Board of Missions are financing construction.

The budding congregation, having an average weekly attendance of 35, is an out-

growth of Lee Heights Community Church pastored by Vern Miller. The present programs include regular Sunday services, a Sunday evening fellowship, and a strong midweek Bible study and prayer service. Eventually the congregation wants to start a day care center using the church facility.

The University-Euclid congregation is jointly sponsored by Ohio and Eastern Conference and the Home Missions Division of Mennonite Board of Missions. The three-member East Cleveland Voluntary Service unit attends and supports the program of University-Euclid.

FIELD NOTES

Lewis Burkholder, Jr., was ordained to the ministry at the Powhatan Church at Powhatan, Va., on Sunday afternoon, Mar. 15. Truman H. Brunk and Linden M. Wenger officiated in the service.

George T. Miller, New Holland, Pa., participated in the Christian Life Conference held at Trujillo, Honduras, during Passion Week. As guest of the church, he shared in the celebration of the twentieth anniversary of Mennonite witness in Honduras.

Miss Annie Vallotton will be the guest speaker at the annual one-day Women's Retreat held this year at Plains Mennonite Church, Lansdale, Pa. The meeting will be held on May 7 from 9:30 a.m. to 3:00 p.m.

Homebuilders from Lancaster, Pa., will hold their spring meeting, 7:00 p.m., Apr. 9, in the Centerville Junior High School auditorium. A doctor, several schoolteachers, camp director, and pastor will share their concerns and observations on "If I Were You, Mother."

To get to the school leave Route 30 Bypass at the Centerville Exit, turn north to Centerville Road, crossing Route 23 at traffic light. The school is about one half mile beyond on the right side of the road.

Special meetings: Lloyd Horst, Dayton, Va., at Mummasburg, Gettysburg, Pa., Apr. 5-13. Russell Krabill, Elkhart, Ind., at Hudson Lake, New Carlisle, Ind., Apr. 5-12. Richard Martin, Pinto, Md., at Hawkesville, Ont., Apr. 12-15. B. Charles Hostetter, Harrisonburg, Va., at Pleasant Valley, Bath, N.Y., Apr. 29 to May 3.

New members by baptism: seven by baptism and two by confession of faith at Pleasant Valley, Bath, N.Y.; seven at Congregational Mennonite, Marietta, Pa.; two at Breslau, Ont.; six at Beech, Louisville, Ohio; two at Martinsburg, Pa.; six at Beth-El, Milford, Neb.; thirteen at Sandy Hill, Sadsburyville, Pa.

Change of address: Ralph Stahley from Midland, Mich., to 512 Gra-Roy Drive, Goshen, Ind. 46526. Phone: 219 533-5944.

Ralph J. Gunden, business manager of Goshen College since 1957 and controller from 1949 to 1957, has resigned to accept the post of trust officer at First National Bank of Goshen.

Edward Godshall was ordained bishop for the newly formed district of Virginia Conference. The new district is an enlargement of the Tennessee District to include four congregations in North Carolina which relate to Virginia Conference. Truman H. Brunk and Mahlon L. Blosser, the presiding bishops, were appointed by the conference to counsel with the congregations in the formation of a new district and arrange for its bishop oversight.

Calendar

Mennonite Publication Board Meeting, Scottdale, Pa., Apr. 2-4.
Conference on New Media, Laurelville Mennonite Church Center, Mount Pleasant, Pa., Apr. 10-12.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.
Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.
Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
North Central Annual Conference, Minot, N.D., June 11-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
South Central Conference annual meeting, Hesston, Kan., Aug. 14-16.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Readers Say

Submissions to Readers Say column should comment on printed articles.

The article entitled, "Don't Beat Me on the Head with Your Heart, Brother Yoder," and written by Albie Derstine (Mar. 3 issue), brought to mind these considerations.

Much is being said these days about the 'generation gap.' Personally, I dislike the expression. The generation gap, so called, is just as big and wide as you want to make it. The gap is as big and wide as your logic, your insight and sympathy. Is the younger generation in one world, and we of the older generation, in another entirely different world? The common saying, "Your friends are as close as your telephone, call them," applies here. To me, the younger generation is even closer, they are right here with us. Expressing our gripes, dissatisfaction, and complaints in a generous and verbose way is one method to unload our mind. The text in 2 Cor. 10:12 is a case in point here. Might we not do better by conforming to the image of Christ in precept, principle, and example? — Clark Brenneeman, Kalona, Iowa.

Since letters are usually two-way communications, I assume Paul M. Lederach's open one of February 17 on Mennonite bankruptcy was to provoke discussion.

I couldn't agree more with his plea for a candid picture of our institutional indebtedness and goals. Coordination of our programs has never really gotten out of the lip-service stage; certainly there is a more efficient way to keep the church machinery running and a more effective way to promote all of our programs.

But I think he is oversimplifying the problem to think that a high-level meeting will solve the deficit problem.

First, when one talks of bankruptcy he is dealing with a symptom rather than a cause. Those acquainted with the field of public relations know that you cannot touch a man's pocketbook before you reach his head and heart. It is as Conrad Teitel, one of the nation's top tax experts, recently told a group of college administrators: "You cannot count on tax benefits as incentives for gifts; the donor must 'like' your institution first, then he will consider the angles."

Second, I have serious doubts that anything new would transpire at such a meeting because the same people get together to hash over the same old problems, share similar outlooks, bring the same orientation, and come up with the same solutions (and probably a study committee to investigate the problem).

Which leads me to the second possible root cause for bankruptcy—the autocratic organization of those agency structures. It is surprising how many of the same people serve on many of the church boards and committees, a situation not unlike the concentration of wealth and power in U.S. today (85 percent of the stock being owned by 4.6 percent of the population). Not only should Lederach ask what is a realistic budget for 100,000 people, he might also ask how well those people are represented in determining that budget.

Third, in his agenda for the proposed meeting, Lederach admits by his own outline one of the key problems—lack of specific goals and the subsequent lack of articulation to the constituency about them. If the agencies could not come to such a meeting with points already decided, forget it. If we as agency leaders do not have our needs and goals as "second nature" I can conceive of only a Babel to

attempt a collective decision about them. To even suggest such an agenda is to admit that most of our programs have come about by default rather than design. In my estimation, such a meeting would not only be sobering, it would be ridiculous. Too long have we assumed our constituency accepts with blind loyalty even the most traditional of our programs. Too little have we told them "why," from "whence," and "where to."

Fourth, Lederach implies in his concluding paragraph that we are about to fall prey to "... powerful and sophisticated fund drives," as if sophistication in this area is "bad" while in education, Christian nurture, the pastorate, our businesses, professions, and every other vocation and avocation, it is "good." I'm afraid that's an inconsistency I cannot buy.

Last, the suggestion that we must limit our programs because of our small numbers (100,000) is not quite to the point. The point in planning our financial resources is the *per capita* wealth. While Mennonites have not been a wealthy group, they now find themselves in "pleasant places." A man sitting on 400 acres of land that he or his predecessors paid \$5 an acre for and is today offered \$25,000 an acre is not exactly poor! Many of our Mennonite communities are located on the edge of exploding metropolises where industry and land developers have put them (the quiet of the land) into the upper middle-class overnight.

Let me suggest, as an alternative to Lederach's high-level meeting, that (1) we employ for the same money it would take to convene and investigate the problem in several installments a consultant who couples Christian commitment with professional counsel as an "outsider"; (2) launch a "grass-roots" promotion of our institutional needs on the congregational level and do away with or curtail the conventions, conferences, study committees, and the like; and (3) do with the church what it was created and commissioned to do—introduce a contemporary Christ, revitalize the inner man, and concentrate on "restoring our souls." — Richard L. Benner, Harrisonburg, Va.

The article on "Why I Don't Eat Grapes" (2/17/70) is quite interesting and Bro. Landes' refusal to eat grapes because it would offend the people whom he works with is both commendable and scriptural. But to suggest every-one quit eating grapes is something else.

"What saith the Scriptures?"

According to my understanding of the parable Jesus gave in Matthew 20:1-16 God is on the side of the grape growers. The man who owns the vineyard should set the wages, not the labor union.

Of course, if he takes unfair advantage of his workers he will need to give an account to God someday for his actions, for "we are our brother's keeper."

Let's remember Jesus gives a principle that is hard to get around when He says, "Is it not lawful for me to do what I will with mine own?"

Also I find in the case of Philemon and Onesimus—Onesimus still belongs to Philemon even though he had now become a Christian, he still belonged to Philemon. And Philemon could do whatever he wanted to do with him even though Paul 'hoped' he would do what he asked him to do. Philippians 21.

I hope my brother will forgive me but we are still eating grapes.

I also appreciated the editorial "Affirmations of Conviction." It is very timely in this day of shallow convictions and compromise. Keep up your good work, Bro. Drescher. — Paul R. Metzler, Springville, Ala. . . .

The article, "An Open Letter" in the Feb. 17 issue of the *Gospel Herald* to Howard J. Zehr, by

Paul M. Lederach may well be the most prophetic message to the church we have had for a long time. We have too many people pulling different directions at the expense of the church's ministry in a world full of bruises and sores.

I again would ask that we define our priorities and do a few things well. It is immoral for one agency in the church to solicit the brotherhood for money and conscientiously plan to do it before the other agency does.

I would suggest immediately a moratorium on all church agencies to halt solicitation of funds that are not already committed, until a representative body of our brotherhood discovers what God would be saying to us. Let's take Paul's concerns seriously and watch God work in our midst. — Hubert Schwartzentruber, St. Louis, Mo.

. . .

I feel a response to Paul Landes' "Why I Don't Eat Grapes" is in order after reading his article and reading other material on this matter as he suggested. It seems quite shallow thinking to present some problems of one side and not the other and then try to use this to lure us into a certain train of thought and action. After reading about some of the problems faced by the growers I find the issue is not as clear-cut as Mr. Landes presented.

From a strictly economical standpoint the grape growers are also in a dilemma. A great many are family operated and have worked hard to make the ground productive. They were already being faced with lower prices and demand of grapes before the boycott. This coupled along with higher taxes, overhead, and production costs are making hard times for the grower without a wage increase.

Mr. Landes uses the example of the Apostle Paul not eating meat to keep from offending his "brother" to emphasize his point. This however, could also be applied to the grower. What kind of offense are we presenting to the grower by boycotting? To have the attitude that because the growers might own their vineyards they become the "haves" is ridiculous. All too often the "haves" are thought of as not having any needs but all too many of them are in a great need of salvation to be forced to close their hearts by our "involvement" in their economical problems in the way he supported.

I respect Mr. Landes' feeling of offending his friends by eating grapes but to ask for mass involvement from the church must be questioned. To sit back in the comfort we have and force a group into something financially disastrous is not the Christian's calling. We can be positive in our approach by helping to increase the price and demand for grapes thereby making room for improvement for all involved and become a Spirit-directed people presenting Christ as the answer to any ill feelings and other needs involved.

Also I would like to express a hearty "Amen" to Paul M. Lederach's views in "An Open Letter." — Arthur R. Good, Kouts, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bergey, Harvey Dean and Gloria Angela (Hallman), Telford, Pa., first child, Timothy Dean, Mar. 3, 1970.

Blosser, James and Elaine (Ramseyer), Columbus, Ohio, first child, David Harold, Feb. 15, 1970.

Bodiker, Dan and Diane (Frey), Goshen, Ind., first child, Daniel Scott, Mar. 4, 1970.

Burkey, Jerry and Susan (Troyer), Landover, Md., a daughter, Carrie Lee, Feb. 14, 1970.

Eby, John and Ella Mae (Landis), Manheim, Pa., third child, second son, Robert Eli, Mar. 6, 1970.

Gifford, Raymond and Dorothy (Stutzman), Milford, Neb., sixth child, fourth daughter, Lana Kay, Dec. 19, 1969.

Gingerich, Leslie and Mary (Brenneman), Nashauk, Minn., fifth child, fourth daughter, Anne Lynette, Feb. 12, 1970.

Good, Leon and Elaine (Wenger), Mogadiscio, Somali Democratic Republic, first child, Lee Anthony, Mar. 7, 1970.

Hostetler, Marlin and Barbara (Cressman), Lincoln, Neb., third child, first daughter, Kristine Lynn, Feb. 6, 1970.

Hostetler, Ronald and Sherri (Hauder), Lincoln, Neb., a daughter, Leslie Ann, Jan. 1, 1970.

King, Ellis and Ruth (Reber), Harper, Kan., second child, first daughter, Frieda Renea, Feb. 19, 1970.

Liphard, Kenneth and Lois Anne (Tuletzki), Hespeler, Ont., first child, Kevin Scott, Dec. 26, 1969.

Maust, James and Freda (Swartzendruber), Bay Port, Mich., third child, second son, Kevin Wayne, Feb. 12, 1970.

Pertree, Jesse and Susan (Schrock), Columbus, Ohio, first child, Kelly Joe, Feb. 17, 1970.

Rude, Roger W., Jr., and Martha (Forrester), Croghan, N.Y., second son, Derrick Linn, Mar. 8, 1970.

Sensenig, Dean and Marilyn (Lichty), Tegucigalpa, Honduras, second child, first daughter, Kathleen, Feb. 27, 1970.

Stutzman, Eugene and Diana (Roth), Milford, Neb., third child, second daughter, Roxanne Sue, Oct. 5, 1969.

Stutzman, J. Merle and Lorraine (Rice), Fleetwood, Pa., third child, second son, Merlin Dean, Feb. 10, 1970.

Swartzendruber, John and Marjorie (Hostetler), Greenwood, Del., fourth child, first daughter, Jeana Marie, Feb. 27, 1970.

Wolfer, Rod and Sally (Daniels), Portland, Ore., second daughter, Kimberlee Ronelle, Feb. 16, 1970.

Yeackley, Gary and Carol (Reil), Milford, Neb., third child, second daughter, Charla Ranay, Dec. 20, 1969.

Yoder, William and Lucy (Shetler), Middlebury, Ind., third child, second daughter, Julie Ann, Mar. 5, 1970.

Zook, Herbert D. and Janet Ann (Vogt), Hesston, Kan., third child, second daughter, Jane Marie, Feb. 24, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy — Bechtel. — Elmer Beachy and Rosetta Bechtel, both from Goshen, Ind., Griner cong., by Joni Beachy, Nov. 29, 1969.

Briggs — Fisk. — Roger Briggs, Pleasant Valley cong., Bath, N.Y., and Marcia Fisk, Warren, Pa., by J. Merle Herr, Feb. 28, 1970.

Friesen — Burkett. — James Friesen, Meade, Kan., and Mary Burkett, Hesston, Kan., Hesston cong., by Peter B. Wiebe, Feb. 21, 1970.

Stoltzfus — Ranck. — Lee Stoltzfus, Snow Hill, Md., Snow Hill cong., and Jean Ranck, Lancaster, Pa., Rohrerstown cong., by Ivan D. Leaman and Omar Stoltzfus.

Tenny — Allen. — James Tenny, Bath, N.Y., and Vickie Allen, Pleasant Valley cong., Bath, N.Y., by Irvin D. Weaver, assisted by J. Merle Herr, Jan. 3, 1970.

Yoder — Neago. — David D. Yoder, Millersburg, Ohio, and Nicki Neago, Canton, Ohio, both of the Berlin cong., by Paul Hummel, Feb. 28, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boyer, Edith, daughter of Peter and Anna (Miller) Eimen, was born near Wellman, Iowa, May 15, 1921; died at Phoenix, Ariz., of congestive heart failure, Mar. 6, 1970; aged 48 y. 9 m. 19 d. On Jan. 12, 1943, she was married to John William Boyer, who survives. Also surviving are one daughter (Rachel Ann), 2 sisters (Mary — Mrs. A. Lloyd Swartzendruber and Arvilla — Mrs. Adolf Moska), and 2 brothers (Rufus and Seth). She was preceded in death by 2 children (Mary Sue and John William, Jr.). She was a member of the Buckeye Church, where she served as pastor's wife. Funeral services were held at Buckeye Mar. 9, with Don Yoder and A. Lloyd Swartzendruber officiating; interment in Rest Haven Park, Glendale, Ariz.

Good, Anna H., daughter of the late Mr. and Mrs. Amos Kreider, was born near Fruitville, Lancaster Co., Pa., Nov. 18, 1875; died suddenly at the home of her daughter, Nona, Manheim, Pa., Dec. 10, 1969; aged 94 y. 22 d. She was married to Daniel H. Good, who died Sept. 28, 1955. Surviving are 5 daughters (Kathryn — Mrs. Abram Brubaker, Fannie — Mrs. Daniel Histan, Anna — Mrs. John Becker, Nona — Mrs. Lester Nolt, and Ella — Mrs. Mervin Hess), 2 sons (Enos and Daniel), 31 grandchildren, and 49 great-grandchildren. She was preceded in death by one daughter (Laura — Mrs. John Snively), 4 grandchildren, and one great-grandchild. She was a member of the East Petersburg Church, where funeral services were held Dec. 13, with H. Raymond Charles, Irvin Kreider, and John Shenk officiating.

Good, Samuel Bowman, son of Mr. and Mrs. Henry Good, was born at Bowmansville, Pa., Nov. 20, 1879; died at Lancaster, Pa., Feb. 23, 1970; aged 90 y. 3 m. 3 d. He was married to Lillian Wann Loose, who died in July 1965. Surviving are 3 daughters (Beulah — Mrs. Willis Huber, Esther — Mrs. Martin Landis, and Naomi — Mrs. George McClune), 6 sons (Elwood, John Henry, Howard, Wilmer, Richard, and Elmer), 17 grandchildren, 22 great-grandchildren, and one sister (Lizzie — Mrs. Frank Gehman). He was preceded in death by one daughter (Erla — Mrs. Edgar Larkin). He was the oldest member of the Lititz Church, where funeral services were held Feb. 26, with Melvin Lauver and Lester Wenger officiating.

Handrich, Ruby, daughter of the late Abner and Mary Miller, was born at Lake Charles, La., Apr. 22, 1901; died at Tolfree Memorial Hospital, West Branch, Mich., of cancer, Feb. 28, 1970; aged 68 y. 10 m. 6 d. On Apr. 16, 1926, she was married to Harvey Handrich, who survives. Also surviving are 6 children (Vernell, Darrel, Ronald, Twila — Mrs. Boyd Kauffman, Velda — Mrs. Curtis Neff, and Carol — Mrs. James Gerber), and 17 grandchildren. She was preceded in death by one son and one grandchild. She was a member of the Fairview Church, where funeral services were held Mar. 2, with Virgil Hershberger and Paul Diller officiating.

Kauffman, Elsie M., daughter of the late Rufus and Matilda (Blank) Stoltzfus, was born in Lancaster Co., Pa., Apr. 6, 1897; died Mar. 4, 1970; aged 72 y. 10 m. 26 d. She was married to Michael Kauffman, who died Oct. 24, 1965. Surviving are one daughter (Sara Marie), one stepson (Isaac), one sister (Lena G. Stoltzfus), and 2 brothers (Paul B. and Aquila E.). She was a member of the Millwood Church, where funeral services were held Mar. 7.

Keim, Noah, son of Joseph and Sarah (Heimbuch) Keim, was born at Arthur, Ill., July 4, 1894; died at his home at Sugarcreek, Ohio, Mar. 3, 1970; aged 75 y. 7 m. 27 d. On Mar. 11, 1920, he was married to Mary Immel, who

survives. Also surviving are 2 daughters (Erma — Mrs. Howard Landis and Ruth — Mrs. Sam J. Eshleman), 8 grandchildren, 2 sisters (Mrs. Katie Schrock and Mrs. Lena Swartzendruber), 3 brothers (Abe, Alvin, and Jonas), 2 half sisters (Mrs. Elmer Ropp and Dorothy Keim), and one half brother (George Keim). He was a member of the Walnut Creek Church, where funeral services were held Mar. 6, with Paul R. Miller officiating; interment in the East Lawn Cemetery, Sugarcreek.

Kindy, Mabel Ruth, daughter of David and Lydia Kauffman, was born in Goshen, Ind., Nov. 1, 1895; died at her home near Midland, Mich., Mar. 9, 1970; aged 74 y. 4 m. 9 d. In 1919 she was married to Leonard Elias Kindy, who died Apr. 8, 1969. Surviving are 7 children (Erie, Orie, Virgil, Ruth — Mrs. Wilbur Leidig, Esther — Mrs. Murl Rupright, David, and Irene — Mrs. George Gage), 39 grandchildren, 2 great-grandchildren, and 3 brothers (Nobel, Mahlon, and Maynard). She was preceded in death by 2 children (Olive and Oscar). She was a member of the Midland Church, where funeral services were held with Floyd F. Bontrager and Lloyd Miller officiating.

Landis, Alice, daughter of Allen R. and Katie (Freed) Alderfer, was born in Lower Salford Twp., Montgomery Co., Pa., Feb. 24, 1901; died at the Grand View Hospital, Sellersville, Pa., of pulmonary edema, Mar. 6, 1970; aged 69 y. 10 d. On Apr. 10, 1921, she was married to Howard M. Landis, who died Apr. 23, 1948. Surviving are 3 children (Linwood A., Kathryn — Mrs. Andrew Slabaugh, and Pauline — Mrs. Glenn Rutt), 12 grandchildren, and 3 sisters (Orpha — Mrs. Milton Kolb, Ruth — Mrs. Paul Rush, and Irene F. Alderfer). She was a member of the Blooming Glen Church, where funeral services were held Mar. 10, with David F. Derstine, Jr., officiating.

Landis, Jacob F., son of Rein A. and Maggie (Freed) Landis, was born at Franconia, Pa., Dec. 10, 1916; died at the University Hospital, Philadelphia, Pa., after open heart surgery, Feb. 17, 1970; aged 53 y. 2 m. 7 d. On Feb. 22, 1937, he was married to Pearl Greiser, who survives. Also surviving are 5 children (Jacob G., Jr., Arlene G. — Mrs. Marvin Nace, Ruth G. — Mrs. Leonard Weaver, Alice G., and Marvin G.), 8 grandchildren, 4 brothers (LeRoy F., Enos F., Rhine F., and Norman F.), 3 sisters (Mrs. Eva F. Ulrich, Mrs. Russell B. Long, and Mrs. Richard J. Yothers), 3 stepbrothers (Vincent L., Curtis L., and Abram L. Landis), and one stepsister (Mrs. Allen B. Freed). He was a member of the Rockhill Church, where funeral services were held Feb. 21, with Clinton Landis and Henry Ruth officiating.

Lichty, Raymond, son of Mr. and Mrs. Lorne Lichty, was born at Millbank, Ont.; died at the K-W Hospital, Kitchener, Ont., Mar. 7, 1970, following a brief illness; aged 25 y. On June 11, 1966, he was married to Dorothy Cressman, who survives. Also surviving are one son (Roger), one daughter (Tania), 4 brothers (Melvin, Delmer, Laverne, and Ivan), one sister (Florence), and grandfather (John Lichty). He was a member of the First Mennonite Church, Kitchener, where funeral services were held Mar. 10, with Robert Johnson and David Jantzi officiating.

Schrock, Alice, daughter of Peter E. and Phebe (Smith) Bachman, was born near Tiskilwa, Ill., Jan. 10, 1897; died at the Perry Memorial Hospital, Princeton, Ill., Mar. 6, 1970; aged 73 y. 1 m. 24 d. On Dec. 22, 1920, she was married to Jesse E. Schrock, who died Aug. 30, 1927. Surviving are one son (Allen J.), 2 daughters (Dorothy — Mrs. Wilmer J. Shank and Doris — Mrs. Allan Bachman), 14 grandchildren, 4 sisters (Tillie Bachman, Mrs. Rose Zehr, Mrs. Amanda Sears, and Esther Bachman), and 2 brothers (Edward and Clyde). She was preceded in death by one grandchild, 4 brothers, and 2 sisters. She was a member of the Willow Springs Church, where funeral services were held Mar. 9, with

Milo Kauffman officiating.

Schrock, Cornelius C., Jr., was born in La-grange Co., Ind., June 2, 1887; died at the Saginaw (Mich.) Geriatrics Home, after a lengthy illness, Feb. 21, 1970; aged 82 y. 8 m. 19 d. On July 25, 1912, he was married to Lena Teuscher, who survives. Also surviving are 4 sons (Raymond, Woodrow, Everett, and William), one daughter (Marie — Mrs. John Podolsky), 11 grandchildren, 3 great-grandchildren, and one brother (Andrew). He was a member of Ames United Methodist Church. Funeral services were held at the Case Chapel, Feb. 23, with Richard Lobb officiating; interment in Roselawn Memorial Gardens.

Schultz, Gordon, son of Peter and Catherine Schultz, was born in Ellice Twp., Perth Co., Ont., May 15, 1909; died at the Stratford (Ont.) General Hospital, following a lengthy illness, Jan. 10, 1970; aged 60 y. 7 m. 26 d. On Nov. 1, 1933, he was married to Clara Poole, who survives. Also surviving are 4 sons (Melvin, Norman, Harold, and Glen), one daughter (Mary Ann — Mrs. David Lichti), 12 grandchildren, his mother, 3 brothers (Clayton, Elroy, and Wilfrid), and 2 sisters (Emma — Mrs. John Poole and Erma — Mrs. John Spenler). He was preceded in death by his father, one grandson, and 2 brothers. He was a member of the Poole Church, where funeral services were held Jan. 13, with Herbert Schultz officiating.

Vercier, Ina, daughter of Andrew S. and Lydia (Smith) Bachman, was born in Eureka, Ill., Apr. 30, 1914; died at her home near Eureka, Ill., Feb. 25, 1970; aged 55 y. 9 m. 26 d. On Nov. 20, 1944, she was married to Lloyd I. Vercier, who survives. Also surviving are one daughter (Beth Ina), her mother, one sister (Mrs. Mildred Mishler), one foster brother (Frank Ropp), and one foster sister (Clara Ropp). Funeral services were held at the Calvary Church, Washington, Ill., with Ben Esch and Ezra Yordy officiating; interment in the Roanoke Mennonite Cemetery.

Yoder, Joe J., son of John C. and Kathryn (Herschberger) Yoder, was born at Arthur, Ill., Jan. 27, 1905; died at St. Mary's Hospital, Decatur, Ill., of cancer, Jan. 28, 1970; aged 65 y. 1 d. On Dec. 28, 1924, he was married to Susan Miller, who survives. Also surviving are 2 children (Anna — Mrs. Albert Kauffman and Irene), and his stepmother (Mrs. Lucy Yoder). He was a member of the Arthur Church, where funeral services were held Jan. 31, with Paul Sieber and Richard Yordy officiating.

Yoder, Maude, daughter of Samuel J. and Ella (Kauffman) Plank, was born at Eastland, Mo., Nov. 11, 1897; died at the Latham Care Center, Inc., Bellefontaine, Ohio, from a stroke, Mar. 6, 1970; aged 72 y. 3 m. 23 d. On Mar. 20, 1955, she was married to Alpha B. Yoder, who died Sept. 6, 1958. Surviving are one sister (Kathryn — Mrs. Emmett D. King), one niece and 2 nephews. She was a member of the South Union Church, where funeral services were held with Roy S. Koch officiating, assisted by Ralph Smucker; interment in the Fairview Cemetery, West Liberty, Ohio.

Zehr, Elias Michael, son of Joseph J. and Kate (Moshier) Zehr, was born at Croghan, N.Y., July 21, 1905; died at Lowville, N.Y., from a cerebral hemorrhage, Mar. 3, 1970; aged 65 y. 7 m. 10 d. On June 7, 1928, he was married to Martha M. Widrick, who survives. Also surviving are 11 children (Floyd J., Walter E., Eileen — Mrs. Elmer Lehman, Pauline — Mrs. Homer Myers, Ralph D., LaVerne — Mrs. Lee Yoder, Milton J., Margaret — Mrs. Emanuel Gingerich, Carolyn — Mrs. Milford Lyndaker, Joseph J., and Donna L.), one brother (Harold), and 3 sisters (Esther — Mrs. Aaron Roggie, Savilla — Mrs. Irving Widrick, and Ruth — Mrs. Bernard Widrick). He was a member of the Lowville Conservative Church, where funeral services were held Mar. 6, with Vernon Zehr, Richard Zehr, Lloyd Boshart, and Elmer Moser officiating; interment at Croghan, N.Y.

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Cover photo by Jan Gleysteen. Medieval houses on a bridge in Bad Kreuznach, Germany. In 1529 the Anabaptist Philip of Langenlonsheim was executed here, first of the many martyrs in the Palatinate. P. 301, G. Falconi, Black Star.

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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GOSPEL HERALD

Tuesday, April 7, 1970

Volume LXIII, Number 14



Let God Have a Chance

By Marlene Y. Kropf

No one could have predicted what happened. Our small congregation of 90 members and a sizable number of attenders was facing September 30, the end of the fiscal year, and we were \$4,500 short of meeting our budget. Now that may not sound like a great deal of money to some churches, but to our struggling congregation, it looked enormous, even impossible. Most of the people in our church are under 35 — young couples of modest income with families, buying homes, and working hard to make ends meet. Many of us were already in the habit of tithing, so we knew we would never meet the budget just by giving our usual offerings. It was clear that a large amount of money had to come from somewhere in a special way if we were to meet our budget.

Our pastor pondered over the problem. The church council sat in perplexed bewilderment and wondered what to do. The stewardship committee was just as baffled. No one wanted to cut items from the budget. In addition to supporting our minister and contributing to missions and schools, we were supporting a young woman who worked full time with teenage girls in the inner city, the location of our church. All the causes which we supported were worthwhile and needed our contributions. We remembered that when we had adopted this larger-than-ever budget the previous year we had pledged faithfully that we would meet it. The time had come to act on that promise.

In a small, quiet way the momentum began that was to reach its climax a little over a month later. Two persons, independent of each other, contacted the church treasurer and expressed a special personal concern for the unhappy state of affairs. One of the two, a young chemist, volunteered that he and his wife would pledge a given amount beyond their usual offering and then would visit other couples in the congregation and urge them to match their contribution. The other person, a homemaker, suggested that each person in the congregation work for a day at an extra job or work overtime at regular jobs and then contribute their earnings.

Anyone who has worked with fund drives knows that between the conception of an idea and its fulfillment lies a

large gap. Who can say what motivates a group to unite and successfully reach a goal in one case and fall flat in failure in another case?

The two people with whom the concern originated were willing to work hard and enthusiastically to sell their plans. They began by phoning people in the congregation or talking to them informally. They met head on with skeptics who said the congregation would never unite in such a task. After all, there were no wealthy people in the church; it seemed difficult for most people even to tithe. So where would the money come from? But gradually the mood changed. A few people began saying they would try to find a way to contribute if others in the congregation would also try. It had to be an all or none effort.

The stewardship committee first formally entered the drive by presenting the fiscal situation to the congregation on the first Sunday in September. The church treasurer, a man of few words with a droll sense of humor, made his appeal in a quietly confident, matter-of-fact manner. A chart had been constructed on which to record progress through the month. Each member and attender had received a letter which began:

"Do you remember the time you frowned in desperation over a stack of bills? Being a responsible person, you decided something must be done. And you found a way to work it out."

Following was a clear statement of the giving record of the church and a list of the items which would be hurt if the budget were not met. The letter concluded:

"Some persons may need to review their actual giving and make up some debts to God in their tithes and offerings. Then, if each wage earner will contribute two days' wages above his regular giving, the budget will be met. Everyone's cooperation will be needed to make this plan work. Some people already are planning to give extra from their normal wages. Others are planning to work extra or overtime to contribute their share.

"Sound difficult? Not really. In our day we all have ways of getting a little extra for ourselves when it's really necessary. This time it's necessary for the church if we are to meet our obligations. We are convinced it can be done.

"Wouldn't you like to be part of a congregation that can

Marlene Y. Kropf, Portland, Ore., won honorable mention and \$50 cash award in national "Best Stewardship Experience" contest, 1969. This is the experience of the Portland Mennonite Church, Portland, Ore.

face a huge challenge and win?"

On succeeding Sundays individuals from the congregation spoke of the way they were planning to earn extra money or of their belief that the budget could be met. But then a strange thing happened. When we committed ourselves to meeting the goal, God moved in and took the drive right out of our hands!

Not coincidentally, we now think, our pastor had recently preached several sermons on the power of God and its availability to those who would accept it. He had used striking examples from Norman Vincent Peale's book, *The Tough-Minded Optimist*. Gradually the conviction began circulating in our group that perhaps God wanted to display His power among us. We had been willing to try to meet the goal by our own sweat and effort, but the likelihood of reaching it that way was remote. Could we claim the promises of God's faithfulness in providing for our needs?

It was an exciting experience to tentatively and somewhat unsurely begin to claim God's power and then become increasingly confident as we saw Him work in our midst. At the outset we felt God's presence in uniting our disparate congregation to work toward our goal. We are a heterogeneous group coming from all over the United States and Canada and representing nearly every variation of Mennonite belief and practice. Just agreeing on a goal was a big step! But then God began showing us that His power could do even more.

On the first Sunday the offering amounted to \$503. Compared to our average weekly offering of \$300, it represented a healthy beginning. In the next three Sundays we gave \$2328. That left a balance of \$1669 to be given on the final Sunday. Human nature being what it is, we could not help feeling somewhat discouraged at that point. But our faith was strengthened when one of the few middle-aged persons in the church, a stalwart prayer warrior, shared her conviction that God had assured her we would reach our goal.

On the final Sunday (fortunately, September had five Sundays that year!) there was an atmosphere of apprehension mixed with assurance that God would be faithful. To God's credit, the final offering was \$1745, even more than what we needed to reach our goal. Incredulously delighted and pleased as children, we thought it was only fitting to hold a praise service to express gratitude to God for His working. In that meeting many testified to the way in which God had more than met their needs.

Undoubtedly many of our members had simply faced the truth that their giving during the year had been inadequate and made up their lack. Others felt that meeting the budget

was of such importance that they dipped into their savings to make additional contributions. Still others had more unusual stories to tell.

A medical student had received a government check unexpectedly and gave it to the church. Another medical person, a resident in surgery, had had the opportunity to give physical examinations to high school students and gave his earnings. One man had gone away on vacation and returned to find a check in the mail for two weeks' wages, a provision of his summer job of which he had not been aware. An office worker had not been able to put in overtime on his job all summer, but during September came the opportunity to put in many hours of overtime and thus earn money for the budget. A housewife promised God she would give all her September earnings to the church if she could get a particular part-time job; she got the job almost immediately. A group of mothers who had no other way to earn money used their culinary skills to conduct a successful baked food sale. A hospital accountant received a note from his employer — an IOU for \$250 for extra services rendered — which he and his wife matched with \$250 from her earnings and gave to the church.

We learned many lessons in that month while we tried to meet our budget. We found God to be faithful to "... do far more than we ever dare to ask or imagine. . . ." (Eph. 3:20, *The New Testament in Modern English*, J. B. Phillips). We also experienced a new unity in working together as a church. This new unity was especially needed in the following year when it became necessary for us to sell our church building and move to a new location. The voices of doubt were raised immediately saying that we could not handle the financial strain of purchasing another building. But the newly strengthened voices of faith prevailed and believed that God would show His power again among us. We should not have been surprised when God performed another miracle, but we were.

That's what happens when humans let God have a chance. □

Prayer

High over the ocean the occupants of an apocryphal jetliner were told by their pilot that one of the engines had failed. "Well, we'd better start praying," said a passenger. And an alarmed seatmate asked, "Do you think it's that bad?" Sadly, even Christians tend to think of prayer more often as a rescue operation than a preventative maintenance. — Editorial, *Christianity Today*.

Harnessing Our Contrasts

It is a time of contrasts in our congregations. An increasing emphasis on the secular molds the minds of the rising generation. Yet there is also a fresh emphasis on the Spirit. Soul music and relationships turn some young people on. The whole person is important. Yet more and more often the person finds himself caught in the cogs of the secular machine.

There is on the one hand the product of a secular society, the cold, competent, calculating, computerized man come of age. But there is on the other hand an increase in all sorts of things that point in an opposite direction, a new interest in ESP, attempts to talk with the dead, the use of drugs to escape into another illusionary world.

Other hints of the incompleteness of the spiritual man in the secular society are the increasing emphases on faith healing, various forms of spiritual "tongues," and the success of groups like the Full Gospel Businessmen's Fellowship.

This is the world young people find themselves in. It is full of contrasts and contradictions. They see things good and bad but they find it difficult to tell which is which. They see the secular and the spiritual in constant juxtaposition. Parents, teachers, and other adults come through with confused signals about what is right. When adults say one thing and do another youth rightly read it as phony.

Youth groups often divide themselves between those who prefer a pietistic emphasis and those who are more comfortable with a more intellectual, a more secular approach to their faith. It may be that neither group is more "spiritual" than the other. Each is struggling to find a positive, sensible way of expressing their faith in their kind of world. These persons cannot always understand those who believe differently.

Teachers, too, may find themselves identifying more with the pietistic emphasis or its opposite. They are in danger of expecting others to fit the mold they find most comfortable. When they do this they are apt to alienate young people who honestly differ with them.

Let us remember that ours is a pluralistic society. No longer can we expect the sort of similarity in the expression of our faith that once we knew. With the rapid increase in the speeding up of change we can expect more diversity rather than less. Today more than ever the church has an opportunity to be the church — a fellowship where the various viewpoints of brethren can be tested and where each can help the other to be stronger and fully whole.

— Arnold Cressman

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By Still Waters

Blessed are the pure in heart: for they shall see God. Matthew 5:8.

Purity of heart is not proven by the ability to point out sin in other persons or in society. The pure in heart are those who are most sensitive to sin within themselves. And only those who deal with their own sin see God here or hereafter.

It is sin within ourselves which blinds our eyes to God. God is always vague to us when we refuse to face our own sin. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart. . . ."

In Jesus' day, as in ours, many had it turned around. They thought they could prove their own purity by pointing out the sin in others. So a group of religious leaders brought a sinful woman to Jesus, telling Him of her sin. But even as they led her to Jesus they were laden with their own lust. Jesus stooped and wrote on the ground. If they had no such sin in their own hearts then, and then only, could they condemn.

When Jesus looked up, those who came with condemnation had left condemned. They could not prove their purity by pointing out the sin of someone else. Not to Jesus. He saw deeper.

So it is always. The purest cry not "Look at the sin over there" so much as "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." "Create in me a clean heart, O God."

Prayer

Prayer is likely to be undervalued by all but wise people because it is so silent and so secret. We are often deceived into thinking that noise is more important than silence. War sounds far more important than the noiseless growing of a crop of wheat, yet the silent wheat feeds millions, while war destroys them.

Nobody but God knows how often prayers have changed the course of history. Many a man who prayed received no credit excepting in heaven. We are tempted to turn from prayer to something more noisy, like speeches or guns, because our motives are mixed. We are interested in the making of a better world, of course, but we also want people to give us credit for what we have done. — Frank C. Laubach, *Prayer, the Mightiest Force in the World*.

Telling It Like Marie

People in Paris milled about the streets and threatened to riot. The queen of France wondered why they were discontent.

"Because they have no bread," one of her ministers told her.

"Then let them eat cake," said the queen, according to a story that has attached itself to the name of Marie Antoinette.

This tradition assumes that the royal family had grown so rich that it no longer understood the needs of the people in the streets. This kind of isolation from the needs of her citizens brought on the French Revolution during which Marie was killed by the people with whom she could no longer sympathize.

That happened about two hundred years ago. Since the French Revolution, politicians have grown more sympathetic to the needs of hungry people. Or have they?

A recent issue of the Newton *Kansan* reported that the local county commissioners had decided to discontinue their sponsorship of a community action program that provided services and information for the poor and underprivileged of the county. One of the reasons given for ending the program was that its workers have been "soliciting people for welfare."

This saying will not go as far as Marie Antoinette's. But what it lacks in literary flair it makes up in its distillation of the heartlessness expressed by the rich North American middle class (that's us) toward the poor and neglected of our towns (often referred to in our conversations as they).

I know it is popular to sneer at the government aid known as welfare. Yet other forms of government aid such as crop support programs and oil depletion allowances are held in honor. We all want to be friends of the farmers and we all like to be acquainted with the man who owns an oil well. We wouldn't think of offending them by hinting that it is improper for them to receive help to advance their businesses. In fact, if they didn't know how they could get such aid, we would feel we ought to tell them where to go to get the information they need. Friendship would expect no less.

Would we assume that it is proper for a drowning person to be allowed to drown because he does not know how he can be saved from drowning — such as yelling for help? Therefore, if a poor person does not know he is qualified for help, shouldn't someone tell him? Wouldn't a county commissioner who is county commissioner for all the people and

not just those who elected him want to be the first to go and tell him that he can get help?

It has become almost pious and patriotic to believe that poor people will be corrupted by help that is given to them. But no one would dare hint that farmers or oilmen are hurt by government aid. It only makes them better farmers and oil field developers. Let's not follow a double standard in our thinking about government aid. Rather, as far as the poor are concerned, let's go the second mile and do all that we can to help them.

This does not mean that we need to feel the present welfare programs are adequate. They aren't. Rather, we should give our support to the kind of reforms suggested by President Nixon that look forward to providing for each deprived person a minimum income.

Enlightened self-interest suggests that we can do no less even when you consider only the cash-and-carry aspects. All the people in our state benefit from the money poured into our communities through government aid to farmers and aircraft manufacturers and through tax benefits to oilmen, to mention only a few of hundreds of programs. (Canada has similar programs.) This money enters the pockets of the merchants, teachers, preachers, doctors, barbers, and others. The money given to help the poor does just the same. (I'm sure a dollar spent at the grocery store from a welfare check does just as much good for the economy of a town as a dollar spent by an aircraft worker.)

But the religious dimension works in favor of the poor who are among those that Christ calls His brethren in Matthew 25:40. Our piety will be measured not by our sarcasm about welfare but by our sympathy for the unfortunate. I want to live in a town that has a little more tenderness for the unfortunate. — Maynard Shelly, editor of *The Mennonite*

Ever Hear This Confession?

Many times we've heard persons say, "I need more faith." But have we ever heard one say, "I need more love"? Yet love is the mark of a disciple. Paul says we may have all kinds of great faith, yet if love is lacking, our faith is of no value. Are we too proud to admit we lack love? It just may be that we will never have more faith until we make this confession of lack of love. — D.

Youth Team in Retrospect

Ed. note — From Dec. 30 to Feb. 23, five Latin American young people toured Mennonite congregations in North America and presented programs on the theme, "We've a Story to Tell to the Nations." Kenneth Seitz, Jr., Elkhart, Ind., coordinator for the Youth Team's visit in North America, accompanied the group on the final two weeks of their itinerary. In an interview with John Bender of the MBMC Information Office, Seitz reflects on the Youth Team's impact during their North American visit.

John Bender: What is the most significant contribution you feel the Latin American Youth Team made?

Ken Seitz: In answering this question I need to mention the spiritual dynamic evident in the lives of the five young people who visited us from South America. This became obvious to me as I traveled, lived, and worked with them. From the response I got from youth leaders and people in congregations, the thing most appreciated was their genuine Christian testimony, friendliness, and love for other people.

John: Was there anything distinctive about the Team as Latin people and also as a Team?

Ken: As I think about the individuals comprising the Team, I think immediately of five very fine people possessing keen minds and an awareness of what life is all about. In the two weeks I was with the group, I never heard them complain and I never saw their morale sag. This was significant because it seemed to tell me that these people have purpose for living and for being here. I was interested, of course, to see whether romances might develop or whether there might be jealousies or any competition to make an impression. But I found none of this. One Team member was more on the quiet side, at least for awhile. But he wasn't ridiculed about this; everyone seemed to accept everyone else. It was proof again that in a group where there is Christian commitment, there is perspective for working at problems.

John: To retrace a bit of the background, what expectations did you have for the group and how were these met?

Ken: A primary objective for the Youth Team coming to North America was to share from their Christian experience. I have never visited or been a part of the church in South America, but I do know that the Latin people tend to be warmly evangelical in their church life today. One of the greatest expectations I had for the Team was for them to

bring some of this warmth of testimony and Christian experience into our midst. Truly they did this.

Several of the Team members are rather new Christians. Most of us are used to circulating among Christians all of our lives, perhaps unsure at what point God really did step into our experience. Well, these young people seemed to know that God is in their lives and it has made a difference. I especially remember the one girl's testimony, Ana Marli from Brazil, who would say that in the struggles of her youth she did not believe in God. Then she attended a Christian camp, afterwards she came home and decided to make a decision to accept Christ. At that point the Person in whom she had not believed resolved her greatest struggle.

Of course, another anticipation we had was that we might be able to share the peace position and our service motive and emphasis in the Mennonite Church, and I think this was accomplished too. There is a difference of opinion on this as they don't have the status for a conscientious objector position in S.A. We had some discussion about this, and I think the youth from S.A. were challenged by what they saw young people in N.A. doing in service as part of the church.

John: How do you feel about the reception extended to the Team in various communities?

Ken: I feel very good about this, John. I had some qualms as to how the Team would adjust to N.A. churches. I was concerned how they might react to our wealth and affluence, and maybe develop some negative attitudes that would actually impair their contribution here. But this didn't happen, and I felt that our young people in N.A. for the most part really appreciated learning to know personally young people from the Latin America church.

I was impressed every evening after the program the way people, young and old, would come up front and crowd around and want to talk and shake hands and try what little Spanish they might know and give the Team an opportunity to use their English. There always seemed to be real appreciation for them. Of course, as they would give their program, they were an assuming kind of people who were anxious to meet us.

John: What percentage of adults were exposed to the Team?

Ken: As I calculated it recently, the Team gave programs in some 30 congregations. Most of these were programs where everyone was invited. I was often impressed by the fact that adults in some instances more than the youth went up to these young people and wanted to talk and relate. So, as I analyzed this thing, I feel that although we call it a youth exchange program, the N.A. adults were blessed and

Kenneth Seitz, Jr., works in the Relief and Service Office at Mennonite Board of Missions as Director of Resources and In-service Training. John Bender, originally from Tavistock, Ont., is a writer for Information Services at MBMC.

strengthened by this experience just as much as the young people.

John: Were there any areas where the Team made a special impression or received an outstanding reception?

Ken: Well, John, I think I'd have to say that was in Ontario, and maybe that's why you asked this question. But I am sure that the weekend in Ontario was a tremendous experience for the Team and for the youth of the conference. Especially Sunday morning of Feb. 15 when 800 to a thousand young people were assembled at Rockway Mennonite School. I was at St. Jacobs with Jaime Gardin from Brazil, and it was obvious to me from the very first evening he performed that these Ontario young people were perhaps the most responsive that the Team had encountered.

The Team mentioned Newport News, Va., as a place where they had an especially good time with the youth and intelligent questions were asked. I think another place the Youth Team made a real impact was in an inner-city school in Atlanta, Ga. We visited Mennonite House, and one of the VS teachers invited the Team to his seventh-grade room. The class was studying S.A., and so the Youth Team's presentation fit right in. The Team said afterwards that these inner-city seventh graders asked more intelligent questions than a lot of the MYF-ers they had encountered. I felt this was a real credit to the job the VS teacher had done in that situation and said a lot about the mentality and keenness of this particular batch of inner-city kids.

John: You've implied that you have benefited personally from interacting with the Team. In what ways has your life been affected?

Ken: I'd very candidly have to say that I feel I'm a better Christian because of my association with these people. I am one of those that grew up in a Christian home, and of course I asked what would it be like to have arrived at my Christian faith from a little different route? But after hearing for two straight weeks the sincere testimonies of these young people and see them live out their Christian life, I can't help but be a different person. I am renewed in my zeal and desire to follow Christ.

The simplicity of their testimonies made necessary because of the language barrier is what touched my heart. This is what other people responded to. And seeing them leave from Chicago, I felt I was parting with some very dear Christian friends. It reminded me of the Apostle Paul's parting scenes from the churches in the Book of Acts.

John: What's happening on the second part of the exchange — the N.A. youth going to S.A.?

Ken: To date we have received the names of 35 to 40 individuals nominated to participate in the Team going south. These nominations have come in from youth secretaries from the different conferences. Fourteen district conferences have submitted one or more names of people they think would make good candidates according to the requirements we've set up. These people have then received letters and as I understand we now have heard from about six to 10 of these nominees who have actually desired to follow through and make application.

I frankly am concerned that we are able to contribute to the church in S.A. with our Team what the church in S.A. was able to contribute to us. Perhaps I am being too pessimistic when I talk that way, but again this points out that the contribution of the S.A. group was so exceptional that we may come out second best in all this.

John: What did the tour cost and who is carrying the expenses?

Ken: To date expenses have totaled \$4,516. This includes, of course, the round trip tickets for the group as the largest single factor. To date about \$900 has been contributed by different churches and individuals who heard the Team and wanted to contribute.

The second phase will no doubt be just as expensive. We do have plans to lift several offerings at the churchwide youth convention at Lake Junaluska in North Carolina in August. Funds have been advanced at this point by the Mission Board, but the Board and the Youth Office at Scottsdale are not guaranteeing to stand behind this, so we'll see what happens.

John: What other exposures or other types of visits other than presenting programs did the Team have?

Ken: The group planning the itinerary tried to take a number of things into consideration. It was arranged for the group to visit a farm here in Elkhart Co., Ind. They visited Erie Sauder's church furniture factory in Archbold, Ohio, and discovered that he is a Mennonite Christian who is greatly interested in and contributes heavily to the church. They had the opportunity to see this happening as they traveled down to Adriel School at West Liberty, Ohio, and saw where Mr. Sauder had made contributions of different cabinets, etc., around the school. And this made sense to them.

They had the opportunity to visit New York City and the United Nations building. They were in Washington, D.C., one day and visited the Capitol, the graves of both Kennedys, and talked a great deal about this. Another impressive time was in Atlanta at the tomb of Martin Luther King. There was a lot of head shaking, wondering why a man like this had been killed in our country. I was impressed by the fact that each one of them reached down and picked up several stones from around the grave to take back to S.A.

We visited Floridaland in Sarasota. Several MYF-ers from Bayshore and Tuttle Avenue Mennonite churches took off from school to go with us to see a porpoise show. I tried to expose them to different kinds of eating establishments in the U.S. and Canada — Dairy Queen, banana splits, steak houses, etc.

I regret that we didn't get to see the Rocky Mountains and other western U.S. attractions. This tour was limited to the major concentrations of Mennonites primarily east of the Mississippi River. This is unfortunate, but there simply wasn't enough time.

Again I have to take my hat off to the Latin American Youth Team as fine individuals, five people who impressed me as top-notch Christians. I feel many attachments to them at this time and many strong desires to hopefully visit them in their countries sometime. □

God's Miracle Among Us

By Orie O. Miller



Orie O. Miller, speaking on "The Meaning of the Past 50 Years."

"Eager to maintain [or endeavouring to keep, as in the King James Version] the unity of the Spirit in the bond of peace" (Eph. 4:3) is one of the more apt scriptural words characterizing the church fathers of our older generation.

The 46 1/2 percent membership growth of the 1904-18 period, the structuring of boards of publication, education, and mission and Mennonite Conference from 1890, the fruit of Sunday school begun even earlier, the more general use of English in the Mennonite Church beginning with the turn of the century, enabling the influence of Moody, Funk, and J. S. Coffman, making "all things new" again (Rev. 21:5), probably accounted at least in part for this scriptural "eagerness." By 1920 (after President Wilson's "The War to End War") and the wider world becoming visible, from this beginning obedience in Dhamtari, India, Pehuajo, Argentina, War Sufferers' housing rebuilding in France and the Russian Mennonite deputation visits among us in the United States in 1920, another scriptural word, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10), seemed particularly applicable to the circumstance, and easily led to beginning MCC and this wider brotherhood structuring.

The American Friends Service Committee, founded in 1917 and preceding MCC by several years, had taught us much about consensus and nonpolarization, and respect for differences in decision making. One notes all MCC actions of the first 20 years "unanimously" passed (in good Mennonite parlance) and the steady moving towards Holy Spirit-led-togetherness. But we never gave up our Roberts Rules of Order. By 1941, and the particular preparation of the six years preceding in our nonresistance and peace position understanding, one found this "togetherness" possible from grass roots — youth to old age and leadership.

Romans 12:21: "Be not overcome of evil, but overcome

evil with good," and Matthew 5:38-41: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain," was speaking to all of us across the North American (U.S. and Canada) brotherhood, plus the Brethren in Christ, via Civilian Public Service, Voluntary Service, War Sufferers' Relief, and with world vision pull and tug. MCC in mission was by then sensed, although not yet ripely spoken — as was the case also in the fathers' designation of "Missions and Charities" — as a two-sided entity.

And so this Anabaptist scripturally-unique vision could begin to flower, as at no time in brotherhood historical background heretofore. This vision of so much promise in the 1525-1540 Swiss brethren days, which through and after dire persecution, reemerged in Pietism, and similarly in Holland eventually into Liberalism, and flowering for a time in Moravian brotherhood communities, then there into legalism, now in its freedom-setting, promised and promises much.

MCC's accepted scriptural priority of prayed-out Christian-committed workers, and after this, then, contributed varied gifts and things "In the Name of Christ" and the needed administration — not only simplified the treasurer-controller function but prepared for the merging with mission and world brotherhood partnership in gospel outreach obedience. Even before this ripeness, MCC here and there took and still does a "John the Baptist" forerunner role, and then phased out to a John Mark to Paul role, without John Mark's lapse.

A few additional meaningful observations: First, the service or gift or labeled contribution "In the Name of Christ" clarified immeasurably worker standards and motivation, resource relationship and deed perspective and dimension, and enabled testimony opportunity, despite language, culture, and other barriers. Second, Jesus' striking feeding miracle and His con-

This message was given at the annual meeting of the Mennonite Central Committee, Chicago, Jan. 23, 24, the occasion also of commemorating MCC's fiftieth anniversary.

cern for "fragments" and "crumbs" and that nothing be wasted also finds similar symbolization in baskets labeled VS - TAP - Pax - MTS - MEDA - GMCC - MMHS - MDS - MII - Eirene - Km. 81 and Asuncion Center, Paraguay - Starenstrasse 41, Basel - Cottagegasse, Austria — and others aborning.

And so from this 1970 MCC perspective, may there continue being rather than becoming, mobility rather than arrival — a new Galatians 6:10 world brotherhood perspective,

in unique testimony to "brother" in Christ and to "brother" partner in continuing outreach in obedience to our Lord's commission to every man. May affluence be shared via heaven's bank account. May the "eagerness" characterizing 1919-20 characterize 1970 as well — to those reflecting similarly in 2020 and 2070 as we do here. And may similar love of word and sensitiveness to Holy Spirit breakthrough and leading, and in seeing "all things made new" continue likewise. □

Toward a New Day

By Hubert L. Brown

In my article entitled, "Mennonites Are Guilty," I made the statement "A new way must follow." In light of some questions and concerns shared with me I've set forth to further elaborate on the above statement. I believe it is important to understand corporate guilt but more important than this is to personally deal with your guilt, and not become hung up on trying to describe it or technically define it. It will be tragic for the church to evade this area of deep responsibility. Probably the greatest evil facing the church at this hour is this whole problem of not caring enough, or in not being daring enough to care more. In essence, it is the church's unwillingness to take the Zacchaeus way of reconciliation in human relations. Personally, from various perspectives it appears as though general apathy still has a large band of soldiers in his following. This of course is very sad.

The single most significant thing the church can do is to own up to her involvement in copying racist America, so as to begin dissolving the issue of corporate guilt. Then the church can move as a power force in the establishment of a new fellowship. Within this new fellowship true humaneness can be practiced and also preached. Under this process the church matures rather than depreciates. The present church needs to become a new kind of community for its own survival. In this new atmosphere of humaneness the old clothes of racism and spiritual discrimination are passed away and are buried. The church can thus begin to live up to such Christian doctrines as love, mutual sharing, openness, and oneness without contradiction.

Dealing with corporate guilt lays the groundwork for newness and reconciliation. The aftermath of guilt manifested is solely to move effectively into the challenging days of confrontation and biblical action, whereby we join with Christ in His activity for justice. We enter this struggle with such a dedication that we become willing to die for each other. Herein lies the great dynamics of Christian brotherhood. Here also lies the highest standards of Christian character and social equality. Sincere compassion and real mutual assistance

thus emerges. I sincerely believe true humaneness and Christlikeness is achieved by this method. As a matter of fact, the whole issue of humaneness is best understood and is best displayed in how one personally feels and acts toward his brother. For how can one brother be open to another if he fails to see him? And here precisely is where the whole matter of Black identity pops up. Mennonites finding it hard to become Black-minded will have to deal with this issue constructively. And Mennonites finding it hard to suppress and rid themselves of racist attitudes and activities will have to deal with this issue in the same way. For true humaneness cannot be practiced if lumps of hate and segregation are maintained, and this statement includes all races.

If we are to move in a new direction as a church, then we must collectively understand and faithfully back up our purpose for existence. And I believe that purpose is participation with God as agents of social change and reconciliation. In order for true redemption to be carried out inside and outside the brotherhood the mentality of the church must begin, or shall I say, must even more than ever reflect the mind of Christ. So the church can become that beautiful community where God's will is performed. The old way of name-calling and complacent pacifism must cease.

In seeking to move toward a new way the church must deal honestly with her nonparticipation (guilt) in the struggle of God to liberate those oppressed and despised. Thereby clearing the way to become God's new people totally caught up with Him in this struggle to overcome evil wherever it may prevail. □

. . .

A one-legged schoolteacher from Scotland came to Hudson Taylor to offer himself for service in China. "Why do you, with only one leg, think of going as a missionary?" asked Taylor. "I do not see those with two legs going, so I must," replied George Stott. He was accepted. — Clinton Frame Church Bulletin.

What About Reports?

By J. J. Hostetler

"We are only a small congregation and thought it not worthwhile to report," said one superintendent recently. Out of 991 congregations reporting in 1969, there are 250 with less than 25 members each, or 25 percent of all our churches. There are 621 congregations, or 63 percent with fewer than 75 members each. Only 122 congregations have over 200 members but they comprise 43 percent of all Mennonite Church members while 248 congregations, or 25 percent have from 75-200 members each. The median membership for the Mennonite Church is 51. This means we are a denomination of small congregations. This information is very essential to people planning for curriculum materials, pastoral services, youth programs, and churchwide activities.

"These reports are a lot of extra work," said another person. Perhaps this depends on local books and record keeping. When secretaries and treasurers maintain adequate and proper records the report blanks are designed to merely transfer totals. Problems arise when local records are not properly organized, regularly maintained, and consistently dated.

"We were glad you insisted on full reports, it made us evaluate our whole program and for the first time we saw where we could improve our work." This was written as a testimony by a pastor. Even if the reports were of little value to the many church leaders they can be a real help and blessing to local congregations. It is like an annual inventory to a business or an income tax report to the Internal Revenue Service.

J. J. Hostetler, Scottdale, Pa., is Stewardship Secretary and MCCE Field Worker.

Why Have Reports?

They are essential and necessary so that we may have the facts. Our district conferences, various church boards, committees, publishers, writers, editors, students, and church leaders need to know factual information in planning materials and programs for the church. It is costly to act on guesswork alone. Congregations will benefit in improved program and materials, economy in supplies and administration, and efficiency in their operation.

Who Should Make Reports?

All congregations espousing the name Mennonite. Congregations who are members of district conferences report through their respective conference officers. Other congregations having no conference affiliations are asked to report directly to Mennonite General Conference offices.

What Reports Are Needed?

These may vary from time to time, however, at the present the following are being asked for:

- A. Membership. This includes reception of new members, baptisms, members lost, and present membership.
- B. Ministers list. This includes bishops, ministers, deacons, and licensed persons, ordinations, changes of address, deaths, and congregational responsibilities.
- C. Congregational finances. This includes contributions and disbursements, money received and how distributed.
- D. Summer Bible school record. This includes number of pupils, dates of school, types of schools, offerings, and costs.
- E. Sunday schools. This includes enrollment of pupils in various age levels, average attendance, number of homes, and some other educational activities.

What Other Values Are There to Reporting?

Many pastors, superintendents, and treasurers have given testimony that making out reports has helped them and their congregations to see and realize some of the weaknesses and strengths of their respective programs. Record keeping has improved, bookkeeping has been clarified, giving has been increased, additional visitation contacts were made. Some of the lost, strayed, and careless members were contacted and relationships renewed. There apparently is no end of values to the church which takes its record keeping seriously.

When Should Reports Be Made?

Immediately at the close of the respective year for each reporting agency. In general the following schedule is suggested:

- Summer Bible school reports, due by September 1, each year.
- Sunday school reports due by October 1, each year.
- Financial reports due by January 1, each year.
- Membership reports due by respective conference time.
- Ministerial lists due according to changes throughout the year.

How Should Reports Be Made Out?

Blanks are provided for each type of reporting. One copy is for use as a work sheet and to be retained for local records, while a second is sent in to the proper agencies. Reports should be as complete and accurate as possible. Incomplete and incorrect reports can distort the final picture. When records are inadequate then careful estimates should be made by local leaders who are aware and understanding of the situation.

What Problems Are Encountered?

When local leaders neglect to be prompt or fail to make complete and accurate reports, then the program is delayed and the collector must send out follow-up letters, make telephone calls, and is delayed in making his report. This

delays the central collector and final publication of the report. It costs additional money to reschedule, to check on unreported congregations, to work at correcting reports, and to be delayed in compiling reports.

Where Can I See These Reports?

Each year these reports are published in the *Mennonite Yearbook* which is designed for every congregation and family. Some are published in the *Gospel Herald*, in the Mennonite General Conference *Proceedings*, and in most district conference periodicals and conference reports. Copies are also available upon request. The reports are then filed in the historical library and are available to students in their studies of church history, church growth, and the development of church programs. ☐

Twenty-One Days—A Warning

By Arthur M. Jackson

"Mother, I had lunch today but it tasted nasty," Sharon said as she arrived home from school. She had always enjoyed her lunch and often raided the refrigerator as she dropped her coat on the couch or chair. This afternoon she didn't feel like eating.

That evening we had frozen dinners and the meat loaf was one of her favorites but she didn't eat. Instead she asked to go to one of her friends' houses where she remained until about eight.

During the night she wakened her younger sister and came down from the third floor bedroom and crawled into bed with her older sister in the middle room on the second floor. That morning since neither got much sleep Sharon asked if she could remain home from school.

About ten o'clock that morning Sharon went to a nearby store and returned with odd stories about people watching her. Nothing much was said at lunch. Again she didn't eat but about two o'clock she began to cry and scream. We didn't know what the trouble was but thought that she might have been over tired from not getting enough sleep the night before. But by four her cry outs were such that we knew we would have to do something. We called the nearest hospital. After taking her temperature and learning about her cry outs, comment was made, but ignored, that she might have had a dosage of drugs. The hospital did not have facilities to care for her so we were transferred to the County Hospital on Chicago's West Side. She was admitted and put into a dark room with restraints.

Two days later we visited her and found her dazed and unable to communicate. On that Friday we again visited her and found that she had been diagnosed as a severe schizophrenic and that she was to go to the local State hospital.

On Saturday, however, her change was so remarkable that we brought her home only to learn on Sunday that she had regressed to where we had to take her to State. This done we found that the care there was most meager and plans were made to take her to Oaklawn at Elkhart.

On Tuesday, a week after the first signs, we arrived in Elkhart and Sharon found her way into the therapeutic ward of General.

After repeated telephone conversations it has been confirmed that she had been given, unknowingly to her, a dose of what might have been LSD and that her recovery may happen suddenly or it might take months.

Later we learned that an old man had been coming to the local school and selling the pills for a quarter to any boy or girl he could encourage.

This is only one of four such cases at the local school and this school is only one of countless schools all over America having this drug problem. What will be done to prevent this we do not know.

We are aware after these three weeks that many have been concerned about Sharon and that many friends and strangers as well have included her in their prayers.

We are also aware that Sharon may not be able to return to the local school and along with her older sister this school situation may alter our future here. In fact this may change the direction of our mission but only time can tell.

We ask for your prayers and your help that we may continue to serve God and that through this effort we may be able to take care of the responsibility of her cure and that God may give us courage.

We all realize that it is impossible to protect our children from all such happenings but hopefully Sharon's story will serve by alerting parents to the prevention of such happenings. ☐

Arthur Jackson is pastor of First Mennonite Church, Chicago, Ill.

The Kind of Evangelism Help We Need

By Nelson E. Kauffman

While many churches are losing members some are growing rapidly. As pastors we are anxious to know the reason or reasons why some grow and others do not. We rationalize in our ministers' meetings. Then we are inclined to want to plan more meetings which seem only to frustrate us further. It is so easy to look for the right answers in the wrong places.

The answer is simple but not easy. We must spend time and money to do evangelism rather than call more meetings to talk about it. The Evangelism Workshops which I conducted during my service as Secretary of Home Missions did some good, gave some help, but fell short in some ways. They were too brief, and did not give enough training. This training needs to be given in the congregational context.

The Coral Ridge Presbyterian Church of Ft. Lauderdale, Fla., is known all over the country as one of the fastest growing congregations in America. What is the reason? A program of training of laymen and women once a week for 16 weeks. One trained person takes two trainees out into homes. A carefully thought through plan of presenting the gospel is followed. There are results. People find Christ. After a thorough period of instruction they become members and are invited to join the training program to reach others. An evangelism explosion follows.

Many pastors wanted to learn about the program so a clinic was begun. Last year the second clinic was held with 80 pastors. This year 160 were enrolled out of over 1,000 applicants. I was one of the fortunate 160 in the clinic, beginning Saturday evening, Jan. 31, and ending Wednesday evening, Feb. 4. We lived in homes of members of the church and had our meetings and meals at a hotel. We attended the third (Feb. 1) Sunday morning service at 11:15 a.m. The 2,000-member congregation always has visitors. It is discovered that about 70 percent of church members do not have assurance of salvation. They really do not know what the gospel is.

The schedule of the three weekdays of the clinic included morning lectures and evening visits. Two clinicians were assigned to a place at the table for the evening meal beside a member of the church who had been trained and who showed us how to do it. I went out twice with a woman trainer. The teams of three have one man and two women, or two men and one woman. This threesome provides for the practicable opportunity for women in new situations and after dark. What congregation could provide 80 persons trained to present the gospel, willing to take two preachers into a new unknown home, begin the conversation and in an hour or more present the gospel and lead people to commitment to Christ? All returned to the church after the visit to report. A number of people responded to the gospel each night.

The program is based upon these principles. (1) The church is a body under orders by Christ to share the gospel with the whole world. (2) Laymen as well as ministers must be trained to evangelize. (3) The minister is not the star performer or witness, but rather the coach of a well-trained and well-coordinated team. (4) Evangelism is more caught than taught. (5) It is more important to train a soul winner than to win a soul.

I came back to my congregation here in New York and preached Feb. 8 on the mission of the church. I asked the congregation to respond to the sermon by checking a questionnaire. Seventy-seven percent of those answering believe the number one task of the church is to share the gospel, but 80 percent said they do not know how. I decided to begin training immediately.

On Wednesday morning, after a discussion on the plan and purpose, I took two women with me to a home. We followed the plan of presentation and a father, a mother, a daughter who had been on drugs, and a niece responded and holding hands around the bed in which the mother was, we each prayed till God heard.

On Thursday evening I took a couple with me to a home. After the presentation to the young mother who said she had not had assurance, and who was not clear on what the

Nelson E. Kauffman is on a nine-month leave of absence from Mennonite Board of Missions, serving as interim pastor at Mennonite House of Friendship, Bronx, N.Y.

gospel was, received Christ and professed faith.

There is no promise that everyone will respond in a profession of faith, but as one presents the story of the gospel beginning with the need of man, and God's love, it is exciting and rewarding to see what God will do. The secret is not some mystery but simply a purpose and a plan to carry out that purpose so the Holy Spirit can do His work.

This learning a plan, practicing it, observing another do it, discussing the experience in the visit, is a method of evangelism that brings results. Too many of our visits are done without a plan. We cannot be successful and effective evangelists by taking shortcuts any more than others can.

With the completion of my assignment here in June 1970 I am ready to spend time and energy to share this vision plan and program with others. We can have a clinic or Visitation Workshop in various communities of our conferences where there is interest. We cannot expect our congregations to grow unless the army of the Lord, the members of the congregation, become involved. Battles are not fought by generals, athletic contests are not played by coaches. But generals and coaches, ministers and leaders, must know how to do what they expect those under them to do or there is only failure.

A lay brother sent me and paid my expenses. I must now help others. I must do evangelism here and carry through the 16-week training program. By God's grace I will! □

Missions Today

WMSA Enters the Seventies

By Beulah Kauffman

April marks the beginning of a new WMSA year in a new decade — a decade likely to be characterized by new dimensions of commitment, concern, and change.

Since women in our society exert a great deal of influence in the area of spending and setting the style-of-life pace, we feel it is time to take a long look at the values which serve as our basis for decision-making. The meditations in the 1970-71 WMSA *Devotional Guide* focus on "Poverty and Affluence." In light of our *commitment* to the call of Christ, we may find our order of priorities being called into question. How seriously do we take Christ's words in Luke 14: 25-35?

Concern for our brothers and sisters both at home and abroad, coupled with a strong sense of responsible stewardship, were motivating forces which gave birth to organized women's work in our denomination. In recent years that fundamental concern has grown to include both providing

Beulah Kauffman, Elkhart, Ind., is executive secretary of WMSA.

material aid and speaking to the issues of our day — peace, war, drugs, mental health, family planning, social injustices, racial tensions — and to work at counteracting those subtle influences which tend to erode faith in God and the strength of our moral fiber.

In our WMSA program, as well as in all areas of our living, *change* can neither be ignored nor sidestepped. To provide some help in facing changes creatively and constructively, study guides have been prepared by Winifred Paul, our secretary of home and special interests, for use with Dr. Armin Grams' book, *The Christian Encounters Changes in Family Life*. Small groups — women, men, or women and men together — have been encouraged through *Voice* to use this paperback and the study guides as tools for discovering Christian principles for working through the change processes of our time.

One change which is surfacing and will gain momentum in the years ahead has to do with the women's liberation movement. Some facets of this trend are very militant and quite contrary to Christian concepts of relationship. However, there are legitimate urgings on the part of women in our church to have their gifts recognized and used in the body of Christ to which they belong along with men — not as second-class members, but as equally worthy in God's economy and endowed with gifts to be developed and exercised for the mutual good of the brotherhood.

Hopefully, as the new structure for church organization is developed and implemented, women will not be given token representation on decision-making committees and boards just because they are women, but will rather be called to serve as persons whose particular gifts can best fill the needs and can make a productive contribution.

Commitment, concern, and change will characterize WMSA in the 70s: renewed commitment to Christ and the mission with which He has charged us; concern for the execution of mercy and justice, especially in behalf of deprived and disadvantaged persons in our world; and a willingness to undergo change in ourselves and our program, not just for the sake of change, but for the advancement of Christ's kingdom as the Holy Spirit leads. □

• • •

Benjamin Franklin wrote the following epitaph for his own tombstone: "The body of Benjamin Franklin, Printer. Like the cover of an old book, its contents torn out and stripped of its lettering and gilding. Lies here, food for worms. Yet the work itself shall not be lost; for it will as He believed, appear once more in a new and more beautiful edition, corrected and amended by the author." □

• • •

An American Indian speaking recently said, "If the Indians had been stricter on their immigration laws we wouldn't have our problems." □

• • •

A little girl called her pastor to come into the sanctuary of the church. She pointed to her little brother who was standing in back of the pulpit. "We are playing church up there, too," she said.

Readers Say

Submissions to Readers Say column should comment on printed articles.

This is a reaction to "Don't Beat Me on the Head with Your Heart, Brother Yoder" in the Mar. 3 issue:

I hear your cry, Albie. It's the cry of so many young people, who just don't know how to say it as good as you do. Thanks for your honesty. I hear your frankness and understand. I'm 20, going on 21. But, please, Albie, don't be so hard on the older generation. You say, "Don't blast us over the pulpit, because that turns us off." Sure, it may turn us off, now, Albie. But later on, someday, we'll remember and say, "thanks — thanks for telling it like it is and not beating around the bush." I rebelled. I drifted away. I saw and still see inconsistencies in my parents, church, minister — in what they say is right and what they *really* do. They're not perfect. Neither am I. But they taught me one thing — to seek the Lord.

Somehow that came through. And I think if you'll be honest, it came through to you, too. To find what God wants me to do, and not what "Brother Yoder" wants me to do. You know, we do have God's Word. We can use it. We can call upon the Lord. We can pray. In the end, it's *our* relationship to God that counts. Maybe it's just that "Brother Yoder" and others make it tough for us to be "real" Christians. But don't blame "Brother Yoder." He acts as he feels God is leading him to act. Respect him for that.

But don't try to *make* him understand "the young people." Just love him for trying. You say "He isn't trying." I say, "Who is to judge whether he is or not?" Do your thing, Albie, for God! Don't always look to "Brother Yoder" for the answers. If he has "given up" on you, I feel sorry for him. Just don't you give up on God. Life is groovy with Him, Brother Albie — 100 percent groovy! — a soul sister.

I am writing to express my appreciation for the recent editorials, Feb. 3 and Feb. 17. Feb. 3 makes mention of what does God say and of the spiritual leader of several generations remarking that years back they would have used the Scriptures in discussion. This brought to my memory through several generations of our Bible conferences at times lasting for a week with strictly Bible teaching.

Concerning the editorial, "Affirmation of Conviction" (Feb. 17) we praise God for the truth of our forefathers who were willing to die for their faith in Christ if need be, that they might tell others the way of salvation. May we as the editorial suggests reexamine such a heritage for the good of the church. In the Jan. 20 issue, "No Vision — Perish," I appreciate very much Bro. Eberly's experience in giving a helping hand to a man in trouble and the man's openness in his conversation. Oh that our churches and colleges could supply the needs of men's and women's hearts with their cravings for the knowledge of God and peace of soul. . . . — Andrew Mack, Yerkes, Pa.

I want to tell you how much I appreciated the article in the Mar. 3 issue of the *Gospel Herald* written by J. Otis Yoder. An article like this was long overdue in the light of the space given to the Arab side several months ago. — E. Grant Herr, Harrisonburg, Va.

Regarding the editorial "I Am Ill at Ease" in the Mar. 3 issue, all the things mentioned by

Bro. Yoder are caused by the unregenerated human nature. These things can be cured only by putting into practice the teaching of Jesus and receiving a new heart.

Also on J. Otis Yoder's article, "God, Israel, and Palestine," he fails to mention that the promises to Israel are conditional to the obedience to the God of Abraham. John the Baptist says that God can raise up other children to Abraham.

In the day of grace the children of Israel are to be saved just as any others. There is only one way for the Israelite and the Gentile to be saved. That is through Jesus Christ, the door. — Roosevelt Leatherman, Souderton, Pa.

While reading the article, "Don't Beat Me on the Head with Your Heart, Brother Yoder," in the Mar. 3 issue of the *Gospel Herald*, I was disappointed that a person would write almost a double page in the *Herald* without a single Bible reference.

Such articles remind one of the verse in Jude 12, "Clouds they are without water, carried about of winds."

In this article Bro. Derstine goes back to the year 1935, fourteen years before Derstine was born and when Pastor Yoder would have been fifteen years old. It is doubtful that a fifteen-year-old boy would write a letter to a mayor of his town at that age.

Bro. Derstine used a familiar method in defending himself by comparing himself with the imperfections of others. The Bible says this is not wise. (Read 2 Cor. 10:12.)

The Bible gives the Christian's standard for comparison. "Every man that hath this hope in him purifieth himself, even as he is pure." (Read 1 John 3:1-3 and Prov. 4:18.) Bro. Derstine says he and his girl friend are 23 percent Christian and want to improve. I would like to suggest to Albie and Bets that instead of riding motorbikes on Sundays, they should use some of that time in studying the life of some of the great Bible characters, like Joseph, Samuel, David, Daniel, and Timothy. The Bible also records the life of women like Ruth and Esther and others, who became a great influence for good to people of all ages in their youth. . . . — Jesse Peachey, Belleville, Pa.

Paul Lederach's Open Letter to Howard Zehr, Executive Secretary of General Conference, in the Feb. 17 issue of the *Gospel Herald* merits wide discussion.

One does not need a very close contact with any of the church programs to become aware of a definite competition between the various boards for the members' dollar. Not only can a case be made for an overproliferation of projects but projects may be continued after the need for them has ended. The church, to the extent that it is a social institute, does definitely develop a bureaucracy which is as subject to Parkinson's law as any other. Probably in every congregation the complaint that the members are asked to contribute to too many causes can be heard.

There is much merit in the idea of consultative meeting of representatives of all the conferences and boards for a general examination of all the various programs in order to test the value of each program in respect to the other programs. But I believe that one should be aware of several pitfalls. Participation, as proposed,

would be dominated by administrators, and youth would have very little representation. I do not see how this could be avoided, but it should be recognized.

I also feel that there would be a great temptation to set up a priority board to rate the various projects or to allocate areas of solicitation, and feel that the problem was solved. That is the way in which a business corporation would attack a similar problem. But there is a great difference between a church and a business corporation, though both might be made up of the same people. Most stockholders are aware, when they buy stock in a corporation, that they will have no real control over the management of the corporation. They purchase the stock because they have confidence in the management, and when the management of any corporation disappoints them they sell their stock. But when a person unites with a Mennonite congregation he invests his total being in it, not just money, and he expects to become an integral part in the decision-making process. He does not delegate to any church board the degree of power that he delegates to a corporation board of directors. And he expects his relationship with the Mennonite Church to continue through life.

As a rule, members of the Mennonite Church do not give because it is their duty, but because they are in sympathy with some cause, and that is as it should be. Should the outcome of the proposed meeting be a precut allocation of funds among various projects to be supported by a general appeal, I am convinced the result would be a lowering of the total giving through the church and an increase of the amount given by Mennonites to causes outside of the church. — Howard Yoder, Wooster, Ohio.

The article by J. Otis Yoder entitled "God, Israel, and Palestine" is obscene. It is frightening because its cold calculated Zionism reflects a prevalent attitude in the Christian church. Its failure to even include passing reference to the million and a half Arabs who were driven from the soil which had been their homeland for 30 centuries is inexcusable. Mr. Yoder says, "When the Gentile church understands the sweep of the divine program, there will be no more antagonism expressed toward the Jews." Does this mean that in the "divine program" Israel had special permission to confiscate property and massacre those who would not leave voluntarily?

I would not argue the fact that Jewish people have been victim of more discrimination and inhumanity than any group except perhaps black people in America and the Vietnamese people. However, that the Arabs should be made to suffer by losing their land for the sins of Germany, does not follow logically.

The God who is love must be a different Being from the One who, according to Mr. Yoder, concocted a program to drive from their homeland a people whose sin lay in the fact that their names were not Rosenberg or Meir, and in this way He could establish another race of people, whose lineage was more suitable to His whim.

Mr. Yoder's article attempts to justify an ancient tradition rooted in the crusades — a tradition of destroying people so the "divine program" can go on. — Donald R. Bender, Atlanta, Ga.

Music Is an Important Part of Christian High School Education



Lowell Byler

Each year, Mennonite High School students meet for a music festival, singing under the direction of a capable guest conductor.

This year, the Mennonite High School Music Festival will be hosted by Belleville Mennonite High School, Belleville, Pa., April 11 and 12. Mr. Lowell Byler, Hesston College music professor, will be guest conductor. Nearly three hundred high school students will be involved in this exciting and rewarding week-end.

Sponsored by The Mennonite Secondary Education Council

Members

Belleville Mennonite School, Belleville, Pa. 17004. Gerald B. Yoder, Principal.
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 Central Christian High School, Kidron, Ohio 44636. Wendell Hostetler, Principal.
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 Western Mennonite School, Rt. 1, Box 626, Salem, Oregon 97304. Glen A. Roth, Principal.

Items and Comments

Many of the world's people see cancer as a form of nemesis or moral retribution.

Some believe it is caused by everyday bruises and falls, by shock, worry, tinned food, aluminum cooking pots, tomato seeds, or tight corsets.

Plastic cups, insect bites, and eating meat have all been offered as "causes" of cancer. And the belief that cancer is infectious, that it can be "caught" from nursing a cancer patient with cancer, still persists.

All these beliefs are false, but unless we know how prevalent they are in a community it is all too easy for the messages of health education to be distorted beyond recognition.

These old wives' tales, and the role of public education in fighting cancer, are featured in a special issue of *World Health* magazine published by the World Health Organization (WHO) in Geneva.

Cigarette smoking is responsible for about one tenth of all deaths in Britain each year, says Sir George Godber, chief medical officer of Britain's Department of Health and Social Security. Aside from cancer of the lung, cigarettes bear a heavy responsibility in illness and death from bronchitis and coronary thrombosis. Cancer of the mouth, throat, and gullet, and even of the bladder and liver are more frequent among cigarette smokers than in nonsmokers.

A special committee of the Presbyterian Church in the U.S. (Southern) has reported that severe cutbacks in church personnel and programs last summer were due to "a significant shortage of funds."

An "impartial review" was requested by the denomination's Board of Christian Education (BCE) which has received "sharp criticisms" for its "controversial retrenchments."

In the cutback, 42 percent of BCE personnel positions were eliminated, three of the four Presbyterian bookstores were closed, and the book list of John Knox Press was reduced by 50 percent.

The Office of Worship and Music was also eliminated, and there were staff reductions and program curtailments in the work of Family Life, Church and Society, Higher Education, Research, and Children's World.

A new "no-fault" divorce law, lacking the Family Court provision advocated by many sociologists and religious leaders, has been passed by the Iowa legislature.

The statute, approved by a 48 to 9 vote in the Senate and an 82 to 15 vote in the

House, states that a divorce can be granted when there occurs "a breakdown of the marriage relationship to the extent that the legitimate objects of matrimony have been destroyed and there remains no reasonable likelihood that the marriage can be preserved."

According to the new law, divorce will now be called "dissolution of marriage."

Under the former Iowa law, five grounds were listed under which a divorce could be granted: adultery, desertion, felony conviction, alcoholism, or "cruel or inhuman treatment."

The new law requires a mandatory attempt at reconciliation for a period of at least 90 days before final dissolution of the marriage can be ordered by the court. In addition, it extends the period in which either party can legally remarry without consent of the court to one year and bars any public announcement of divorce proceedings until the dissolution is ruled by the court.

. . .

The general public should give just as much attention to the backgrounds of the men who head television networks as it now gives to other key officials in today's society, Paul M. Stevens declared.

The director of the Radio and Television Commission of the South Baptist Convention urged this approach to persons who are disturbed by current TV and radio programming.

"Who are the officers of NBC? Where did they go to school? Who is in charge of production? These are the questions they ought to be asking," Mr. Stevens asked.

"People want to know everything about their mayor, their President, or the teachers in their schools, but here's some guy who controls what comes into their homes and molds their minds and they don't even know who he is."

. . .

An atheist could not be elected president of the United States today according to a Roman Catholic lay theologian at the University of Iowa School of Religion.

Prof. James McCue made this claim during a discussion series on "Religion in America" by scholars of the School of Religion.

Despite the American principle that church and state should be kept apart, the U.S., in practice, has had an "established religion," Prof. McCue said, noting that in some ways religion has been stronger here than in other countries usually considered religious.

In such countries as Italy, Spain, and Latin America atheistic communists often run for office and are elected, he pointed out. This has not happened in America, and serious American candidates for public office are "quick to point out" their religious affiliation.

However, Prof. McCue predicted that as the 21st century approaches, the need to be even "vaguely religious" will decline as a requirement for being "American." He said Americans are becoming "disenchanted" with the nation's religious "institutions."

President Nixon has called for establishment of a commission on school finance to study the money problems of private as well as public schools.

He said the commission will be specifically assigned to focus on the "steady disappearance" of the parochial school. "The government cannot be indifferent to the potential collapse of such schools. . .," he noted.

"Our purpose here is not to aid religion in particular but to promote diversity in education," the President stated in his 8,000-word message to Congress on education reform.

Noting that nonpublic schools are closing at the rate of one a day, he warned that "if most of all were to shut down," the added burden on public funds by the end of the 1970s would exceed \$4 billion per year in operations. Facilities alone would cost another \$5 billion.

Within 20 years there will be one major Lutheran denomination in America in place of the present three major bodies, a Lutheran leader predicted in St. Paul, Minn.

Dr. Malvin H. Lundeen, immediate past president of the Lutheran Council in the U.S.A., forecast the merger of the American Lutheran Church (ALC), the Lutheran Church in America (LCA) and the Lutheran Church-Missouri Synod.

If and when this merger takes place, Dr. Lundeen said, he believes that two ultraconservative groups—the "Lutherans Alert" groups of the ALC—and the "Christian News" segment of the Missouri Synod—will "splinter off to form a separate body."

. . .

Scripture distribution in the United States by the American Bible Society in 1969 rose 47.6 percent to a total of 76,216,553 copies, it was announced in New York.

CHURCH NEWS

Nigerian Mennonite Church Growing

Vern Preheim, Africa and Middle East Director for Mennonite Central Committee, and Wilbert Shenk, Overseas Missions Secretary for Mennonite Board of Missions, made a brief administrative visit on Mar. 1 and 2 to the Uyo area to meet leaders of the Nigeria Mennonite Church to discuss the situation with them.

Members of the Mennonite Church there know much about the pain and suffering that accompany war. They live in an area in South-Eastern State much involved in the recent civil war in Nigeria. However, their experiences during the 2 1/2-year war have taken on another dimension.

Whereas in mid-1967 there were 2,400 members in 30 congregations, they today count about 3,000 members in nearly 50 congregations. In the midst of many hardships the church discovered new spiritual vitality.

People lost many of their personal possessions through the war, but the communities are gradually getting reestablished. Transportation is still somewhat limited and the prices of goods in the market are high. There is much concern to see hospitals and schools return to normal operation.

This is also the concern of the Nigerian government under whose planning and direction all relief and rehabilitation work is being done. Apr. 1 marked the end of emergency relief and the beginning of a two-year rehabilitation program.

To enable young people to resume their training and education, the church asked the Mission Board to continue and somewhat expand the scholarship program. This will enable about 45 young people to receive trade training and attend secondary, technical, and Bible schools.

The Board has also agreed to help the church reestablish an agricultural program that will be set up in the four areas and provide a means of reviving farming in these communities.

Preheim and Shenk were also able to assure the church that the North American Mennonites are concerned about them and plan to contribute significantly through MCC in the rehabilitation programs now being submitted to government for approval. Although these efforts will not be directly tied to any church, they will contribute to the total rehabilitation of the communities where the churches are located.

After careful discussion, the Mission Board and Nigerian Church agreed that no plans

will be made to return mission-appointed personnel to work with the church for the next several years. Instead, other ways will be developed to maintain a fraternal relationship.

Among the issues confronting this growing church are Bible training for leaders, pastoral support, and leadership patterns. The conference has already approved the ordination of additional leaders later this year.

The 1970 annual conference was to have taken place the end of March. Delegates were expected from each of the four areas spread out from Uyo: Ibiono, Ibianga, Ubium, and Itam.

MCC Adopts New Identification

Beginning in 1970 and marking its 50th anniversary, the Mennonite Central Committee is using a new identification program approved by the Executive Committee.

With the diversification of the MCC program it has been necessary to simplify the original mark, removing those elements that create a false or static impression of the organization.

An attempt has been made to create a symbol which utilizes the universal language of the visual. Kenneth Hiebert, director of graphic design department, Philadelphia College of Art, designed the new identification. Of it, he said, "It was intentionally designed to require a moment of active participation by the viewer to understand its content. That content is very simple: a dove or messenger form unfolds or empties



from the cross. It is thus a visualization of the phrase used by MCC since its founding — 'in the name of Christ.'"

By restudying and revising its identification, MCC affirms its intention of being committed to innovation in the areas of Christian service, responding to new needs wherever they arise in ways still to be found.

Urban Training Held in Detroit

An in-service training program geared to assist Voluntary Service personnel stationed in urban locations was held Mar. 21-27 in Detroit, Mich. The weeklong conference, the first of its kind, was sponsored by the Minority Ministries and Relief and Service Divisions of Mennonite Board of Missions.

The idea to provide additional orientation after a volunteer has spent a period of time in his inner-city mission/service assignment is part of a growing churchwide concern to better equip Mennonite youth to cope with life in the urban setting. The Detroit experiment, coordinated by John Powell of Minority Ministries and Kenneth Seitz, Jr., of the Relief and Service Office, was to serve as a proving ground for future workshops in this area.

In recent weeks Seitz and Powell, along with several other Mission Board staff members, met with resource persons in Detroit to outline objectives and project a schedule for the program. "Since this is our first attempt at in-service training, we don't know what to expect," Seitz said prior to the conference. "Basically the program is being set up to help a VS-er evaluate his performance in an urban assignment, develop skills for the urban ministries task, provide on-location exposure to persons and conditions in the city, explore the culture of urban minorities, and to help the volunteer develop a uniquely Christian approach to his ongoing service."

Cass Community Methodist Church located about 12 blocks from the Detroit VS unit served as home base for daily classes, lectures, discussions, meals, and study. Specific activities included worship in black churches on Mar. 22, observing city council sessions in operation on Mar. 24, and confrontations with Edward Vaughn, a black power leader and chairman of the Pan African Congress, and Bro. Malik, a member of the Black Panthers.

Jim Parks, a local Church of the Brethren minister, and Bill Schmidt, a Lutheran pastor, led the devotional period each evening using Keith Miller's book, *The Taste of New Wine*.

A major portion of the daily schedule focused on lectures and discussions in the areas of black history, culture, and theology by John Powell of Elkhart; Tom Robinson, pastor of the East Grand Blvd. Methodist Church; and Mondolyn Mushler, editor and

radio commentator. Assisting Powell on the subjects, "Appalachians in the City" and "City vs. Rural Culture" was Louis Redmond, pastor of Cass Community Methodist Church. The week's events culminated with attendance at Good Friday services at the Shrine of the Black Madonna (Central United Church of Christ).

The 17 participants in the Detroit urban training session represented eight VS locations sponsored by Mennonite Board of Missions. These units were: Omaha, Neb.; Chicago, Ill.; White Pigeon, Mich.; Kansas City, Mo.; Philadelphia, Pa.; Winston-Salem, N.C.; Detroit, Mich.; and St. Anne, Ill.

Response Good to Special Missions Appeals

Several rays of hope now filter through the clouds of concern overshadowing the budget situation at Mennonite Board of Missions. A final tally of receipts for the 1969 Christmas Sharing Fund shows that contributions have doubled compared to the 1968 response. A total of \$30,852, less promotional expenses of \$950, will be divided among the Mennonite Board of Missions for Bihar, India, Mennonite General Conference, and Mennonite Board of Education (which includes the three church colleges).

The above-budget Compassion Fund for minority ministries continues to pick up speed. According to David C. Leatherman, Board treasurer, contributions as of Mar. 20 totaled \$50,325.

A 6.2 percent increase in general fund giving was recorded for the period from Apr. 1, 1969, to Feb. 28, 1970, as compared to the same time period a year ago. The 1969-70 fiscal year at Mennonite Board of Missions ended on Mar. 31.

Cove Valley Camp 1970 Camp Schedule

Apr. 16, 17, 18, Fellowship Suppers
May 12, Benefit Sale
May 26, 1-day Women's Retreat
June 27, 28, Youth Retreat I
June 30 — July 3, Hummingbirds (ages 9, 10)
July 10, 11, Ministers' Retreat
July 18-25, Cricketeers (ages 11, 12)
July 30 — Aug. 1, Senior Citizens
Aug. 3, 4, Men's Retreat
Aug. 8-15, Teen Camp (ages 13-15)
Aug. 29, 30, Youth Retreat II
Sept. 5-7, Single Women's Retreat
Sept. 19, Chicken Bar-B-Q
Oct. 11, Antiphonal Singing
Oct. 15-17, Women's Retreat

For further information and brochures, write: Cove Valley Camp, Box 57, Mercersburg, Pa. 17236.

Mennonites Aim for North Vietnam Relief

The Mennonite Central Committee has stopped administering the Vietnam Christian Service relief program in order to begin negotiations aimed at providing relief services in North Vietnam, a Mennonite spokesman said yesterday.

Vietnam Christian Service has been administered by the Mennonite Central Committee since it was founded in 1966 by Church World Service (an arm of the National Council of Churches), Lutheran World Relief, and the Mennonites. Its work is limited to South Vietnam.

"We felt we had to do this alone," said William T. Snyder, Akron, Pa., executive secretary of the MCC, in reference to the committee's decision to begin efforts to make its relief services available to North Vietnamese victims of the war.

"Frankly, we were afraid the other churches would be embarrassed if we tried to take them along on our attempt to negotiate with the North," said Snyder in a telephone interview. "Their constituencies probably wouldn't be able to approve such action."

Mennonites don't find much controversy on such matters within their churches, which have 220,000 members in the U.S. and Canada. Their consistent service policy is one of serving the victims on both sides of disputes. Such has been the case recently in Nigeria and the Middle East.

In 1966, the Mennonites were asked by the major Protestant bodies to head the Vietnam Christian Service because they had been in Vietnam with medical, agricultural, and school personnel since 1954. None of the major Protestant bodies had previous experience serving in Vietnam.

The Mennonites will continue to supply personnel for Vietnam Christian Service.

According to Snyder, they have been nervous about their "vocation" to serve "all sides" ever since they got into the project at its inception.

Though Snyder will not specify what North Vietnamese officials he has talked with, he said he already has talked with several in embassies in Europe and Asia.

At this point, he is not optimistic about getting Mennonite personnel into North Vietnam soon.

Snyder admits that they might not get in until or unless there is a settlement of the war. "But we want to be ready, we want to have laid the groundwork, so that when there's a settlement, we're ready to work in North Vietnam."

The unvarying first question from the North Vietnamese when they meet with Snyder and other Mennonites is "What's a Mennonite," he observed.

After explaining that his people traditionally are "pacifists and nonpolitical," says Snyder, the North Vietnamese officials usually indicate that "they don't see how that

fits their situation. They indicate that the greatest service we could give them would be to get our government to stop the war."

Snyder said the Mennonites, who are strongly opposed to the war, will not break the law in order to gain admission to North Vietnam. "But we will do everything we can in order to help rebuild in both the North and the South."

Generally speaking, proselytizing is far down the Mennonites' list of priorities. They specialize in relief service in disaster and war areas.

Under the administration of the Mennonites, the Vietnam Christian Service spent \$700,000 in 1966 and sent 35 persons to do relief work there. The program has increased to a \$1.1 million budget this year with 61 persons from churches here and in Europe. In addition, 138 Vietnamese are employed by the service.

A basically rural and small-town church, the Mennonites gave \$1,655,729 last year for relief. That was an increase 6.8 percent at a time when many major churches were experiencing cutbacks in giving. — Betty Medsger, *Washington Post* staff writer.

Note: MCC had three reasons for asking its partners to be relieved of the administrative responsibility of VNCS: 1. MCC desires to relate more closely and effectively with the National Protestant Church in Vietnam and also with the Christian and Missionary Alliance and the Mennonite missions there. 2. MCC is interested in pursuing opportunities for relief assistance in North Vietnam, as the Medsger article points out. 3. MCC felt that with the possibility of the Vietnam War deescalating, CWS would be in a better position to carry the several concerns of the National Council of Churches and related organizations in Vietnam than could MCC.

(The Medsger article highlighted only the second reason of these three.)

Illinois and Iowa to Hear GC Choir

The 39-voice Goshen Collegiate Choir plus string trio, under the direction of Cornelius P. Matthies, will tour Illinois and eastern Iowa Apr. 21-26.

Arranged to fall during the vacation between winter and spring trimesters, the tour includes services at six churches and one school. A pre-tour program at North Main Street Mennonite Church, of Nappanee, Ind., was given on Apr. 5.

On the itinerary are East Bend Church, Fisher; Roanoke Church, Eureka; Science Ridge Church, Sterling; Freeport Church and Willow Springs Church, Tiskilwa, all of Illinois; and Iowa Mennonite School, Kalona, and Iowa City Mennonite Church.

Eastern Mennonite College Defines Aid Plan

The crucial pressures of meeting soaring tuition costs have been eased for students at Eastern Mennonite College this year by a substantial boost in student financial aids.

More than two thirds of EMC's 900 students are receiving more than \$1 million in grants, scholarships, loans, and work-study money, according to a recent report by Daniel H. Bender, EMC's director of student financial aid.

This year's figure of \$1,004,812 compares to \$889,600 last year and to 1967's figure of \$770,705, the year after Mr. Bender became the first director of financial aid at EMC.

Mr. Bender credited most of the increase in financial aid to increased enrollment and a high percentage of students applying for aid along with expanded programs.

"To succeed in securing financial aid requires a substantial amount of detail and follow-up work," Bender stated. "However, EMC does have definite selling points, one of the strongest being off-campus work-study projects."

Mr. Bender referred to the summer programs in which EMC students are employed in such areas as city ghettos, poverty pockets in Appalachia, and mental health institutions.

Presently, EMC's work-study funds account for nearly one fourth of the financial aid picture. This year the college is receiving \$64,800 in federal money for off-campus work-study and \$95,200, including required base and matching money from EMC and other agencies.

An additional factor affecting the availability of funds for EMC, Mr. Bender said, is that EMC students show "high need." "Most of the students at EMC have rural backgrounds," he explained, "and many are children of ministers and missionaries."

Another major source of the million-dollar financial aid package is the \$387,000 in federal and state loans which EMC students have utilized as a means to help pay for their education. Most come from the federal government.

Of the \$183,255 offered through 215 state loans, the largest source has been Pennsylvania which allotted \$94,000 for many of the Pennsylvanians at EMC. Virginia has provided \$36,100 in state loans.

Grants and scholarships comprise the third basic type of financial assistance at EMC. Of the \$383,612 available, the state of Pennsylvania provided the highest single amount—\$120,300. The college itself allotted \$107,948 in academic scholarships, grants-in-aid, and discounts for children of faculty, ministers, and missionaries. The third largest program has been the Federal Education Opportunity Grant which contributed \$106,023 this year.

A student's eligibility for financial aid is determined by need, as calculated from a

parents' confidential statement of income.

A scale established by economists of College Scholarship Service indicates how much parents should be able to contribute toward their child's educational costs, with the variables being amount of income and number of dependent children.

A parent making \$8,000 a year with three dependent children, for example, should be able to contribute \$770 each year his child is in college.

With a total operating budget of \$2.6 million for the current fiscal year, EMC's financial aid program of more than \$1 million is an indispensable source of income for the college. With current nine-month fees of approximately \$2,300 for each student, the program helps keep the student in college too.

Overseas Filmstrips Offered

Two filmstrips treating overseas missions themes, recently added to the audiovisuals library at Mennonite Board of Missions, are now available to congregations and other groups.

Come with Me to Bihar, a 66-frame color filmstrip, is a simply told story of the life and work of a pastor-evangelist in the Bihar (India) Mennonite Church. Rather than focusing on any one man, a life style and basic commitment are communicated that characterize a number of church leaders in Bihar.

A printed script and leader's guide accompany the filmstrip, although the use of an 11-minute taped narration (available upon request) will increase the effectiveness. Photography was done by Rod Hernley of Scottsdale, Pa., and the story was written by J. D. Graber, former secretary of Overseas Missions.



Mennonite Board of Missions has been sending missionaries to South Brazil since 1947. The Mennonite Church consists of groups of believers at some 20 locations, with nine ordained pastors and more than 500 members. The Nav Jivan Hospital at Satbarwa, pictured in *Come with Me to Bihar*, provides medical services to a wider area.

Produced by Missionary Aviation Fellowship of Fullerton, Calif., *I Met a Guy* (10 min.) begins with folk music and a conversation between two youth who raise serious questions concerning contemporary life. During this discussion the one youth recalls his confrontations with Don Robertson, an MAF pilot. Through dialogue, Robertson's whole life story as a missionary-pilot is recreated, climaxing in his death in an accident.

The tape concludes: "You know, some people would say he (Robertson) wasted his life. He didn't play it safe and all that . . . not safe? Or maybe he played it safer."

I Met a Guy and *Come with Me to Bihar*, with optional recorded sound tracks, are available rent-free from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Teachers Are Honored

The faculty of Eastern Mennonite College honored Ernest G. Gehman, professor of German, to highlight their Annual Spring Banquet. Gehman has been a member of the college faculty for 45 years.

"We have few persons among us who have contributed to EMC for as many years," said Myron S. Augsburg, president, in presenting Bro. Gehman with a citation. "Dr. Gehman has served faithfully since 1925, participating in much of EMC's 52-year history," he added.

Other faculty honored at the banquet were Grace B. Lefever, high school math teacher, and Lester C. Shank, registrar, for 25 years of service to EMC.

Margaret M. Shenk, librarian, and A. Arlene Bumbaugh, assistant professor of education, received recognition for 20 years at EMC.

Receiving 15-year citations were Grace I. Showalter, librarian of the Menno Simons Historical Library, Linden M. Wenger, assistant professor of philosophy, and Vivian Beachy, EMHS English teacher.

Meat Canning Is Successful

The Mennonite Central Committee portable meat canner finished its 1969-70 season with more than 130,000 cans of beef processed for overseas relief.

This represents a 30 percent increase of beef processed over last year. The canning was done in accordance with the Federal Meat Inspector Supervision.

Operators of the canner, Gary Reimer, Meade, Kan., and Maynard Bender, Kitchener, Ont., had the canner on a five-month tour which started in Kansas and went as far east as western Pennsylvania.

In one three-week period, the canner made five stops in eastern Ohio. During this time they processed a total of 31,784 cans of beef. The Holmes-Tuscarawas Relief Committee worked at Berlin and processed 10,777 cans of beef in five days,

while the Wayne-Medina Committee canned 9,320 cans in three days. Bender and Reimer said that this was the highest three-day production they had on the tour.

Stark County's canning at Hartville totaled 5,060 cans of beef. At Burton, 3,665 cans were processed and 2,962 at Columbiana.

John Hostetler, MCC material aid director, said that the increase in beef canned was significant because of the higher price of cattle. The total production represented donations of thousands of dollars, cattle, and time.

At present, 75 percent of the meat is already en route to Korea, Nigeria, Taiwan, and Vietnam. The rest will be used to fill the needs as they become apparent during the coming year.

Mennonite Draft Counseling on Upswing

"Please send me the Draft Counseling Packet II. It seems that many of my friends consider me an instant draft counselor when they find out I'm a Mennonite! So far I'm not well versed in this role. Please help." This letter sent from a coed to the Student Services Office at Mennonite Board of Missions is typical of student requests for draft counseling materials.

In April 1969 the University Mennonite Church at Penn State University in cooperation with the Mennonite Central Committee Peace Section undertook the support and training of volunteer student Donald Ranck. A 15-word advertisement in the university's newspaper precipitated 85 contacts in two months. Ranck was joined in counseling by the chaplain-intern and a volunteer student counselor. "I initiated group discussions to help the men examine their beliefs of what conscientious objection to war really meant," he said. "These discussions also became effective in helping men find for themselves how to express their beliefs."

In Iowa City, Joseph S. Hertzler, pastor of the First Mennonite Church and an appointed member of the American Friends Service Committee, assisted in supplying 12 high school counselors with information about conscientious objection for their files and for distributing to interested students—a courtesy shared by the military recruiting office. Counsel concerning conscientious objection is provided by counselors in a downtown office.

In the fall of 1968, Mennonite Student Services Committee in cooperation with MCC Peace Section assembled peace and alternative service materials into two packets. The Draft Counseling Packet II is primarily for use by Mennonite students and faculty in counseling others about the Christian nonresistant faith and alternative service options. Packet I, the college and

graduate student packet, is for handout to students of any faith who are seeking answers and guidance on the issue of war and peace. Similar to Packet II, it includes items on Christian pacifism, bibliography, information about conscientious objection, and about provisions in the draft law for alternative service options.

Packets are available from Mennonite Central Committee, Akron, Pa.—student peace packets, \$1.00; draft counseling packets, \$2.50.

In January 1970 there were an unprecedented 32,744 conscientious objectors in the

United States. Three thousand fellows were awaiting trial for conscientious objection and 800 were in prison. An estimated 25,000 to 60,000 American men of draft age were in Canada.

Of the approximately 4,000 students from the various Mennonite groups now studying on non-Mennonite college and university campuses, a scant but increasing minority is reporting involvement in draft counseling. Opposition to the Vietnam War is heavily represented by young men who have no institutional relationship to the historic peace churches.

Conference Group Inspired to Action

Right from the start it was obvious that the Church Extension Workshop held Jan. 27 and 28 at the Des Moines (Iowa) Mennonite Church would prove to be more than an ordinary meeting. The question whether to meet in the church sanctuary that accommodates 40 or in the basement that seats 80 was resolved when twice as many persons showed up as were expected.

No brilliant oratories were given; no printed programs were distributed. Nelson Kauffman, Secretary for Evangelism with Mennonite Board of Missions presently on leave of absence, addressed the group briefly several times, but never from behind a pulpit. How could such a gathering accomplish anything?

Clearly if anything was to be accomplished, it would happen because those in attendance were prepared to share openly with each other. An honest searching and openness to the Spirit of God was mandatory.

In a written report to the Home Missions Office at Mennonite Board of Missions, Joseph Hertzler, pastor of Iowa City Mennonite Church, said:

"We began by analyzing the findings of a questionnaire entitled 'Growth Patterns of Congregations.' It soon became clear that we were unskilled at sharing our faith with nonchurch persons. This was difficult to admit, for we considered ourselves to be evangelical and missionary-minded. We tried to short-circuit the evidence, but finally admitted that the Spirit of God was convicting us."

The workshop assembly then divided into small groups and soon arrived at a general agreement that the greatest hindrances to effective Christian witness existed in these areas:

- An unclear purpose for church programs.
- Lack of genuine interest in evangelism.
- Too ingrown, introverted, and narrow, both in individual and corporate viewpoints.

"These findings hit us hard, but we were determined to be honest," Hertzler said. "At this point in the meeting we all

felt a bit discouraged, but nevertheless we managed to move on to determine that as Christians we do have several things going for us—a message the world needs, salvation through Christ and His way of love and peace, tremendous personnel resources, both professionally trained persons and those who have various service experiences such as VS, TAP, MDS, etc."

Following the positive input and general discussion sessions, workshop personnel divided into three groups (rural churches over 100 members, rural churches under 100, and urban congregations) to formulate ways to carry out their mission.

"It became obvious that we were brothers," Hertzler said. "It mattered little whether our particular congregation was large or small, rural or urban; we all faced the same basic problems and needs. Each congregation needed encouragement and help, and we found strength in sharing both our victories and failures."

Two possible approaches for continuing the kind of spirit generated at the workshop were suggested for the future. Two or three congregations could meet together every three months to identify needs and develop plans to meet those needs. At the next meeting time would be spent reviewing the progress made toward accomplishing the goals. New visions would be shared and goals adjusted if necessary.

A second method of working is to share victories and trials that might prove helpful to other congregations through articles prepared for the Iowa-Nebraska Conference paper, *Missionary Challenge*. James Detweiler, Manson, Iowa; John Willems, Milford, Neb.; and Joseph Hertzler, Iowa City, were appointed "church extension consultants" to help congregations upon request to study needs and devise ways to meet them.

The workshop concluded with a spontaneous celebration. According to Hertzler, the four walls of the Des Moines Mennonite Church vibrated to the full-voiced strains of "How Great Thou Art." This was followed by voluntary prayers of thanksgiving and commitment.

As Nelson Kauffman prepared to leave

he was heard saying: "There was more going on at this workshop for the small amount of programmed structure than any other meeting I've attended."

April 18, 19 Is GC Commencement

Activities for Goshen College's 72nd annual commencement have been set for the weekend of Apr. 18 and 19.

Preaching the baccalaureate sermon at 11:00 a.m. in the Church-Chapel, Sunday, Apr. 19, will be Paul Miner, president of Goshen College.

The commencement address will be delivered by John H. Yoder, president-elect of Goshen Biblical Seminary, at 3:30 that afternoon in Union Auditorium. About 260 seniors will be recognized during the degree-awarding ceremony.

Activities on Saturday, Apr. 18, will be dedication of the Jacob F. Rupp Memorial Organ and the senior nurses' class program.

The senior nurses' graduation program is set for 3:00 p.m. in the Church-Chapel with a tea in their honor immediately afterward. A highlight of the occasion is the traditional lighting of the nursing lamps and the awarding of the pins.

North American Youth Team Selected

Five members for the North America Mennonite Youth Exchange Team were selected on Mar. 23 by Art Smoker, Secretary for Youth Ministry, Scottdale, Pa., and by representatives from the Personnel and VS Offices of Mennonite Board of Missions, Elkhart. The applicants chosen are: Fred Kauffman, 22, West Point, Neb.; Arthur Griffin, 18, Norristown, Pa.; Cynthia Wingard, 21, Hollsopple, Pa.; Becky Lehman, 18, Elkhart, Ind.; and Blanca Ruiz, 20, Grantville, Pa. The team will be visiting Mennonite churches in Brazil, Argentina, and Uruguay from June 27 to Aug. 15, returning to participate in the Mennonite Youth Convention to be held at Lake Junaluska, N.C., Aug. 16 to 21.

The youth tour is the second part of an Americas' exchange of Mennonite youth. From Dec. 30 to Feb. 23, five Latin-American youth — Jaime Gardin and Ana Marlie Gencer, Brazil; Hugo Moreira, Uruguay; Adriana Matteuci and Hector Boyajian, Argentina — visited churches in North America, sharing their faith on the theme, "We've a Story to Tell to the Nations."

The first half of the exchange provided many with an opportunity not only to experience the fraternal pleasantries of foreign contact, but also to share the greater meaning of a universal Christ.

BMS to Host Music Festival

The eighth annual Mennonite High School Music Festival will be hosted by Belleville Mennonite School of Belleville, Pa., on Apr. 11 and 12. The festival is hosted on a rotating schedule by schools that are members of the Mennonite Secondary Education Council.

Because Belleville Mennonite School does not have the facilities for a group of this size, the program will be given at the Kishacoquillas High School Auditorium.

Choruses participating this year are Iowa Mennonite High School, Kalona, Iowa; Bethany Christian High School, Goshen, Ind.; Central Christian High School, Kidron,

Ohio; Rockway Mennonite High School, Kitchener, Ont., Canada; United Mennonite Educational Institute, Leamington, Ont., Canada; Eastern Mennonite High School, Harrisonburg, Va.; Christopher Dock Mennonite High School, Lansdale, Pa.; and the chorus of Belleville Mennonite School.

Each year a guest conductor is chosen to direct the six numbers sung by the mass chorus. Mr. Lowell Byler, Head of Music Department at Hesston College, Hesston, Kan., will be this year's guest conductor.

A total of 308 high school students will sing as a mass chorus after each individual chorus has presented several numbers.

Prospects Good for New Congregation

Arlington, Va., is a growing suburb adjacent to the nation's capital. Recently several persons from the Virginia Mennonite Board of Missions and Charities met with five Arlington area families to explore their interest in starting a Mennonite fellowship in this Washington, D.C., suburb.

Kenneth Good, pastor of the Hyattsville (Md.) Mennonite Church, was present at this first meeting. A few Arlington area residents attend the Hyattsville Church, but the Washington traffic is no incentive for them to attend regularly at a church on the opposite side of the city.

Good estimates that at least 500 Mennonites, or those having some Mennonite background, live in the greater Washington

area. He believes that many come to Washington to escape and blend into the general Washington mood of loneliness. Higher wages and government jobs lure many people to the capital city.

Enthusiasm for a new fellowship ran high, according to Moses Slabaugh, secretary for the Virginian Board. A few brethren living in the Arlington area were asked to plan and be on the alert for suitable quarters where a group of believers could fellowship. There would be approximately 30 people including children who could begin a Mennonite fellowship in the Arlington area. The Virginia Board will be looking for a pastor and stands ready to assist the group in any way possible.

FIELD NOTES

Alvin Hostetler, Board photographer, who had surgery several weeks ago, has experienced further difficulty and underwent surgery again on Mar. 19.

Mrs. George Beare, Upland, Calif., entered the hospital on March 18 for lung surgery for the removal of a tumor in her right lung.

Wilbert Shenk returned on Mar. 13 from an administrative visit to Europe and West Africa. The immediate purpose of the trip was to work with Vern Preheim of MCC in making plans for Mennonite cooperation in the rehabilitation and reconstruction efforts being initiated in Nigeria in the aftermath of the recent war. All such programs are subject to government approval and supervision. MCC plans to contribute to this work through two channels: Quaker Service and Christian Council of Nigeria's Rehabilitation Commission.

The Sixth Annual Missionary Photography Seminar sponsored by Ken Ander-

son Films, Winona Lake, Ind., will be held December 8, 9, and 10, 1970. There is no charge to missionaries attending. Contact the Overseas Office at Mennonite Board of Missions if interested in attending this seminar.

Cecil Ashley writes from Lapa, S.P., Brazil: "On Mar. 2 several of us returned from a weekend of visits in the interior. Our last stop was Sertaozinho where we held an installation service for Josue and Luzia Melquiades, the newly licensed pastor and his wife. The Lapa representatives presented the couple with a large comforter made by the Women's Society of the Lapa congregation, the couple's home church. The names of each of the sisters was embroidered on this gift of love."

The Mennonite Nurses' Association is having its annual meeting at Eastern Mennonite College, Harrisonburg, Va., Aug. 7-9. The MNA is meeting in conjunction with the MMA (Mennonite Medical Associa-

tion). The general theme is: "The Christian's Obligation to Poverty."

Open sessions are the Friday afternoon banquet, all day Saturday, and Sunday morning worship. Plan now to attend.

Sunday School Workshop, Apr. 18, 19, at Krall Mennonite Church, Lebanon, Pa. Sessions begin at 7:15 p.m., April 18. Speakers include Paul E. Martin, Norman Shertzer, Jacob Frederick, Jacob Stahl, Sanford Shetler, Nelson Martin, Paul Reed, Earl Groff, and Ethel Reed.

Mrs. James (Rowena) Lark, 77, of Fresno, Calif., passed away on Mar. 5 following a stroke. Funeral services were held on Mar. 9 at the Cooley Funeral Home in Fresno with LeRoy Bechler, pastor of the Calvary Mennonite Church in suburban Los Angeles, officiating. Interment followed at Fresno Memorial Gardens.

The current issue of **ACTS**, a magazine recording today's news of the Holy Spirit's renewal, carries a special feature, 12 pages in length with pictures, entitled "Mennonites: in the Charismatic Movement." Copies may be obtained by writing **ACTS**, P.O. Box 17066, Los Angeles, Calif. 90017. An introductory article was written by Gerald C. Studer which surveys the evidences of charismatic renewal in many of the district conferences. This is followed by the personal testimonies of teenager, Wilbur Byler, Belleville, Pa.; Norma Hostetler, Washington, D.C.; James Fairfield, Harrisonburg, Va.; and S. Djojodihardjo, Indonesia.

Special meetings: **Homer Kandel**, Berlin, Ohio, at Pleasant View, North Lawrence, Ohio, Apr. 24-26. **William Miller**, North Liberty, Ind., at Hillcrest, New Hamburg,

Ont., Apr. 5-12.

New members by baptism: four at Springdale, Waynesboro, Va.; seven at Monterey, Leola, Pa.; three by baptism and three by confession of faith at North Lima, Ohio.

Change of address: **Nelson L. Martin** from R. 3, Box 196A, to R. 4, Greencastle, Pa. 17225. **Quintus Leatherman** from Middleton, Wis., to c/o Richard Graber, 212 Salem St., Andover, Mass. 01810. After June 25: c/o Mrs. Hilda Kibble, 4 Champneys Close, Cheam, Surrey, England.

Dale Schumm, Latehar, Bihar, India, reports: "We continue to work here with some gains and setbacks. The hostel has now completed a rather successful first year under the operation of the church. . . . There were some real encouraging happenings at the annual conference. At one evening service the theme was 'Stewardship' and there were quite a few commitments to start or revive tithing. Another encouragement was in the elections. We now have a completely Indian executive committee and only one conference committee has a missionary chairman. This is quite a big change in the past several years."

Mr. and Mrs. Otis Hochstetler write from Brasilia, Brazil: "We coordinated a four-day missionary conference in February. Missionary Information Bureau in Sao Paulo arranged for the speakers — Mr. and Mrs. Alan Redpath. Nearly 60 missionaries participated, of which 28 were Wycliffe Bible Translators. Cecil and Margaret Ashley took in several sessions and the city tour while they were here."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brubaker, Robert and Lois (Shreiner), Manheim, Pa., first child, Karen Louise, March 14, 1970.

Bucher, James C. and A. Lois (Myer), Tampa, Fla., third child, second son, John Kenneth, Jan. 25, 1970.

Davis, Larry and Naomi (Myer), Cochranville, Pa., third child, second son, Robert Marvin, Feb. 3, 1970.

Frederick, Herbert and Janet (Bergey), Hatfield, Pa., third child, second son, Kevin Earl, March 10, 1970.

Graybill, Shelley and Alice (Martin), Richfield, Pa., first child, Thomas Lee, March 4, 1970.

Graybill, William D., Jr., and Lois L. (Stoltzfus), Mifflintown, Pa., second son, Dwayne William, March 17, 1970.

Hahn, David and Norma (Hartman), Elkhart, Ind., first child, Joseph Ray, Nov. 30, 1969.

Hess, James and Linda (Hassler), New Holland, Pa., first child, Jason Christopher, March 13, 1970.

Kolb, David and Elaine (Derstine), Denver, Colo., second child, first daughter, Michelle Dawn, March 13, 1970.

Landis, Clair and Arlene (Weaver), Ronks, Pa., second child, first daughter, Cynthia Lorraine, Feb. 26, 1970.

Lehman, David and Madie (Martin), Goshen, Ind., fifth child, second daughter, Colleen Ann, Feb. 28, 1970.

Miller, Leslie and Melba (Good), Denver, Colo.,

third child, second daughter, Renee Dawn, Jan. 11, 1970.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., fifth child, third daughter, Mary Ellen, March 11, 1970.

Nofsinger, Charles and Gloria (Jacobs), Washington, Ill., second son, Thomas Robert, March 6, 1970.

Roth, Mervin and Marjorie (Erb), New Hamburg, Ont., fourth child, second son, Nathan John, Jan. 30, 1970.

Smucker, David and Geneva (Steiner), Smithville, Ohio, third child, second daughter, Karla Sue, Nov. 21, 1969.

Sollenberger, Wilbur and Madeline (Groff), Lancaster, Pa., third child, second daughter, Lynelle Fay, March 14, 1970.

Stutzman, Gary and Vicki (Vannorsdel), Florence, Colo., first child, Alaina Renee, Feb. 4, 1970.

Stutzman, Jerry and Mary (Schweitzer), Shickley, Neb., second son, Shane Michael, Feb. 21, 1970.

Ulrich, David and Dottie (Baer), Denver, Colo., second daughter, Suzanna Lea, Feb. 5, 1970.

Weaver, Carl and Cheryl (Weaver), Goshen, Ind., second daughter, Carla June, Feb. 15, 1970.

Yoder, Amzie and Fannie Ellen (Miller), Goshen, Ind., fourth child, second daughter, Yolanda Jean, March 13, 1970.

Yoder, Dennis and Shirley (Helmuth), Goshen, Ind., second child, first son, Jeffrey Dennis, March 4, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht — Nafziger. — Sherman Albrecht, Milverton, Ont., and Nancy Ellen Nafziger, Brunner, Ont., both of the Poole cong., by Herbert Schultz, Feb. 27, 1970.

Doan — Ernst. — Marvin Doan and Dianne Ernst, both of the First Mennonite Church, Colorado Springs, Colo., by Paul F. Weaver, Feb. 14, 1970.

Martin — Herr. — James Edward Martin, Spring Grove, Pa., Zion cong., York, Pa., and Rosemary Kay Herr, Lititz cong., Lititz, Pa., by Elam W. Stauffer, March 14, 1970.

Semer — Leu. — John Semer, Alvordton, Ohio, and Deanna Leu, West Unity, Ohio, both of the Salem cong., Waldon, Mich., by Earl Stuckey, Feb. 21, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Emma, daughter of Benjamin and Katherine (Price) Nyce, was born near Lederach, Pa., Oct. 11, 1876; died at her home near Lederach, Pa., March 2, 1970; aged 93 y. 4 m. 19 d. She was married to Monroe Bergey, who died July 11, 1958. Surviving are 2 sons (Willis and Clayton), 2 grandchildren, and 4 great-grandchildren. She was preceded in death by one daughter (Martha Moyer). She was a member of the Salford Church, where funeral services were held March 7, with Willis Miller and Willard Shisler officiating.

Rhodes, Stella E., daughter of John Thomas and Sarah (Coffman) Heatwole, was born near Dayton, Va., Oct. 22, 1886; died at her home near Harrisonburg, Va., March 12, 1970; aged 83 y. 4 m. 18 d. On Feb. 14, 1906, she was married to Emmer F. Rhodes, Sr., who died March 22,

Calendar

Conference on New Media, Laurelville Mennonite Church Center, Mount Pleasant, Pa., Apr. 10-12.
South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.

Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24-25.

Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.

Rocky Mountain Annual Conference, La Junta, Colo., May 2-3.

Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.

Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.

North Central Annual Conference, Minot, N.D., June 11-14.

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.

Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

South Central Conference annual meeting, Hesston, Kan., Aug. 14-16.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Illinois Mennonite Conference, Aug. 28-30.

Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.

Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

When, long ago, people brought their children to Jesus, we read that Jesus "took them in his arms and blessed them, laying his hands upon them." We are still bringing our children to Jesus. We want Him to bless them. It is my hope that the Bible storybook will help little children to feel His love.



The author, Cornelia Lehn, is a staff member of the Commission on Education of the General Conference Mennonite Church. She has studied Christian Education at Mennonite Biblical Seminary, Elkhart, Indiana, and holds a Master's Degree in Journalism from the University of Iowa, Iowa City, Iowa.

The illustrator, Mrs. Beatrice Darwin, is a professional artist from Danville, California. She is known for her illustration of Robbie Trent's book, *Jesus' First Trip*, published by Broadman.



GOD KEEPS HIS PROMISE

by Cornelia Lehn

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These Bible stories were carefully selected by the Pre-school Counsel and Reference Committee composed of representatives from the General Conference Mennonite Church, the Mennonite Church, and the Evangelical Mennonite Church to give an overview of the story the Bible tells in a way that the small child is able to understand.

In the selection of stories the committee attempted to reflect the sweep of God's redemptive activity. In writing the stories the author attempted to retain the power and emotion of the Bible accounts without distorting reality, either in the acts of God or in the affairs of men. No attempts have been made to add applications, or morals, or interpretations to these stories. The Bible stories speak for themselves.

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1966. Surviving are 6 daughters (Sadie — Mrs. G. Frank Wine, Margaret — Mrs. Harry Keller, Minnie — Mrs. Raymond Carr, Hazel — Mrs. George Heatwole, Helen — Mrs. Robert Shank, and Marie — Mrs. Norman Shank), 4 sons (Paul H., E. F., Jr., William, and Stanley), 42 grandchildren, 34 great-grandchildren, 2 sisters (Mrs. Minor Snyder and Mrs. Ruth Hill), and 3 brothers (John L., Paul V., and Emory B. Heatwole). She was preceded in death by 2 sons (Thomas and Fred). She was a member of the Bank Church, where funeral services were held with Lloyd Horst, John Risser, and Samuel Janzen officiating.

Sauder, Frank M., son of Isaac and Mary Ann (Martin) Sauder, was born in East Earl Twp., Pa., April 27, 1881; died Nov. 12, 1969; aged 88 y. 6 m. 16 d. He was married to Susie Weaver, who died in Dec., 1950. Surviving are 8 children (Clayton W., Martha — Mrs. Ralph H. Mohler, Anna Mary — Mrs. Elmer H. Martin, Ella, Nora — Mrs. Charles B. Hollinger, Weaver W., Katie W., and Raymond W.), 18 grandchildren, 50 great-grandchildren, and 2 brothers (Harvey M. and Samuel M.). He was preceded in death by one daughter (Ruth), one sister (Anna Mary Weaver), and one brother (David M.). He was a member of the Martindale Brick Church. Funeral services were held at the Weaverland Church with Paul Graybill and Harvey Zimmerman officiating.

Schlegel, Peter, son of Joseph and Mary (Miller) Schlegel, was born at Milford, Neb., Feb. 11, 1887; died at the Seward (Neb.) Memorial Hospital, March 15, 1970; aged 83 y. 1 m. 4 d. On Oct. 5, 1905, he was married to Mary Stutzman, who survives. Also surviving are 3 children (Verda — Mrs. George Yeackley, Willard, and Ruth — Mrs. Leland Rediger), 4 grandchildren, 10 step-grandchildren, 3 great-grandchildren, 24 step-great-grandchildren, and one brother (L. O. Schlegel). He was a member of the Beth-El Church where funeral services were held March 17, with John Willems officiating; interment in the Milford A. M. Cemetery, Milford, Neb.

Walter, John S., was born at Chalfont, Pa., March 4, 1893; died at Marlowe, N.J., of cardiac decomposition, March 14, 1970; aged 77 y. 10 d. Surviving are his wife (Mathilda E.), 5 children (Elizabeth — Mrs. Burton Roney, Isabelle, Samuel, Hiram, and Robert), 11 grandchildren, 2 sisters (Mrs. Linda Croman and Mrs. Rachel Moyer), and 4 brothers (Stanley, Russel, Linford, and Albert). He was a member of the Line Lexington Church, where funeral services were held March 18, with Harvey W. Bauman officiating.

Wenger, Clayton S., son of Eli and Susan (Snively) Wenger, was born near Manheim, Pa., Sept. 23, 1898; died in the Osteopathic hospital, Lancaster, Pa., Jan. 27, 1970; aged 71 y. 4 m. 4 d. On Oct. 23, 1919, he was married to Mary Stauffer, who survives. Also surviving are 3 children (J. Melvin, Ethel M. — Mrs. J. Stanley Witmer, and C. Elam), 5 grandchildren, and 2 great-grandsons. He was a member of the Erb's Church, where funeral services were held Jan. 31, with Joseph Boll and Martin Nolt officiating; interment in the Hernley Cemetery.

Wismer, H. Lester, son of Henry B. and Lizzie (Schatz) Wismer, was born at Harleysville, Pa., March 15, 1900; died at the Grand View Hospital, Sellersville, Pa., March 7, 1970; aged 69 y. 11 m. 20 d. He was married to Mae R. Keyser, who survives. Also surviving are 5 children (Mildred — Mrs. William L. Kirby, Marion — Mrs. Martin Whitmore, Lester K., Jean W. — Mrs. Joseph I. Heisler, and Henry K.), 8 grandchildren, and one brother (Leroy S.). He was a member of the Souderton Church. Funeral services were held at the Virgil C. Sommers Funeral Home, Telford, Pa., March 11, with Richard C. Detweiler and Robert W. Smith officiating.

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Coming Next Week

A Prayer-Answering God

Renewal of Social Concern Among Evangelicals

Myron S. Augsburger

How Few His Followers

John Powell

Cover photo by Jan Gleysteen. This chapel is all that remains of the town of Zweikirchen, Palatinate, Germany. Peter Miller, who in 1748 printed and published the German edition of the *Martyrs Mirror* at Ephrata, Pa., was baptized in this church.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, April 14, 1970

Volume LXIII, Number 15



A Prayer-Answering God

By a Minister's Wife on the Frontier

I remember a day during one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away traveling from one district to another most of the time. Our boys were well, but my little Ruth was ailing, and at the best none of us were decently clothed. I patched and repatched, with spirits sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor.

The people in the parish were kind, and generous, too, but the settlement was struggling for itself. Little by little, at the time I needed it most, my faith began to waver. Early in life I was taught to take God at His Word, and I thought my lesson was well learned. I had lived upon promises in dark times, until I knew, as David did, who was "My Fortress and Deliverer." Now a daily prayer for forgiveness was all I could offer. My husband's overcoat was hardly thick enough for October, and he was obliged to ride miles to attend some meeting or a funeral. Many a time our breakfast was Indian cake and a cup of tea without sugar. Christmas was coming: the children always expected their presents. I remember the ice was thick and smooth and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice, large one, and insisted on praying for it. I knew it was impossible; but oh, how I wanted to give each child his present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas James was called to see a sick man. I put up a piece of bread for his lunch — the best I could do — wrapped my plaid shawl around his neck, and then tried to whisper a promise, as I often had, but the words died away upon my lips. I let him go without it. I coaxed the children to bed early, for I could not bear to hear them talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me, "You know, I think they'll be

here early tomorrow morning, Mamma." I thought I would move heaven and earth to save her from disappointment. I sat down alone and gave way to most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots. The thin stockings slipped off with them, and his feet were red with cold. I would not treat a dog that way, let alone a faithful servant. Then, as I glanced up and saw the hard lines in his face, and the look of despair, it flashed across to me, James had let go too. I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God and tell Him His promise was not true; my soul was full of rebellious despair.

There came a sound of bells, a quick step and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came for you by express before dark. I brought it around as soon as I could get away. Reckon it might be for Christmas; at any rate, they shall have it tonight. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty "Good night" he rode away.

Still without speaking, James found a chisel and opened the box. I drew out at first a thick red blanket, and we saw that the box was full of clothing. It seemed at that moment as if Christ had fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed. "I haven't been true, just when God has been trying me to see if I could hold out. Do you think I could not see how you were suffering, and I had no words of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this. I am to blame. I ought to have helped you. We will ask Him to forgive us."

"Wait a moment, dear, I cannot talk now," then he went into another room. I knelt down and my heart broke. In an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but now with the loving word, daughter! Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that

I forgot everything else. I do not know how long it was before James came back, but I knew he, too, had found peace. "Now, my dear wife," said he, "let us thank God together." And then he poured out words of praise — Bible words, for nothing else could express our thanksgiving.

It was eleven o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat. I made James try it on — just the right size! I danced awhile around him, for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like children. There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Moses' blessing to Asher. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

It was a wonderful box, and packed with wonderful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods. Down in the center was a box. We opened it and there was a great wax doll. I burst into tears again. James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pair of skates. There were books for us to read — some of them I had wished to see — stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely phonograph, needles, buttons, and thread — actually a muff! and an envelope containing a ten-dollar gold piece. At least we cried over everything we took up.

It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up to the table before the fire. How we enjoyed our supper! And then we sat talking over all our life, and how sure a help God had always proved.

You should have seen the children the next morning. The boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly without a word; then she went into her room and knelt by her bed. When she came back, she whispered to me, "I knew it would be here, Mama, but I wanted to thank God just the same, you know."

"Look here, wife, see the difference."

We went to the window, and there were the boys out of

the house already, and skating on the crust with all their might. My husband and I both tried to return thanks to the church in the East that sent us the box, and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted Him, dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that "They that seek the Lord shall not want any good thing." □

From Missionary Guide, Illinois district paper.

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

The more I observe sin, the more it impresses me. I would say, from my experiences here on earth this past year, that the battle between good and evil is not an equal one, because the average human being often finds that the satisfaction of sinning outweighs the rewards of righteousness.

For example, he seldom gets the delight from putting a twenty-dollar bill in the collection plate that he gets from spending it on some purely personal pleasure like gourmet dining or the best seats at the ball game. And he probably gets little or no enjoyment from giving up golf on Saturday to help his mother-in-law clean her basement. These are not, of course, real saint-sinner determinants, but they point up one of the facts of life—the temptation toward selfishness is greater than the temptation toward altruism.

Another thing which keeps the score uneven is that sin is habit-forming whereas virtue can be kicked without any pangs of withdrawal. The oral indulgences—smoking, drinking, overeating—are among the more obvious. The person who is hooked really intends to give up his particular vice, but the idea that "just one more time won't hurt" keeps him from ever actually getting around to it. The same goes for infidelity, or gambling, or gossiping; reform is rare indeed.

Yet people who have gone to church for years can give it up for some small grievance and hardly miss it after a couple of weeks. Unlike the sinners, they do not say, "Just once more—and then I'll stop." They make a clean break—no *one* last Sunday morning worship, or Wednesday night prayer meeting, or even choir practice; they just stop—period! And I have yet to hear anybody say, "Just one more good deed—then I'll quit forever," or "Just this one last contribution to charity—then no more." Somehow our side has managed to get the odds. I don't know how it happened, Boss, but I do know we have a good thing going for us. □

Youth Convention and Compassion Fund

That's an odd combination. There is little connection but we can make one. Youth are looking for ways to raise the \$65 it takes. So here's a suggestion.

Have the youth group make arrangements with congregational leaders for a fund drive managed totally by young people with the proceeds going 50-50 for convention and compassion. Congregational leaders could take the initiative in creating a climate of openness to the idea.

The Compassion Fund is a special, above-budget program of the Mennonite Board of Missions, Elkhart, a Christian response to the mounting needs in the ghettos.

Youth Convention happens only occasionally. This is the year for it. The place is Lake Junaluska, North Carolina. The time is August 16 to 21. Not all young people can go. Those who can should be considered the representatives of the whole congregation. When the representatives return they will have an enthusiastic report for all. So it follows that cooperation in sending youth is important.

Young people could send the youth group in twos to all of the homes of the congregation. This would provide an opportunity for explaining the Compassion Fund and the convention; of course they would need to study up on both. The contributions would be split between learning and mission, convention and compassion, which is the balance Jesus speaks of in the Great Commission.

What we have suggested above is only one idea on raising the registration money. There are many others. Most youth groups will generate their own. Here are a few starters used before.

Young people organized baby-sitting services so some were always available. Car washes were planned. On a certain Saturday dozens of cars came home clean. Persons who wanted to make a greater contribution got a wax job. Some youth groups made slaves of themselves for a day. They were sold at auction to members who had chicken houses to clean or basements to scrub. The price of the slave went to the convention travel and registration fund. Some youth groups cleaned up the church grounds. Others contracted to be responsible for the cemetery for the summer. A youth leader, a parent, a church trustee or a pastor after reading this can take the initiative in getting things going.

The major thing in all these ideas is to put a congregational blessing on the youth who go to the convention. It is just as important as sending representatives to Mission Board or General Conference.

— Arnold Cressman

By Still Waters

For three years I did not cease night or day to admonish every one with tears. Acts 20:31.

In the quietness of an evening chat together a dear minister friend of mine told me how embarrassed he is because at times he weeps when he is preaching. I know this friend as one who has the love of Christ in his heart. His concern is Christ's concern. He is in good company with the Apostle Paul who speaks about his own experience of admonishing people daily with tears.

My friend is not melancholy or pessimistic. He is no bemoaner of the times. Far from it. Each time we part I've been inspired. We have laughed together. He is fun to be with. And each time we part I have added courage to go on. Life is never dull in his companionship.

But when he preaches his heart overflows and he sheds tears on behalf of those to whom he speaks. He tells the gospel with tears. Should he be ashamed? No! He has a ministry of tears. And as I see his ministry I can only say, "Would to God that more had such a ministry." When he admonishes, in the name of the Lord, hearts are melted. His ministry is one which bears the sheaves home again rejoicing.

Ideas

Man's mind stretched to a new idea, never goes back to its original dimension. Ideas are important. They even determine destiny. Ideas clothed in proper language are moral dynamite. A good idea is priceless. Good practical ideas are working capital. They create capital. They are like children — your very own are very wonderful. Ideas make great men, and great books. I do not mean just words, words only carry ideas.

When a boy in Scotland, Andrew Carnegie had a litter of rabbits, and nothing to feed them. But he had a brilliant idea. He told the neighborhood boys, if they would pull enough clover and dandelions to feed his rabbits, he would name the bunnies in their honor. The plan worked like magic. Years later Carnegie used the same psychology in business. He wanted to sell steel rails to the Pennsylvania Railroad Company. Mr. J. Edgar Thomson was the president of the company at the time. So Carnegie built a large steel mill in Pittsburgh. He called it the J. Edgar Thomson Steel Works. Thomson was delighted, and of course bought his steel rails from Carnegie. The creative power of thought is one of the greatest in the universe. It is probably the only area where man can create. If you have brains use them.

— Christian E. Charles.

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Make Love Your Aim

Too often we fail to look beneath the surface in our concern. We see actions or hear words and jump to conclusions which hurt rather than help persons. Christ calls us to transform all by love.

Paul, also in Philippians, prays that we may comprehend with all love. We never really understand a person until we love him. Love helps us see a person as he really is. Love changes our own viewpoint.

We forget that the person who acts condescendingly is likely painfully shy. Fighting the inward problem of shyness he seeks to hide it by standing aloof from persons or problems which would reveal his weakness. We look at his condescending attitude or aloofness and label him. Love leads us to accept him as he is. And since one does not need to hide anything in the presence of real love, help and insight is gained.

We forget that oftentimes the overcritical person is one starved for love and appreciation. This can happen at any age. The young person who does not experience the acceptance of love will likely become critical of anything which moves or doesn't move. He cannot get love and appreciation for being good so he will get attention in some other way. Often this is by a very critical spirit.

Or the middle-aged person may basically act little different from the adolescent or teenager who seems against everything. We may see how such a one continually reacts against, builds programs which center around himself, and condemns others in order to promote himself, yet fail to see that he is a person who needs love and appreciation rather than counter criticism.

A critical person desires love even though adolescent-like he may do the very things which make it harder to love him. The child who is love hungry will often do the very things for attention which cause people to love him less or even punish him. On the surface it may seem he wants to make parents or others angry with him. Deeper, however, is the desire to get attention and love.

Old age can be a trying time. Life work and responsibility decreases. Others take over. We fail to continue to share words of love and appreciation for the contributions given even though small. What can easily happen in such a situation is that the person feels unwanted, unneeded, and unappreciated and he may take a critical stance against the church, society, or persons.

We forget that the noisy, aggressive youth is often sadly unsure of himself. So instead of encouragement to such we may shove him on the sidelines or laugh at his antics. This causes even more insecurity. He feels no one else takes him seriously so he becomes less and less sure of himself. Often

a little confidence and love expressed can make the difference between failure and success in life. Love is quick to stand by and for the one who is shaky. And love can sense such a need long before life hits the rocks or falls.

No wonder Christ calls us to transform all by love. This begins by accepting people fully as they are not as we wish they might be. One of our greatest faults is that we want to love people the way we wish they were rather than the way they are. Love loves people just as they are. Love comprehends the possibilities which lie beneath the surface. Nothing so much changes our own attitudes as love. Nothing so much changes other people as love. Nothing else so much outlasts life itself. Therefore as the Apostle Paul says, "Make love your aim." — D.

"As I See It" Column

A new feature to begin very soon in *Gospel Herald* is a column called "As I See It." This column is planned so that more readers can be involved in expressing viewpoints through the pages of *Gospel Herald*. It is to be a sharing of ideas and concerns written by you the reader. In other words you are invited to write on any subject you desire giving your own opinion about it.

This feature is different from the "Readers Say" in that "Readers Say" is a response to published articles. "As I See It" will carry concerns of all kinds. It developed out of a feeling that many persons in the church have something to say of importance which should be shared. Not everyone can write a full-length article but most people have some opinion on some things which is worth sharing.

In addition some may feel that certain issues are not being spoken to. This will afford opportunity to draw such issues to attention. Others may see needs or work in the church which should be shared. Still others may see things in the church which, as they see it, should not be. All are encouraged to submit such concerns to the "As I See It" column.

Certain guides should be kept in mind. First, a Christian spirit of love and concern should characterize the material. Second, it should be positive. This does not mean that nothing negative should be said. Rather it means that some help or guidance ought to be included in order that readers will be edified. Third, material should not attack persons. Rather ideas and issues should be spoken to. Fourth, all submissions must be signed. They can not be acknowledged or returned. And finally material must not exceed 400 words. — D.

Strawberries, Vacations, Jobs, and God

By Simon Schrock

A strange thing happens to people as the phone rings and the leader of summer Bible school responds to the "hello." The strange thing hits just as he asks, "Can you help in our Bible school this summer?" It starts to inflict people in late spring and by fall everyone is completely recovered.

That one question, "Can you help?" causes all of us to take notice of ourselves and our busy schedule. You are needed for three hours a day to teach God's Word. You will need study and prayer time too. Can you help?

Can you teach God's Word this summer? The leader presented the need. Now he waits for your answer. You can't just hang up. So you clear your throat and begin. "Oh, I'd just love to, but the strawberries are just coming in strong at that time. We have to pick and freeze them, and really I don't see how we can help. But if you just can't find anyone else, I might try it."

Another call. "Can you help, Brother John?" "Well, I'm so sorry but we have our cottage reserved at the beach for a week. And what is bad, the two best days at the beach come on the first days of Bible school. Linda will be upset if she and her friend can't go swimming at the beach, and we don't want her provoked at us. We have this planned already. Nice of you thinking of us, but count us out. But do have a good school."

Now for another try. "Say, I appreciate your asking us, but since Bill got the new car and camper we are in debt, and we can't stand that. He has to stay on his second job till late and by the end of the day he is worn out. If we don't keep up the payments, we will lose it all. As for Jane, the job she took to earn money for college takes her time. Sorry. Maybe you could get Sister Clara. She doesn't have anything that important to do."

One more try. "Can you help?" "We just can't. The garden is ready to be worked. Joe can't get off work since we took our vacation at the ski slope in February. The girls both work and Bobby has to work to pay his own fine for speeding and running that stop sign. Maybe another year—but not this year." That is the runaround the leader gets, and whom will he try next?

"Why should I teach? The others don't," was the question put to me by a brother. He pointed out that his buddies were enjoying life in a leisurely way. "They aren't teaching; so why should I?" That is a good reason why you should fire up for the Lord and teach. Others don't—you must. Now is your time to get on the soul-saving line and rescue some of the souls that will be suffering for eternity. Souls are headed toward hell because too many of us are enjoying a life of indifference. Why should you teach? God needs you. And that is the important reason why you should teach.

We nod our heads in approval when Brother William preaches, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Our nod may have been in approval of "these things." Then we leave our house of worship and forget about the kingdom till the next Sunday morning around nine. In the meanwhile the boat motor got tuned and the golfing equipment is in the trunk.

Maybe you have a good reason for not teaching—like lacking a vision of leading children to Christ. If you lack a vision of seeing children yielding their hearts to Jesus, then you won't be an effective teacher. Children will hardly discover how to be saved if your goal is not set to show them the way.

Some should not teach because they are not fired up for Jesus. If you have no fire, you will not set anyone else afire for Jesus. It takes boiling water to kill germs. And it takes a person committed to Christ and powered by the Holy Spirit to lead people from sin to salvation.

Should you just say no and confess you are disobedient to God's Word? the life you live says the opposite of what you are to teach. Your message is distorted and will not get through. If these cases are yours, God is calling you to a rededication to Himself.

If we believe in Bible school as a means of teaching the gospel, then why not take it seriously? Why dread the first

High-Aim: Upgrading the Student

By Lee Roy Berry

Monday and rejoice at the last Friday night when the program is over? Is it that bad? Why not look forward eagerly to teaching God's Word? And why not expect and believe that souls will turn to Christ and be saved? It is a rather careless process we go through, running off the routine of schedule for two weeks and not expecting a soul saved.

We shall take it seriously. It is a part of Christ's work. It should be given a superior place in our lives—like our farmer brothers who plan "these things," like strawberries, jobs, and vacations, around the annual Bible school. Bible school time is the most important item for those two weeks. If the half day spent teaching prevents them from getting in the straw before the rain, then they just have rained-on straw, but Bible-taught children. God tells us to be "always abounding in the work of the Lord" (1 Cor. 15:58). He wants us to be ready to serve in His work at any time. To be always in His work means He has our hearts and our uttermost desires. It means we are submitted to His control. He is our manager.

Take a lesson from another brother who took a good-paying job. He explained to his employer that he was in the Lord's service. When a duty of Christ calls for attention, it gets priority over the job. He still has his job, but the work of Christ continues.

There is a blessing one receives from teaching God's Word. You do get a bit of satisfaction to serve your friend strawberries and say they are of your own. Or show your photos of all the places you have been in this world. You do enjoy talking of the accomplishments you have made on the job. But the real blessings and satisfaction come from knowing that some of those boys you taught for years in Bible school are now church leaders and builders. There is real joy to know that some of your students have yielded their lives to Jesus and are living for Him. It is a blessing to know that young people are facing life in a Christian way. And these blessings won't come to you on the job or at the beach.

Now all of us fine Christians expect a straight through ticket to glory when Jesus goes through the book to check us in. We expect God to rush our way like an emergency ambulance when we are in trouble. We want to have God at our push button control. That is a dead relationship. God wants us at His control. He wants us to give Him the very first place in our life. If He isn't first, then that figures why you can't teach this year.

Turn yourself in to Christ and then into His work. Discover the deep joys of building His kingdom. Be all alive and burning for Christ. Then you can bring others to an all-alive life in Him too. After all, that is what you are meant to be.

Strawberries, vacations, and jobs have their place, but some of us have them in the wrong place.

Can you teach this year?



The High-Aim program, which officially began in the fall of 1968, is set up to assist high school-age youth whose potential is likely to be stifled by environmental factors of urban areas. The idea arose the summer of 1967 in the mind of Lee Roy Berry, then a VS teacher in the Cleveland, Ohio, public school system. In 1969, seven students from four U.S. cities were selected and given financial assistance to attend four Mennonite secondary schools. (For more background, see *Gospel Herald* church news for Sept. 16, 1969, p. 185.)

High-Aim has been both successful and problematical at some points. Of the seven students who entered the program last fall, six are still attending and for the most part are getting along well academically and spiritually. Furthermore, the youth are highly appreciative of the schools they attend.

The problems which High-Aim is experiencing may be divided into four areas. 1) A significant degree of conflict exists between High-Aim students and the families with whom they live. The problem seems to arise out of the students' and their host families' differing life styles. The degree of conflict intensifies when the students come from poor social and economic situations. The remedy to this situation is to plan a longer period of orientation for prospective students and to establish stronger lines of communication between the participating schools, the host families, and High-Aim.

2) Presently the program has no formalized structure. A formal organization would provide a clear delegated responsibility for administering the program.

3) High-Aim must help the participating schools see the implications of their effort. For example, High-Aim sees itself as an extension of the mission outreach of the church, which means that the participating schools are a part of the same process in which Home Missions and Relief and Service participate. Therefore, mission outreach cannot be carried on successfully without the aid of high schools that were originally designed to serve basically established Mennonite congregations. The church needs the additional resources in the form of institutions—in this case educational institutions—in order to make a greater impact on problem areas. High-Aim sees the need for strengthening Mennonite high schools so they can help with this task.

4) The program needs to look for a vast amount of financial resources which means that the program must be sold to those persons capable of supplying them. We are presently working at this endeavor.

Persons interested in more information concerning the High-Aim program may write to Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514. ☐

Lee Roy Berry, Goshen, Ind., is a graduate student, a part-time instructor at Goshen College, and a member of the Mennonite Relief and Service Committee.

The Meaning of Redemptive Dealing

By Lloy A. Kniss

When I received the Holy Spirit, He also filled me with the love of God. This love is a great constraining power in me. In fact it is both a constraining power and a restraining power—it makes me do some things, and keeps me from doing other things.

It is repeatedly said that we should be redemptive in our attitudes and in our dealings with offenders and those who need help. The real meaning of the “redemptive attitude” is good and valid, but too often, what some people mean by the term amounts to no more than a spineless and weak permissiveness toward evil. This makes no enemies and no real worthwhile friends. Worst of all, it helps no one to a better life. So in saying what I want to say now, I am not referring to this attitude of permissiveness toward evil. That is not redemptive by any means.

Redemptive Dealing with the Lost

At the base of redemption is forgiveness. At the base of forgiveness is love. Condemning a sinner to his face for his wrongdoing so often seems so right to some of us Christians. But what good have we done by condemning him? We entertain a fear that if we don't promptly condemn a person in the wrong when we see it, we condone it or become part-takers in the guilt. This is not true.

The normal process by which a sinner is led to salvation begins with his hearing or reading the Word of God, and seeing it exemplified in a Christian. This brings conviction. Next the sinner condemns himself. Then he repents, and finally he confesses faith in Christ. Our condemning of a sinner is not a part of redemptive dealing. Often a sinner is closed to communications when he is condemned by another person. Jesus said to the adulteress, “Neither do I condemn thee.”

In the New Testament we find no instance of a lost soul being required to confess his sins in order to be saved. A seeker must acknowledge his sin (not sins) and he is told in various New Testament passages to repent and believe in Jesus Christ. (In the case of saints who commit any sin, they are told to confess their sins.) What a seeking soul needs to repent of is his way of life—his sinful nature, his sin.

When we meet an unbeliever in the world, who may be

very obviously showing signs of pride, vanity, immorality, or even debauchery, we will not feel disgust for him or her; we will not be judgmental; we will not see in him or her an opportunity to glory in ourselves by contrast, like the Pharisee in the temple when he thanked God that he was not as bad as the publican. We will be reminded that, but for the grace of God that could be ourselves. We will see in that lost soul a potential child of God redeemed, saved, and fitted for His glory. We who are trying to win the lost one for Christ must be calm, confident, and happy. A person who is assured of his own good standing with God will not soon resort to condemning others. If we can attain victory over ourselves in this matter we will have come halfway in our effort to win him for Christ.

With all this love for the sinner and desire for his salvation we need to stand firm in witnessing against all sin. If we can in a tactful manner get him to read passages of God's Word that relate to his case it will bring conviction to him. He will not resent God accusing him. However—here care must be used lest we in our carnal tendencies use the Bible as a weapon to give the sinner a beating.

A certain unsaved older man said he likes to talk with me because, “You don't get offended when I use a ‘cuss’ word sometimes.” At the same time I knew he realized he was doing wrong in using “cuss” words. I also knew that his trouble lay deeper than the language he used. He listened soberly when I told him of his need for a change of heart.

Dealing Redemptively Toward Our Brethren

This subtitle of course implies that we are responsible to help our brethren or sisters who may need spiritual help or correction. This responsibility is mostly on leaders and parents, but there are occasions when anyone could be responsible for helping an erring one. Each time we observe the ordinance of foot washing, which is primarily a symbol of loving service, we say in effect, to our brother or sister, “I am willing to serve you in any way I can.” This is to be the tenor of our attitude toward our brethren and sisters at all times. This service includes helping in spiritual problems.

There are faults we see in non-Christians, which cause us but little concern because we know that their real needs are deeper than those faults. If a non-Christian cheats someone out of a dime we hardly think much of it because we

Lloy A. Kniss is bishop at Ellicott City, Md.

know he is only acting naturally. But when a Christian does the same thing we become alarmed, for it really indicates that something tragic has already taken place in his spiritual life. Down in his heart something "slipped." A dime is not very much, but the condition in his heart that allowed him to deliberately cheat his brother out of a dime, is a matter infinitely more important than gaining or losing ten cents, or ten thousand dollars.

It is never right for us to condemn another person. However, there are circumstances when we should point out to our brother or our sister that he or she has done wrong. This can be done redemptively without condemning the person. The secret in being able to do this is to be sure we have unfeigned love for our brother. In a case where a brother has wronged me, I would have a harder time to point out his wrong and also convince him that I am doing it out of love. In this case I must forgive him in my heart, even without his apology, and if possible avoid telling him he has wronged me. I should quietly absorb the blow.

If my brother does wrong to another person or to the church or to God, and doesn't realize it, or care, then I should, in true love and concern for his spiritual well-being, go to him and tell him in order to help him. That is what Nathan did to David, and we know what great good came out of it.

If, when dealing with a wrongdoer in a redemptive way, and effectively, we can really prove to that person that we genuinely love him, the result can be tremendous.

If we want to help one who has done wrong we must carry a forgiving spirit. The statement in the Bible that tells us that if we do not forgive our brother his trespass, then God will not forgive us, is not a legalistic give-and-take proposition. It is deeper. If I forgive my brother I prove that Christ's sacrifice is sufficient for all our sins. If I don't forgive, I prove that I do not believe this and so I also cannot be forgiven.

The spirit of forgiveness must be so much a part of the Christian's life that my love for my brother, or for my enemy, will never be withdrawn, regardless of what either one may do against me or how little he appreciates what I am trying to do for him.

Once I visited a man in the hospital who was very sick. He was a backslidden Christian. When I spoke to him about his spiritual life, he turned in his bed with his back to me and said, "I am not interested." I didn't pray for him there in the hospital, but I also didn't rebuke him or condemn him. After saying a few words as we parted, I quietly left the room and went home. A few days later I visited him in his home. As I came in, he sat up in bed and opened his arms toward me, saying, "I was hoping you would come." After another few days he died. His daughter told me he had given the family a good testimony just before he passed on.

Sometimes parents honestly feel that they should shun or disown a son or daughter that has gone wrong. This can never be right. Certainly it is a severe blow to the parents,

but to be redemptive, they must by God's grace absorb that blow and prove to the wayward child that God's forgiveness and redemption can still reach him.

God does give us as Christians special grace to absorb blows from other people. Those who are not Christians return the blow rather than absorb it. We who are God's children will absorb wrongs and forgive. Then only are we in a position to deal redemptively with offenders.

Conclusion

True redemptive dealing is based on the indwelling Holy Spirit. All motivation must be the "love of God," the only true love, the love that can't hate enemies, the love that will make one die for another. The next indispensable quality is humility.

Usually the greatest people are the most humble. They know themselves and their own propensities for evil. A proud person cannot reach down to help a sinner. After that comes the perpetual spirit of forgiveness. This spirit reflects true faith in the sacrifice of Christ, that it will save to the uttermost. Also, to be truly "redemptive" we need personal assurance and confidence. A sinner or an erring brother will never trust one who doesn't trust himself.

Identification with the sinning one is fatal to both. Involvement with him is the only way we can win him.

"Oh, heavenly Father, make me a symbol of redemption, that men seeing what Thou hast done will glorify Thee, and repent of their sin, confessing faith in Jesus Christ, for Thy glory." □

Preaching Practical Sermons

"In our sermons we ought to make no ostentatious display of learning, but come down to the level of the people. We should neither beat the air nor use low and vulgar expressions: not introduce too much matter into the sermon, but discuss one fundamental truth fully, prove it thoroughly, and apply it to the heart. Our sermons should not be too dry but practical. Religion should be presented, not as a burden but as a pleasure. Avoid personalities. Let not the love of Jesus be obscured by self-love. Let personal difficulties be settled in your pastoral visits." — Henry Melchior Mühlberg, 1711-87.

So spoke one of the new world's pioneer preachers, Mühlberg, educated and ordained in Germany in the Lutheran faith, came to America in 1742. His journeys extended from Savannah, Georgia, to Albany, New York, and inland to central Pennsylvania. His preaching gained him a title from an Indian chief whom he met at his father-in-law's (Conrad Weiser) house. His Indian title was "Gach wungar or achs." It means "Teacher whose words should go through the hard hearts of men like a saw through a gnarled tree." Selected from *The Lutheran*, Vol. V, No. 36, June 7, 1923, page 4, by Wilmer D. Swope. □

How Few His Followers

By John Powell

The God of creation is continually acting in society.

Again, He is calling a remnant to draw near to Him and obey His commandments. He is calling a nation from chaos to repentance.

Yet, His "chosen" ones who should hear His voice do not know Him.

His "chosen" ones have become heathens who mouth the right words at the appropriate times.

His "chosen" ones, whom He led to a land of free worship, have turned against His will and have refused to follow their Master, and have become the oppressors in middle-class America.

So, God says to a new people, "Come unto me . . . and I will give you rest." The blacks, the browns, and the whites who feel a part of Him out of understanding and devotion, have reached out to find what God is saying to a decaying society. Like a mighty thunder, God calls out through oppressed black and brown voices, "White America, my loved ones, come back to Me!" Yet, no response.

God's call is not new; it has echoed constantly in every decaying society of every age. As one hears the voices of the blacks and browns crying out, they become the voices of the Israelites in bondage in Egypt. As one hears the words of Dr. Martin L. King, one hears the voices of Moses and of Amos. The hammering of Black Power advocates denouncing the sickness of society sounds much like the cries of the Zealots and the shouts of Jesus Barabbas. The rigid legalism of contemporary Christians becomes like the Pharisaism of old. The nation, which in its nationalism and patriotism refuses to see the difference between violence of a person and violence of a system, becomes the nation of Israel, which stubbornly refuses to hear Christ.

But the murders of prominent leaders assure the oppressed minorities that the Messiah is about ready to return to draw His people together. Yes, the oppressed peoples of this land see a God of grace and power, who has and is destroying the system of servitude that the rich white society has perpetuated and middle-class society has condoned. So, God through Christ and the voices of the oppressed continues to direct, convict, convert, and consecrate.

The God of history and the Christ of the poor are active forces within oppressed communities. God is love, and love is active. Love is being recognized as the basis of unity within the minority communities. The love that Christ showed to an oppressed people — the Zealots, the lame, the deaf, the poor, the immorally sick, and the spiritually ill — is permeating men's minds today. It is permeating the minds of those challenging the power possessed by white middle-class

America. It is permeating the minds of those who are denying themselves the privilege and power given to white middle-class America. Christ, then, is the revelator. His life is so interwoven with the lives of others that He takes on the hurts, the unwanted feelings of the "oppressed sinners."

Ah! Christ the revolutionist! He talks about the kingdom of God and the reconciling power of the Holy Spirit in bridging the gaps between God and man. He digs into the core of human existence and involvement to break the shackles of slavery wherever He finds it.

In His life and ministry, Christ not only sought to heal the lame, cure the sick, and comfort the oppressed, but He sought to bring the truth of Scripture to bear upon the minds of the oppressors. He, today, is tearing down the unethical and irreligious principles of society, thus bringing about healing and reconciliation. In Luke 4:18, 19 Christ defines this ministry:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

A revolutionary Christ? Yes! His life is one of liberation. He becomes one of the oppressed and verifies the reality of human existence.

This is the Christ who calls to the white middle-class society, "Deny yourselves, pick up your cross and follow Me. Follow Me into the ghettos; follow Me into rejection by your white 'friends' when you befriend a black man; follow Me in purging the immoral people who have decision-making positions in our land; follow Me into the hills of Kentucky, Virginia, and Tennessee to bring the healing ministry to poor southern whites; follow Me into the migrant camps of the Mexican-American; follow Me in breaking the chains of slavery that now keep the American Indian on reservations; follow Me in your own family relationships to repent of the hypocrisy of your mothers and fathers, and to preach love; but even more, follow Me into death — a death of social acceptability and economic prosperity."

Is this too much to ask?

Not really!

If one is searching for happiness, then this is the path.

Do you want this relevant Christ?

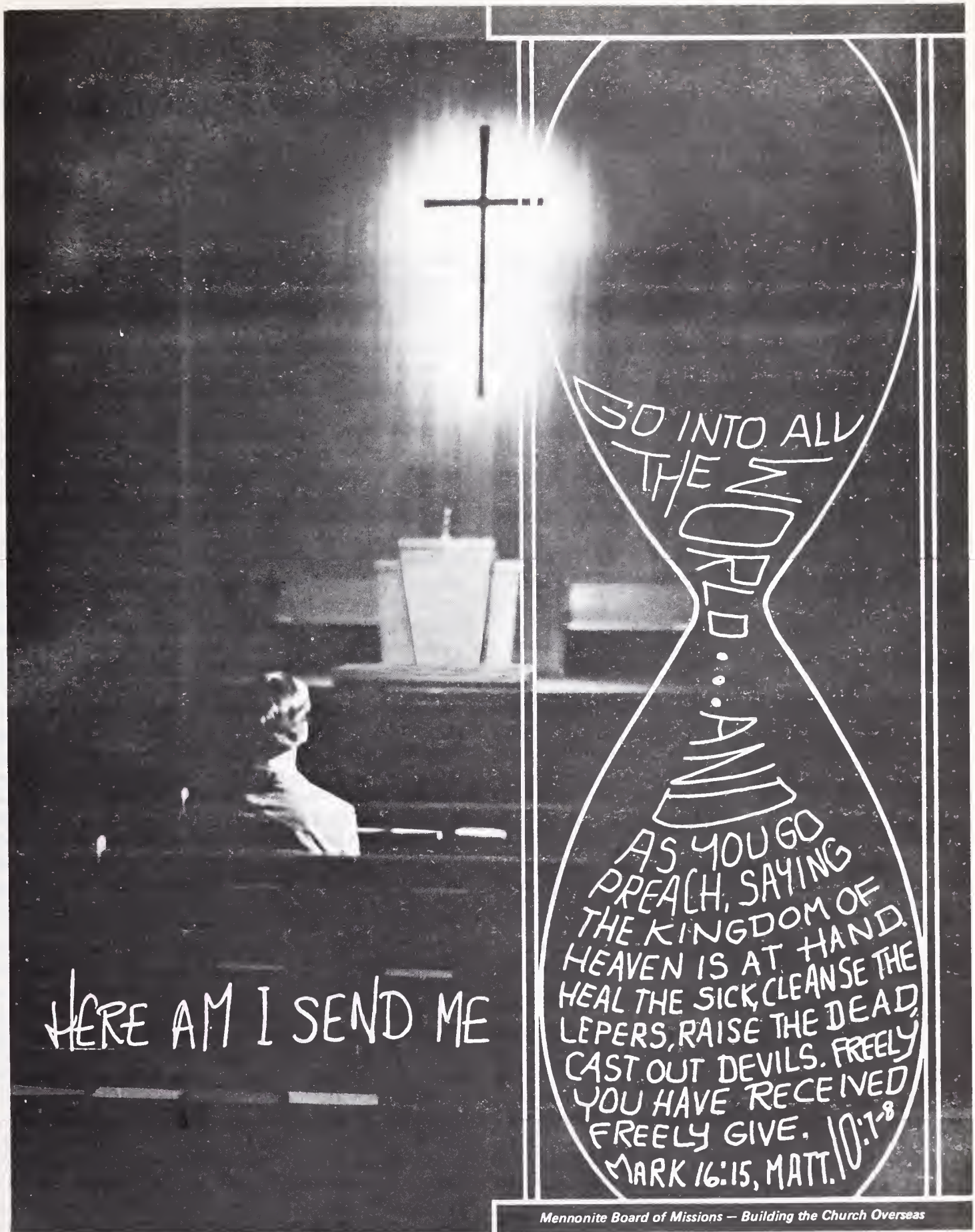
If you do, believe on Him.

Pick up your cross and follow Him.

But never look back!



John Powell, Elkhart, Ind., is executive secretary of the Minority Ministries Council for the Mennonite Church.



Mennonite Board of Missions — Building the Church Overseas

Renewal of Social Con

By Myron

Let me first say a word about the definition of "evangelical" as a perspective of faith. What do we mean by this? In looking at the Christian church in North America, one finds programs oriented around "proclamation" and they call themselves evangelicals. There are programs oriented around "service" and they are embarrassed to call themselves evangelicals. Then there are programs oriented around "discipleship" which reach into both of these areas, and that is the kind in which we Mennonites stand. The priorities in our brotherhood issuing from discipleship do not remove proclamation nor service, but hold these together in an interrelation. This gives us both a power and a uniqueness to communicate and serve that a lot of our fellow denominations do not have.

Further, the term evangelicals is used in about three ways. Some have sought to make of it a doctrinal structure. Second, there are those who have sought to make of it an organizational structure. Third, there are those who have always regarded it as a perspective of faith inside a variety of doctrinal structures.

I refer to evangelical in the complimentary sense of the latter pattern. In that sense, we as a Mennonite brotherhood are the original reformation evangelicals. We need to interpret matters in the light of this heritage rather than over against persons who artificially have added "evangelical" as a dimension to their doctrinal structure.

There is a new discovery today among persons who call themselves evangelical, among any one of these three categories. They are discovering that it is entirely possible to say that one is conservative in his theology and at the same time liberal in his politics and social concerns. Now that is old hat for us Mennonites because being conservative in theology means that we confess the lordship of Jesus Christ. Because He is Lord, we are not committed to nationalism in respect to political and social concerns, and thus can be quite liberal in these matters.

This has not been the case for the average evangelical because he thought that to be conservative in his theology meant he had to be conservative all across the board. While many have talked a lot about the absolute necessity of the new birth, they haven't gone beyond and talked about how a new creature behaves. This new discovery is one thing happening in the thought processes in evangelical circles.

It is an oversimplification to simply stereotype evangelicals

because of a particular theological premise. The issues of the Reformation on which our forefathers had to take a stand are still with us. A basic one is whether or not our salvation is by election. When one gets into that conversation he immediately discovers that this view limits some evangelicals from any emphasis on discipleship.

To illustrate. I sent a manuscript which I had entitled "Meditations on Discipleship in Grace" to an evangelical publisher. They replied, saying that they couldn't use that title. When the book appeared, the subtitle in spite of my attempts to clarify was "Meditations on Discipleship and Grace." From their theological perspective, one doesn't talk about discipleship in grace, for discipleship is works.

The theological premise that I believe to be the classic in Anabaptist thought is that the Anabaptists related ethics to Christology in the same way that they related soteriology to Christology. And when one works that through theologically it makes the basic difference between us and other groups. But there is a new awareness of this theological perspective among persons today who call themselves evangelicals.

But what about renewal of social concern among us Mennonites? When you talk about evangelicals, we are among them. We have been evangelicals for 450 years. When Calvin and Luther were both saying the Great Commission was for the first century, the Anabaptists said, "Nothing doing; it's for us." Belief in the existential dimension of Christian faith was uniquely Anabaptist; the other reformation leaders didn't emphasize it. The whole concept of the contemporaneity of the risen Christ, and that one walks with Him, was Anabaptist, for only in their baptismal code does one find any reference that "now you are sharing the resurrected life."

Yet the Mennonite Church had to have a reawakening in the last number of years. MCC has been a vital part of this, in terms of what social concerns and services really are, as an extension of the proclamation.

While we can boast that we didn't own slaves and that we had a position against slavery, we still had to have an awakening on civil rights, did we not? That is a part of the social awakening.

Or take the matter of extending brotherhood. We drew a line between ourselves as Mennonites and everybody else, and of all others said, "That's the world." We would only call a man brother who was in our immediate circle. This has changed and we see brotherhood now not in terms of a structure, but in terms of a spirit that we can express. We

This is a condensed transcript of a speech delivered at MCC's Annual Meeting in Chicago, Jan. 23, 24, 1970.

War Among Evangelicals

ugsburger

have a dimension of community, which in our fragmented society, is one of the most relevant things to be shared.

In the last number of years our theology has related us to issues other than simply our stand against war. We are rethinking this position to discover whether we can go beyond being merely a social conscience. A conscience only speaks negatively; it never gives positive guidance. It is not enough to be telling people judgmentally what they should or should not do. Having crawled out of our shell a bit and being more secure and less threatened by interacting with others, we Mennonites may now be mature enough to get beyond being a mere conscience and become a creative force of influence.

I have asked myself seriously whether some of our tendency to stereotype and criticize the evangelicals, refraining from involvement with them, in deference to the free way we find ourselves involved with other people, may not be a projection of our own sense of guilt. Perhaps we ourselves have an awareness of guilt in areas of limited social service and so project this when we encounter people who have gone through similar pilgrimage, but have not come out where we have because their theology gives them a different hang-up.

The Congress on Evangelism at Minneapolis, one of the most significant meetings in the history of American Protestantism, demonstrated that evangelicals are as seriously concerned about social ills as are the liberals. When Ralph Abernathy came to Minneapolis to speak, he didn't add one new dimension to what already had been said by Leighton Ford and Tom Skinner and others. The interesting thing was that both Abernathy and the evangelicals were grappling with the same social problems. It was also interesting that the more theologically rigid persons, to the right and the left, ruled themselves out and became conspicuous by their absence. In the judgment of the fundamentalists, Minneapolis was a compromise.

The Congress on Evangelism in Berlin did not come to grips adequately with worldwide problems. There was little intelligent deliberate discussion on topics such as war, poverty, race, population explosion, and the like. But when the Minneapolis Congress was being planned, there was a deliberate attempt to make certain that we met these issues head on. The meeting placed out in the front the fact that among evangelicals there is a general concern about the social dimension of the Christian mission.

But there are problems. The evangelical, awakened to social concerns, still finds it easier to grapple with problems which are less directive in terms of social decision and influ-

ence than those problems which are limited more to the personal dimensions. He can deal with poverty, as well as anyone, by going into Appalachia with rural missions. He can deal with the problems of drug addiction and alcoholism, and even run coffeehouses on Sunset Strip and convert topless dancers to Jesus Christ.

But when you begin talking about the question of war and peace there is a great vacuum. The conscience of the evangelical has not really been awakened to recognize the perspective of separation of church and state, the problem of the idolatry of nationalism, and the privilege of thinking in terms of building the kingdom of Jesus Christ on a worldwide basis which transcends promoting a certain kind of patriotism. This is a very real problem. One might ask if there is really any reawakening here. My answer to this is, yes, in pockets. While there is far more openness among evangelicals to discuss the war and peace question today, I do have to admit that the freedom for such discussions is usually in their academic centers.

Personally, I have never held an evangelistic crusade but that I bring the expression of my peace position into it. One example comes from the crusade in Miami which, incidentally, a number of churches refused to support because of *Time* magazine's paragraph about me — churches which did not want to work with a man who is a pacifist and an integrationist.

One of the men who did the counselor training told me when I arrived, "I've been in a spot and I don't know what to do. Here I'm out representing you, as a pacifist, and defending you, and I'm anything but a pacifist!"

I told him I'd answer for myself at the first occasion. At an integrated ministers' meeting, I presented my peace position, concluding by saying that I cannot take the life of a man for whom Christ died, when my ultimate goal is for him to become my brother in Christ.

By the end of the crusade, that same man stood before the ministerial association and said that while he had never before heard of this peace position, he would now have to rethink his whole position, because it made sense from the standpoint of his faith.

The biggest hurdle the evangelical has today in terms of social conscience and social concern is the same one that we are facing within the Mennonite Church. That is the question as to whether history doesn't show that persons who maximize social concern minimize proclamation. If there is any group which has the chance right now to demonstrate

something else, it is the Mennonite group. If we flub it, I think we will have missed one of the greatest opportunities the Mennonite brotherhood has. Because of our emphasis on discipleship, I think we can hold the gospel and social service together, instead of letting the two be divorced.

One of my concerns for the brotherhood today is whether in the next decade we have enough of evangelical, spiritual involvement on the part of our young people, so that they will serve in the same type of spirit that many of their elders have, out of an experience with Jesus Christ. I'll tell you why I say this. I have witnessed on the Mennonite college campuses a change of mentality since I was in school 20 years ago. The question in the classrooms today is: "Can you answer my doubts and tell me why I should be committed to Christ?" Whereas, the question earlier was: "Can you tell me how to answer the doubts of a man and lead him to what we have in Christ?"

It is out of this context that I say that as a brotherhood we need to be careful lest we miss the opportunity to strengthen the essential kind of contribution we can share with other evangelicals.

As a Mennonite Church we have taken a position historically against the idolatry of secularism. We sought to express that opposition by what we call nonconformity, as limited as that may have been. But the hippie generation has shown us that what we were trying to say should have been said better, because they too are sick and tired of the American affluence that measures everything by the dollar. Second, we sought to oppose the idolatry of nationalism by nonresistance. Now in the twentieth century, if we are going to stand against nationalism, we are going to have to do so by meeting the issues of our time, not the issues of 50 years ago. Also, we sought to oppose the idolatry of humanism by an emphasis on missions and evangelism. And I think this may be the crucial issue right now for us as a Mennonite Church. Not nonconformity or nonresistance, but our answer to humanism. It is difficult for me to see how we are able to relate to persons who have a peace position but hold a humanistic religion, and not be able to relate to persons who haven't a peace position but who have a biblical concern.

Let us not forget that there is quite a difference between giving a cup of cold water, and giving a cup of cold water "in the name of Christ." □

Is Pastoral Calling a Vanishing Art?

By Ralph Skaggs

On almost every hand I hear younger ministers saying two things. One is that we must be involved in the world and in the needs of persons. We must get out of the "four walls of the church" and immerse ourselves into the sweat and toil and pain of living.

The other thing I hear is that "I'm just not going to spend a lot of my time pastoral calling. I have more important things to do than hold people's hands and listen to their little petty complaints."

The first thesis, that we need to be involved in the world, is one to which I subscribe enthusiastically. However, the second, that pastoral calling is largely insignificant, is one with which I totally and completely disagree in my own heart and personality.

Pastoral calling is fast becoming "the vanishing art" that is so important to the spiritual life of countless persons in dire need of the relationship pastoral calling provides. No one seems to quarrel with the idea that this is a tough, cold, and crushing world in which we live. People live, work, survive, or capitulate according to their ability to face the competition and fast moving labor changes in our technological age. Great pressures are upon the individual, not only in his job security, but also in his social, moral, and emotional relationships. Concern for the underprivileged, the ghetto trapped, and the social misfits is certainly a target of tremendous challenge.

However, I submit that the warmhearted, open-minded, understanding pastor in any given parish — I bar none anywhere — has just as challenging, important, and rewarding an opportunity to minister in crucial need through pastoral calling as anyone dedicated to some of these other more seemingly glamorous opportunities. Pastoral calling is difficult,

exhausting, and sometimes frustrating, but it has its dynamic joys and rewarding aspects.

One must admit that any given parishioner at times in his life is perplexed and has personal feelings he needs to share with someone. If a pastor does pastoral calling, he often becomes the one who shares in these perplexities and helps think through with the parishioner to a solution for his personal needs. But one might say, "Let the parishioner make an appointment and in a businesslike manner handle the problem." The fact remains that about 95 percent of these problems would not come to the pastor's attention at all in this way. But if the pastor calls in the home of a parishioner who trusts and respects him, he may be able to act as a counselor for the troubled parishioner. Then the door is open to all sorts of possibilities.

In this day and age of family tension many are the times that an individual or family needs direction from the pastor. If the pastor has established a regular routine of calling, or is sensitive to family tensions, he can make a timely call that often gives opportunity for sharing that may alleviate a tense situation.

Being involved in the world means being deeply involved with people, wherever they are. Our parishioners, and those on our responsibility list, are people who deal daily with the world and its crushing inconsistencies as well as its benefits. This being so, the pastor who calls will share in a vital way in the lives of a very important and crucial segment of society.

This is not a plea for the return to "the vanishing art" of pastoral calling for the purpose of maintaining the institution, but for a ministry to a needy segment of persons. □

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Fruit of Faith

***Give me faith that plants a seed
And waits for it to sprout,
Then tends it till the harvesttime
Will bring the full fruit out.***

— Mary Alice Holden

You don't have to explain something you haven't said. — Coolidge

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Many a person never worried much until the doctor told him to take things easy and not worry about anything.

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Conscience is that still small voice that tells you what other people should do.

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Gossip always travels faster over grapevines that are slightly sour.

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All great virtues bear the imprint of self-denial. — Channing.

• • •

An old-timer is a fellow who remembers when it cost more to run a car than to park it. — Grit.

• • •

The hand that rocks the cradle today charges a dollar and a quarter an hour. — Thomas LaMance.

Beautiful Women

God knows that every woman wants to be pretty. So He tells them how to be just that.

The Bible says nothing about which brand of cosmetics to patronize, where to go for plastic surgery; lists no rules for the care of the skin; recommends no machines or methods of exercise; outlines no "techniques," nor approves any fashion show.

Yet the truly Christian woman is the most charming and desirable of them all. And this is not dependent upon how young or old she might be, what features she might have been born with, the tips she has picked up in the beauty parlor or from the printed column, nor because of the budget she has been allowed to spend upon herself.

She has found her beauty secret in the message of God which is both negative and positive. "Do not let your beauty depend upon ornaments or hair dressing or jewels or fine clothes. Let your beauty come from inside, the beauty of a gentle and quiet spirit. That beauty never grows old. It is very precious in the sight of God" (1 Pet. 3:3, 4, Laubach). — Paul Showalter.

A Dollar for God

Three thousand for my brand-new car, five thousand for a piece of sod, ten thousand I paid to begin a house — a dollar I gave to God.

A tidy sum to entertain my friends in pointless chatter, and when the world goes crazy mad, I ask, "Lord, what's the matter?"

Yet there is one big question, for the answer I still search, "With things so bad in this old world — what's holding back the church?"

Wrong Again

In a Sunday school class one day the teacher asked if anyone in the class knew who the twin boys were who were mentioned in the Bible. A little boy promptly raised his hand. "Who were they, Johnny?" the teacher asked.

"That's easy," said Johnny. "They were First and Second Samuel."

Turn About

A priest and a rabbi attended a large banquet. Both were enjoying themselves when a huge ham was passed around. The priest turned to the rabbi and said: "Rabbi Cohen, when are you going to become liberal enough to eat ham?"

The rabbi smiled and answered quickly, "At your wedding, Father O'Brien."

Wit and Wisdom

A little boy was saying his bedtime prayers in a very low voice.

"I can't hear you, dear," his mother whispered.

"I wasn't talking to you," said the boy emphatically.

A noted astronomer found himself airborne next to an Anglican bishop and said to him, "I never had much interest in theology. My religion can be summed up 'Do unto others as you would have them do unto you.' " The bishop responded, "Well, I've had little time for astronomy, either. My views are summed up in 'Twinkle, twinkle, little star.' "

Friends are folks who excuse us when we make fools of ourselves.

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Cheerful people, doctors say, resist disease better than glum ones. It's the surly bird that catches the germ.

• • •

Two boys were arguing about the ability of their fathers. Bill: You know the Atlantic Ocean? Well, my father dug the hole for it.

Jack: You know the Dead Sea? Well, my father killed it.

Items and Comments

Severe restrictions on drinking are now in effect in Moscow, and the Kremlin is mounting a nation-wide campaign to curb Soviet drunkenness. According to *The Washington Post* Foreign Service Soviet leaders blame alcohol for most of the millions of manhours lost in industry and farm work each year. Much of the crime is also blamed on drinking.

Russian trade unions have promised their own measures against violations of labor discipline. They specifically pledged to punish these violators, as well as rolling stones, slackers and drunkards who cause damage to the national economy. They may be penalized by criticism at workers' meetings, deprivation of bonuses and loss of cheap vacation and health benefits.

Specific restrictions are:

- Shorter hours of sale of wine and spirits.
- Liquor sold only in special stores.
 - or in special sections of ordinary stores.
- Liquor sales banned at stores near factories, educational institutions, recreational centers and parks.
- Greater efforts to check on enforcement. The rule of barring sales of drinks to teenagers is frequently ignored.

Nearly 83 percent of the graduates of Concordia Theology Seminary over the past seven years entered a congregationally related ministry of the Lutheran Church-Missouri Synod.

In addition, the school reported, 6.8 percent entered a teaching ministry or some service directly related to the Missouri Synod. The total number of graduates between 1963 and 1969 was 1,033.

Of that total, 80 percent accepted some church invitation — "call" — upon graduation. Eighty-six percent of that 80 percent went into the parish ministry; 14 percent into specialized church work. The latter includes foreign missions and ministry to the deaf.

Only 16 of 870 men accepting parishes were found to have left the Missouri Synod roster.

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The New York State Council of Churches is supporting a bill which would establish parental responsibility in acts of vandalism committed by young people.

For several years, according to the Rev. T. L. Conklin, associate general secretary, the council endorsed such legislation.

Last year's bill, he noted, did not include service to the community "as a possible alternative adjudication." The bill currently before New York's legislature has this provision and Mr. Conklin believes it may assure its passage.

He also noted that there has been "a growing list of sponsors in both houses from year to year."

"Our basic concern," he added, "is that vandalism be restrained and that the parents or guardians be bracketed with the child in facing up to their common responsibility to their neighbors and to society."

Claiming that the Vietnam war violates the integrity and honor of human life, a 24-year-old graduate of the U.S. Military Academy at West Point has asked the Army for a discharge as a selective conscientious objector.

First Lieutenant Louis P. Font cited his religious beliefs as the main reason for the request. A member of the United Methodist Church, he is believed to be the first West Pointer in history to request military release on the basis of conscientious objection.

He cited his Methodist background, ecumenical experiences, reading in theology and the Bible as factors contributing to his outlook. Among the specific influences he listed John Wesley, the founder of Methodism, theologians Paul Tillich and Dietrich Bonhoeffer, and the prayer used in the Protestant Chapel at West Point.

Lt. Font placed strong emphasis on the prayer. He said it summed up the basis on which he made his plea. He quoted from the prayer:

"Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy."

Poison is believed to have caused the deaths of 30 cows on a Black Muslim-owned farm near Ashville, Ala.

County law enforcement officers said they had sent organs of the cows to the state toxicologist for analysis. Farmer manager J. H. Davis said signs in a stream and in watering troughs indicated cyanide.

The Muslim land, about 1,000 acres, was bought last fall to develop a dairy and

cattle farm. It has been the target of intense local reaction. The Ku Klux Klan announced its intention to surround the farm with Klan-leased property.

Six cows were shot last November, and the recent deaths brought to 63 the total number of animals destroyed. The herd has been reduced to 263.

Sheriff Joel Woods of St. Clair County said he definitely suspected poison. "Who poisoned them and why is what we're trying to find out," he said.

The American Association of Fund-Raising Counsel predicts "a freeze on religious giving" in the 1970s due to inflation and competition for the consumer's dollar.

In the April issue of "Giving USA 1970," the association noted that religion in America is undergoing a crisis of change which will culminate in "new approaches" for religion — and both positive and negative effects to patterns of giving.

Contributions for religious purposes have consistently made up nearly half the philanthropic dollar, the study noted. During the past decade, total religious giving rose from \$4.18 billion (1960) to \$7.93 billion (1969). However, the ratio of religious giving dropped by 5.2 points to 45.8 percent of the total.

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A "materialistic ethos" is the greatest cultural factor causing a decline in the membership growth of the Lutheran Church in America (LCA), according to a study prepared by the denomination's Commission on Evangelism.

Religious indifference, affluence, urbanization and population mobility followed in that order as causes of decrease in growth.

In discussing a "materialistic ethos," evangelism director the Rev. Reynold N. Johnson said the LCA could not itself change the prevailing attitude.

He did suggest ways in which Christians can guard against being caught up in materialism. As an example, he said that new church buildings must not be constructed so that they are merely for display.

Each year 10,000 women die from illegal abortions in the United States. And that doesn't take into account those who receive permanent injury to their physical and emotional health.

CHURCH NEWS

Meeting Was Inspirational and Symbolic

Lancaster Conference Mennonites met Mar. 16-19 in some quiet meetings that became symbolic of the seventies. "In these sessions," said Eastern Board President Raymond Charles, "we began to experience what Richard Detweiler described in his conference sermon, 'Survival in the Seventies.'" Charles continued, "The meetings were symbolic of the days that lie ahead; we had a taste of what is to come. Our people recognized and accepted the urban frontier. We experienced some new dimensions of brotherhood. We learned to know some of the new leaders God is raising up from minority groups."

For the Lancaster brotherhood, the sessions held Mar. 16-19 were the first major meetings of the decade of the seventies. Spring Conference was held on the seventeenth at the Weaverland Church. At the Mellinger Church Eastern Board met on the sixteenth for business meetings, and on Mar. 18 and 19 for annual meeting sessions. Richard Detweiler, Myron Augsburger, and Harry Martens were guest speakers.

A New Frontier

In the first worship period of the Eastern Mennonite Board of Missions and Charities business sessions, Board member Willis Kling recalled an impression made on him as a young man. In one of the inspirational meetings held at Paradise Church by the early leaders, Chicago home missionary A. Hershey Leaman appealed for others to become involved in city missions. Raymond Jackson, a worker at Diamond Street, Philadelphia, verbalized the challenge of the seventies: "If the church is to grow, she must go to the cities." Throughout the week each speaker focused on the urban frontier confronting the church. VS-ers from Washington, D.C., called their listeners to leave the ninety-nine who are in the fold and to search for the one that is lost.

A Brotherhood of Workers

There were less sermons this year, but many more witnesses participated in the meetings. Heads of the program departments did not read their reports, but called on workers from their programs to share experiences and concerns. Macon Gwinn, a black pastor from Atlanta, Ga., said, "As there is wickedness everywhere, so God has His people everywhere." There was a

larger involvement of youth in this year's program, and more speakers were drawn from the larger brotherhood. A presentation by the American Red Cross in recognition of the ministries of Mennonite Disaster Service reminded one that the church shares with numerous community agencies in the tasks at hand. Nelson Kauffman, a leader in home missions now serving in New York City, in his address dropped the helpful suggestion that the church must focus her money and resources for those unique ministries that secular agencies cannot perform.

A Sharing Relationship

Ray Yovanovich, a layman from Steelton, Pa., paid tribute to workers who showed sincere love to him, seeking nothing in return. Robert Walters, Steel City, Pa., testified to the need for getting involved with people outside the line of duty. Nelson Kauffman, in view of the rudeness and violence that characterizes our day, urged cultivating the kind of relationships in which people appreciate each other as members of the family. Amzie Yoder, on furlough from Honduras, spoke of striving consciously to be a brother, not having all the answers; of standing alongside as a brother, sharing responsibility for the mistakes that are made. Larry Newswanger, Personnel Secretary, pointed out how each Christian shares his own experience of Christ, each in his own place and in his own way.

Leadership Is Emerging

On occasion American congregations have been blessed by the ministries of brethren from overseas. In this meeting similar blessings came through the testimony of brethren from minority groups: Macon and Betty Gwinn from Atlanta, Primitivo Ortiz from Reading, Raymond and Frances Jackson from Philadelphia, Artemio DeJesus from Lancaster, and Harold Davenport from New York City. One sensed that through travail and suffering God is raising up from minority groups a new breed of leaders for the seventies, brethren who are genuine, concerned, and tender. Conservative in theology, they are flexible in social concerns. While on the one hand they insisted that Christians must help improve the lot of the underprivileged, they also recognized the futility of human efforts apart from the power of

God. Myron Augsburger urged that in days ahead the church must have her strongest congregations in the cities. From the quality of the emerging leadership one senses that this will shortly happen. These men are in their twenties and thirties — suitable leaders for this day when more than half of the population is under twenty-five years of age. In their panel discussion overseas missionaries also recognized that in the days ahead world leadership will come from the underprivileged Third World.

Some Guidelines

Richard Detweiler in the conference sermon and Myron Augsburger in the keynote address set forth some helpful guidelines for the servant witness. Christian experience is a response to Jesus Christ, accepting all He has provided, and going forth with Him sharing His reproach. To the Christian the individual person is the ultimate value in our world; the believer therefore does not identify either with the status quo or with the revolution. And, as one volunteer put it, as soon as one talks about individual people, the city takes on a new atmosphere. Love is the believer's mode of operation. He works to correct injustices, avoiding means that create other injustices. Believers experience healing as they worship; in Christ they are on the same level. While they are not cure-alls, small-group fellowships become a channel for renewal in the church and for penetration of the community. Christian symbols are of value in the degree that they point to Christ. When they become a tourist attraction they may be a hindrance. The mere changing of symbols does not make one an effective Christian. Brethren who can freely discuss the limitations of their symbols can transcend mere external observances; their witness will get through; they can find symbols that convey gospel meaning.

Some of the tensions within the brotherhood were reflected in the conference discussion period; for example, there are those who fear the consequences of Christian prophetic witness to government. On the other hand there were those who reacted



Macon and Betty Gwinn, two of the speakers at Annual Meeting. He is the pastor of the Berea Mennonite Church, Atlanta, Ga.

with appreciation to the panel of overseas missionaries for the openness and honesty with which difficult issues were faced. Another happy note during the meetings was the testimony of healing and reconciliation between the estranged Spanish groups.

One brother, speaking of the changes that have come into his church district, observed that the changes were not in the direction of worldliness, but in the direction of obedience, with a burden to evangelize. Youth Secretary Don Kraybill shared this same optimism when he said, "Urbanization will test the essence of our faith; the city will tear off the excess baggage." Harold Davenport, a black pastor from New York City, said with confidence, "I believe that in time God will reach the *now* generation." Harry Martens shared from his experience as an MCC relief worker: "The problems that appear insoluble are made up of little problems; for small problems there are solutions. With a little love and prayer, there are answers. The task before us is not too great in the face of the power of Christ within us."

The hunger outside and within the church became visible. A man in work clothes made his way to the front following the first inspirational session. En route to the second drinking party of the evening, he responded to an inner urge, and turned back to the church. In the service he heard the testimonies of converted addicts from New York City. He began to pray for victory over alcohol, and for his wife and eight children. Two evenings later a college student came to a bishop asking help; he made what was probably his first solid step in Christian experience.

Offerings — Attendance — Elections

After reporting that the response in mission offerings during fiscal 1969 was the highest ever, and that during January and February there was an encouraging increase in contributions from congregations, Treasurer Buckwalter had to point out a decline in offerings during March.

Attendance was not quite on the same level as a year ago. There is always the problem that youth and working people have restricted opportunities for attendance. Plans were announced to promote district missionary conferences during the next few years.

The following persons were reelected by the Eastern Board: Lloyd M. Eby, Chairman; Jay C. Garber, Arthur H. Miller, and Henry E. Shenk, to the Executive Committee; Earl B. Groff and Leslie Hoover as members at large. The following new members were appointed to the Board by their respective church districts: Sanford Good from the Lebanon (Pa.) District; Adam R. Martin from the Mt. Zion (Md.) District; and Glen Ranck from the Philadelphia-Chester, (Pa.) District.

Professors Study Needs



Kenton K. Brubaker

Two Eastern Mennonite College professors who have conducted classes in "Food and Population" recently turned their academic theories into concrete practice. Kenton K. Brubaker, professor of biology, and Charles W. Moyer, instructor in natural science, traveled to Puerto Rico and Haiti for a 13-day study of a few specific problems in food production and some possible solutions.

The EMC team left Feb. 27 and returned to the college on Mar. 10 with a wealth of collected data. Sponsored by the Council of Mennonite Colleges and a grant from the Hesston (Kan.) Foundation, they worked in Puerto Rico and Haiti mainly with officials of Mennonite Central Committee, the relief and service agency of the Mennonite Church.

Brubaker and Moyer spent the first two days in Puerto Rico, observing pasture grasses. They devoted the rest of their time to studying food production in Haiti.

"Erosion is a fact of life in Haiti," Moyer explained. "Topsoil is frequently washed into the ocean by flooding, and the small number of trees planted in Haiti offer little resistance."

"The result is obvious," Moyer added. "The Haitians are suffering immeasurably from a food shortage and malnutrition. One half of the children die before the age of five years, and the average income in Haiti is \$100 per year."

The team concentrated on five major areas. The first task was to gather samples of healthy pasture grasses from Puerto Rico which might also have the possibility of growing well in Haiti to curb erosion and provide grazing grounds for cattle. The team planted pasture grass samplings in the Grande Riviere du Nord area of Haiti.

A second purpose of their trip was to treat the cashew trees suffering from suspected zinc deficiency with zinc oxide and zineb. Brubaker reported that a large number of the cashew trees have diminished in

production, hitting the cashew industry greatly.

Visiting local markets to look for leafy vegetables provided a third objective for the trip. The scientists conducted research on the *Amaranthus*, a tropical spinach which the Haitians use as a garnish product. Leafy vegetables generally are limited in Haitian markets.

"The *Amaranthus* is high in protein and grows well," said Brubaker. With the proper development, the plant could become a major cheap food source for the Haitian people."

A fourth area of testing was the local water supplies for sewage contamination and certain minerals.

"Sanitary habits are quite serious in northern Haiti," noted Brubaker. "In general we found the bacteria counts extremely high, even in protected wells." He said that there is no mineral contamination in the waters of Haiti, which he attributed to the lack of industry.

Brubaker and Moyer examined the possibilities of implementing a reforestation program in Haiti. "The greatest problem in getting a reforestation program started is that of getting government support," commented Brubaker. This type of program needs to develop over a 20-year period.

"During this trip to Haiti we were overwhelmed by the warmth, hospitality, and friendliness of our hosts as they shared their lives," summarized Moyer. "We are humbled by the generosity of these people."

Both men listed resistance to change as one of the major obstacles in trying to improve conditions in Haiti.

"The Haitian people need to be sociologically ready to accept new methods and new ideas before any changes can be effective," concluded Brubaker.



Charles W. Moyer

Churches to Receive AIM Contributions

Two overseas churches experiencing significant numerical growth have been selected by the Executive Committee of Mennonite Board of Missions to benefit from the newest AIM (Associates in Mission) project for 1970. The embryonic congregations will receive capital grants for construction of new buildings during the next several months.

The Mennonite congregation at Furano, on the northernmost island of Hokkaido, Japan, is a small but solid group of believers active and committed in their desire to be the church in their location. Asai-san, the national pastor, is practically self-supporting. The congregation, having chosen to remain where they are, rather than buying cheaper land on the edge of the city, wishes to purchase the building where they have been worshipping since August 1969.

With monies already on hand from offerings and gifts from the local community, the group has now requested a \$3,400 grant from Mennonite Board of Missions to help complete this purchase. Mission Board policy

is to contribute one half of the capital for overseas church buildings.

The second component of the new AIM project seeks to aid in the construction of a church facility in Sao Carlos, a university city of 80,000 located 150 miles north of Sao Paulo. Missionaries Arlin and Mary Lou Yoder began an assignment in this new location in March 1969. God has blessed their ministry, and already they have held two baptismal services in the small rented structure presently used by the congregation. A \$4,000 AIM grant will cover half the construction cost for a permanent site.

Mennonite Board of Missions offers a continuing series of AIM projects to interested individuals within North American Mennonite churches. AIM members agree to contribute \$100 three times a year to one of several special above-budget mission endeavors selected by the Board. Between 60 and 65 AIM members are currently involved in the various AIM projects, with each project running between six and seven thousand dollars.

Workshops Held for Service Counselors and Sponsors

Recently two Eastern area workshops were held for youth service counselors and CPS sponsors on the Eastern Seaboard. On Mar. 14 a group from Franconia Conference, Virginia Conference, and the eastern portion of Lancaster Conference met at the Stephens City Mennonite Church, Stephens City, Va., for an all-day conference. On Mar. 21 a group met at the Maple Grove Mennonite Church, Belleville, Pa., representing Allegheny, Ohio, Washington-Franklin, and western Lancaster conferences. The counselors are serving youth groups in the congregational areas of the conferences and the CPS sponsors represent service locations along the Eastern Seaboard from Portland, Me., through Miami, Fla.

The purpose of the workshops was to help the counselors and sponsors working with youth to become aware of new trends in the attitudes of Mennonite young people. They also were designed to provide information on the various changes taking place in the Selective Service system, and the emergence of persons whose Christian conscience requires them to resist the draft. The workshops also provided an opportunity for counselors to become familiar with the locations where CPS sponsors are located and to restock their supplies of materials to use in counseling.

Resource persons for the workshops included Delton Franz of the MCC Peace Office, Art Smoker from the Youth Office, David Thomas, Moderator of Lancaster Conference, and Service Office personnel including Leon Stauffer, Wilmer Dagen, Jim Long-

acre, Don Kraybill, and Elton Nussbaum.

The groups recognized that Mennonite youth are being influenced by trends in our society, namely urbanization and the development of global village communications. Affluence, technological developments, and mobility have had profound effects on the lives and thinking of Mennonite youth.

There was considerable discussion on draft reform and the lottery and its effect on alternate service programs. Intense interchange developed over the approach to non-resistance which some Mennonite young people are taking. The group also grappled with the problems and failures of alternate service programs. How can counselors and sponsors help young men relate more closely to the church and become involved in its program?

Essentially the workshops were a time



Left to right: David Thomas, Glendon Blosser, James Longacre, Delton Franz, participating in a panel discussion on Selective Service at a Service Counselor-Sponsor Workshop.

of refreshment and retooling for the mandate to work with Mennonite youth along the Eastern Seaboard as they become involved in service projects.

Youth Music Retreat Held

Ninety-one young people enrolled for a weekend of music at the School of Fine Arts in Banff, Alta., Mar. 6-8. They came from the congregations represented by the Alberta-Saskatchewan District Conference which includes part of Montana. The comfortable facilities nestled among the Canadian Rocky peaks was an ideal setting for retreat and music.

From the ice cream smorgasbord to the music festival which concluded the activities everyone was busy learning, enjoying, and doing his "thing." There were to-the-point talks, workshops, devotionals, and singing from the new *Mennonite Hymnal* and *Songs to Be Sung*. Resource persons, Paul Brunner, Hubbard, Ore.; Bill Lauterbach, Edson, Alta.; and Paul Voegtlin, Ryley, Alta., added much to the successful weekend.

The Music Festival on Sunday morning proved to be a rich experience as youth pooled their vocal and instrumental talents in an anthem to the glory of God. Three original compositions were also given their first rendition and awarded prizes.

The comment most often heard was that it was all too short. —Alberta-Saskatchewan School Board, Paul Showalter, President

Evangelism Institute Planned

"Evangelism in a Secular Society" will be the theme of Eastern Mennonite Seminary's 1970 Evangelism Institute July 9-22 in New York City, announced George R. Brunk, dean and director of the Institute.

The Institute meets annually in New York in order to utilize faculties of several seminaries there, exchange ideas with inner-city church leaders, and expose participants to unique problems of urbanization.

"We will discuss evangelism in light of scriptural mandates," said Brunk, "noting particularly the impact of secularization on the nature of modern man's response to God. This means that we will have to study social change dynamics."

The program coordinator for the two-week Institute is Paul N. Kraybill, executive secretary of the Eastern Mennonite Board of Missions, Salunga, Pa.

"We have invited a number of great lecturers who will address participants during the morning sessions," said Brunk. "The afternoons will find exposure groups using the city for their classroom, under the direction of New York pastors."

Donald R. Jacobs, missionary-anthropologist from East Africa, heads the list of guest participants. A. J. Klassen, dean of

the Mennonite Brethren Seminary in Fresno, Calif., will speak on "The Church and Social Concerns."

Tom Skinner, black evangelist from Harlem; J. F. Shepherd, pastor of the Cranford (N.J.) Christian and Missionary Alliance Church; and George W. Webber, president of New York Theological Seminary, represent the New York area as lecturers.

Myron S. Augsburger, president of Eastern Mennonite College, and Richard C. Detweiler, bishop in the Franconia (Pa.) Mennonite Conference, will bring their experience in evangelism to the Institute.

Brunk said that the Institute enrollment will be limited in order to retain a seminar structure. Inclusive fees for the Institute, which yields two semester hours of credit, is \$145.

A second evangelism institute will meet this year in conjunction with EMC's June 15-26 summer seminar, "Peacemaking in a World of Revolution," in Harrisonburg.

Interested persons should write to Eastern Mennonite Seminary, Harrisonburg, Va.

Highland Retreat Camp, Bergton, Va.

Michael Shenk, pastor of the Tuttle Avenue Mennonite Church of Sarasota, Fla., has been appointed the 1970 director for Highland Retreat Camp, located near Bergton, Va.. He will be assisted by Ronald Koppenhaver and Emily Strong, both on the physical education staff of Eastern Mennonite High School.

The 1970 summer schedule is as follows:

- June 11-14, Weekend Work Camp (MYF-ers, ages 16 and up)
- June 15-20, Camp Hemlock (boys, ages 9, 10)
- June 22-27, Camp Cedar (boys, ages 11, 12)
- June 29-July 4, Camp Tent 'N' Trail (boys, ages 13-15)
- July 6-11, Camp Explorer (trail camp for boys, ages 13 and up)
- July 13-18, Camp Arbutus (girls, ages 9, 10)
- July 20-25, Camp Columbine (girls, ages 11, 12)
- July 27-August 1, Camp Tent 'N' Trail (girls, ages 13-15)
- June 27, Camp Open House and Barbecue
- July 10-12, Area CPS-VS Retreat
- August 3-5, Virginia Conference Pastors' Retreat
- August 6-9, Family Camp Weekend

An additional two weeks of "Camp Friendship" are planned for Aug. 10-14 (girls) and Aug. 17-21 (boys). These are designed for urban congregations who wish to form tent groups of eight campers (ages 9-13) accompanied by their own counselor-sponsors. Highland will provide overall

programming and additional counselors as needed.

Highland Retreat continues as a primitive, mostly decentralized tent camping program. Emphasis is on effective leadership in a small-group informal atmosphere. A tabernacle, central kitchen, staff cabins, and a new swimming pool and bathhouse have been added to the facilities over the years.

For further information call or write to Harvey Yoder, R. 1, Broadway, Va. 22815. Ph: 703 896-7801.

A Preview of Mission '70

General Mission Board meeting will be held at Lansdale, Pa., July 1-7, 1970. The theme is: "The Spirit of the Lord . . . upon Me" (Lk. 4:18, 19).

Goals: (1) to help the individual see that he is God's person for the spot, (2) to help the church and its individual members find and develop their full potential in their mission for Christ, (3) to experience "The Spirit of the Lord . . . upon Me" in relationship to self — to God — to others.

Program Schedule

- Monday, June 29
 - WMSA Executive Committee
- Tuesday, June 30
 - WMSA Executive Committee
 - Mission Board Executive Committee
- Wednesday, July 1
 - WMSA Executive Committee
 - Home Missions Council
 - Overseas Mission Committee
 - WMSA Public Session (for men also) (evening)
- Thursday, July 2
 - WMSA Delegates and Visitors Session
 - Children's Meetings
 - Board Business Session (morning and afternoon)
 - Youth Mixer (p.m. only)
 - Mass Session (evening)
- Friday, July 3
 - Prayer Breakfast (men)
 - Prayer Breakfast (women)
 - (morning) Public Session — Strategy Groups (worship)
 - Children's Meeting
 - (afternoon) Public Session — Strategy Groups (worship)
 - Children's Meeting
 - (evening) Mass Session followed by Special Youth Session
- Saturday, July 4
 - (morning) Public Session — Strategy Groups
 - Children's Meeting
 - (afternoon) Public Session — Strategy Groups
 - Children's Meeting
 - (evening) Commissioning
- Sunday, July 5
 - Mission Report Teams in Franconia Congregations

Monday and Tuesday, July 6, 7
Board Business Sessions

Program Personnel

Coordinators: Lewis Strite, Jim Boyts
Music Directors: Lowell and Miriam Byler
Speakers: John Lederach, Ray Keim, Lupe De Leon, J. D. Graber, Delton Franz, Horatio Quinones, Sammy Santos, and others

Oyer to Lead Tour

John S. Oyer, professor of history at Goshen College, will lead a three-week tour of Western Europe July 30 to Aug. 20.

A student of European history and affairs and a former European relief worker, Prof. Oyer is well versed in Europe's lore and will introduce the tourists to the history, geography, and arts of the continent.

Departing from New York City and landing in Rome, the group will cross the continent visiting the catacombs, museums where the art of Rembrandt is hung, a few outstanding cathedrals and prominent castles, a Holland ceramics works, Menno Simons country, Berlin, the Oberammergau Passion Play (performed only every tenth year), and many other stops neglected by the ordinary commercial tour.

More information is available by writing to Goshen College, Goshen, Ind. 46526.

Film Surveys Latin America

A film related to the 1970-71 interdenominational mission study theme — "The Americas: How Many Worlds?" — is the latest addition to the audiovisual library at Mennonite Board of Missions.

Set in Colombia, South America, *A Problem of Power* probes the effects of North American governmental, business, and mission policies on Latin America. Colombia was selected as the film locale since it



A Problem of Power, a documentary filmed in cinema verite style, features interviews with Colombians in presenting the problems of Latin America today.

occupies a middle position geographically in Latin America and in many ways is representative of the entire area. Candid interviews with Colombians from all walks of life are highlighted.

Produced by the Center for Mass Communications of Colombia University Press, *A Problem of Power* (45 minutes in sound and color) is available rent-free from Audio-visuals, Box 370, Elkhart, Ind. 46514.

MDS Cited by Red Cross



Delmar Stahly, national coordinator of MDS, receives a plaque of commendation from Mr. Ralph Davis, Red Cross director of Eastern Area Disaster Service.

The American National Red Cross cited Mennonite Disaster Service, both United States and Canada, for its clean-up operations after Hurricane Camille in Mississippi and Virginia. The award was received by Delmar Stahly, national coordinator of MDS, at the annual meeting of the Eastern Mennonite Board of Missions and Charities at Mellinger Mennonite Church, Lancaster, Pa., Mar. 19, 1970.

Speaking for the American National Red Cross was its Director of Eastern Area Disaster Service, Mr. Ralph Davis.

"I have a most pleasant mission this morning," said Davis, "to commend Mennonite Disaster Service for its work in Mississippi and Virginia. In all my experiences with people from all walks of life, you have won nothing but respect. . . . Everyone associated with the Mennonite Church, including those who stayed behind making it possible for others to go help in MDS, is included in my commendation."

Stahly, in accepting the plaque, thanked the American Red Cross and stated, "The American Red Cross has had to accept us as a decentralized group which was sometimes unpredictable while we were maturing. Throughout all this, they have accepted us warmly."

"We will indeed have failed this day," Stahly said, "if we accept as ours any praise or glory that are engendered by our organization and our activities. Our prayer is that Christ be glorified through our service, through the words and the thoughts

expressed here today, and through our continuing cooperation with the American Red Cross."

The plaque, signed by Robert M. Pierpont, National Director, Disaster Services, reads as follows: "This certificate is hereby

Mennonite Missionaries in Somalia are encouraged by the appreciation and confidence demonstrated by the new government. A new regulation requires all expatriates working in the country to secure work permits. Permits to the present missionary staff were granted within two days after application; an official in the department stated readiness to issue additional permits when new workers are needed.

One hundred and fourteen students plan to take part in Goshen College's Study-Service Trimester, beginning on Apr. 23, for 14 weeks. They will be going either to Costa Rica, Germany, Guadeloupe, Honduras, Jamaica, or Nicaragua, for the spring trimester, according to a recent announcement by the school's Study-Service Trimester office.

Paul Weaver was ordained to the ministry at First Mennonite Church, Colorado Springs, Colo., on Mar. 8. J. E. Gingrich officiated.

Church Music Sunday in the Lancaster Conference will be observed on Apr. 26. A meeting is planned for the afternoon and evening at the Mellinger Mennonite Church,

awarded the Mennonite Disaster Service by the American National Red Cross, in grateful appreciation for the unselfish dedication to service and their outstanding cooperation with the American Red Cross in bringing aid to the victims of Hurricane Camille."

Lincoln Highway East. The emphasis of the day will be a further introduction to *The Mennonite Hymnal*. Speakers for this service are Clarence Y. Fretz, Hagerstown, Md., and J. Mark Stauffer, Harrisonburg, Va.

Change of address: Glen M. Sell from Hummelstown, Pa., to 201 Church St., Landisville, Pa. 17538. Ph.: 717 898-2537.

New members by baptism: twelve at Salem, Wooster, Ohio; five by baptism and one by confession of faith at Plains, Lansdale, Pa.; eight at Metamora, Ill.

Special meetings: Elam Stauffer, Lancaster, Pa., at Faith, Oxford, N.J., Apr. 25-28. Herman Myers, East Earl, Pa., at First Mennonite, Meadville, Pa., Apr. 26 to May 3. William R. Miller, North Liberty, Ind., at Bethel, Broadway, Va., May 3-10.

Paul M. Roth, Harrisonburg, Va., at Longenecker, Winesburg, Ohio, Apr. 15-19.

Charles Gogel, Phoenixville, Pa., at Hinkle-town, Pa., Apr. 12-19.

Hesston College is inviting high school students to the campus for the weekend of Apr. 16-19. Although the college preview is planned primarily for high school juniors, seniors who have not previously had an opportunity to visit Hesston College are also invited. Registration will begin on Thursday, Apr. 16, at 9:00 p.m., in Erb Hall.

Florence Nafziger, Dhamtari, India, left Bombay on Mar. 30 for England. She was due in Elkhart on Apr. 6. She will leave for India again from the west coast by late June. An India Missionary Fellowship (Elkhart-Goshen area) was scheduled for Florence for the evening for Apr. 10 at Goshen.

Ruth and Rhoda Ressler were scheduled to return to Japan on Apr. 2, but due to a severe spring snowstorm in the Elkhart-Chicago area they left on Friday, Apr. 3. The Resslers have been on a six-week furlough in the States.

Ella May Miller toured several Midwestern states Apr. 7-12. On Apr. 7 she was at Sycamore Grove Mennonite Church, Garden City, Mo. Apr. 8 she was in Nebraska speaking to a WMSA group; Apr. 9 she spoke to the Iowa WMSA at the Mt. Pleasant, Iowa, Mennonite Church; and Apr. 10-12 she spoke in the Family Conference at the Lower Deer Creek

FIELD NOTES

Calendar

South Central Spring Conference, Spring Valley, Canton, Kan., Apr. 17-19.

Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.

Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.

Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.

Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.

Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.

North Central Annual Conference, Minot, N.D., June 11-14.

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.

Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

South Central Conference annual meeting, Hesston, Kan., Aug. 14-16.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Illinois Mennonite Conference, Aug. 28-30.

Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.

Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Mennonite Church, Kalona, Iowa.

April speaking engagements for B. Charles Hostetter include: Apr. 12-15, Hesston (Kan.) Mennonite Church; Apr. 19, Perkasio (Pa.) Mennonite Church; Apr. 20-24, Christopher Dock High School, Lansdale, Pa.

David Augsburg, Mennonite Hour speaker, addressed the International Christian Broadcasters Congress, Apr. 13-18, in Tokyo, Japan. From Apr. 18 to 26, he will participate in evangelism and communications conferences with the Japan Mennonite churches at Kushiro, Ashoro, Obihiro, and Sapporo.

Readers Say

Submissions to Readers Say column should comment on printed articles.

In reference to the article "Where Shall Justice in the Middle East Begin?" (March 10 issue), I would like to suggest that before you print any more articles by J. Otis Yoder, who has consistently condemned the Arab nations, that we hear from the other side as well.

We do have workers in Arab countries who I am certain would be qualified and happy to write a rebuttal to these articles.

There is no question that the Arabs have resisted peace with Israel, but the retaliation of the Jews has now killed all hopes of peace with some Arab nations who heretofore were at least willing to live in coexistence with Israel.

I realize that prophecy still is very meaningful to some elements of our church; however, I believe that most of our church leaders would agree that it is the most difficult part of Scripture to interpret.

With the possibility of full-scale war in the Middle East appearing imminent, I believe that we must be very careful not to lose our doctrine of love for all people as it relates to strife between nations. — Ted W. Bergey, Lexington, Mass.

With respect to the articles on the Middle East by J. Otis Yoder, I find it strange that justification of a policy, an "ism," leading to bitterness, human suffering, and even death should be attempted. Whether one sides with the Jew or Arab is not the issue in abeyance here. Rather, it seems to me that a life which exemplifies an absence of opportunity and a presence of suffering should be condemned, not justified. — Richard A. Yoder, Amman, Jordan.

I am writing to thank you for the article on "What the Social Drinker Needs to Know" in the March 10 *Gospel Herald*.

I am amazed that the church has no more to say against the evils of alcohol. We seldom hear anything against it.

Many Christians justify social drinking and try to justify their social drinking by the Bible. I firmly believe that the Bible rightly interpreted never under any condition or time approves drinking of alcohol to satisfy thirst. — Harry L. Kauffman, Mio, Mich.

Your March 3 issue of *Gospel Herald* is great. I enjoyed especially "I Am Ill at Ease" and "Don't Beat Me on the Head with Your Heart, Brother Yoder."

Allow me to console you — you are not the only one "ill at ease." The warped priorities and values of our society are putting people up against the wall in frustration. Any attempt to rectify the situation is met with the Establish-

ment's arm of strength — the National Guard.

We hear that capitalism and freedom go hand in hand. No one says anything about the dictatorship that resorts to imprisonment if its subjects refuse to kill for "peace." Or the fact that this same dictatorship is controlled by people who profit from war — the capitalists. Is that freedom?

All the while, the Mennonite Church says nothing. The "as long as I don't have to kill" attitude continues. And the "silent majority" prevails.

Come on, people, wake up!
And to you, Mr. Derstine, right on, brother! — Ray Snader, Birmingham, Ala.

The article, "Attention, Ye Builders of Churches," by Helen Good Brennenman, caught my attention. It is a problem our family had long been aware of since our congregation had a "wheelchair member" several years ago. At that time we had our old building with only three steps.

Now we are in our new building, and have eight or nine steps; the warning came too late for us!

Since I've become one of the disabled, our family has struggled with both wheelchair and walker; it isn't easy! Our restroom can be entered with a walker if one calculates carefully — a wheelchair is unthinkable. With the author, I am not complaining; it just becomes so much more evident to those who have experienced it.

May I add one more suggestion? Keeping the stairway clear makes those handrails accessible to us! — Mrs. Paul N. Christner, Medway, Ohio.

The article by Albie Derstine was the finest, most relevant piece about problems and attitudes of young adults that I have seen in our church papers. The article reflects at least 50 percent, perhaps 75 percent of our young adults, according to my observation.

There have been times when I was upset with fellows spending a lot of time working on "souped-up" cars. I would agree with other hypocrites who pontificated against this form of security for young men. While they indulged in mutual funds, land investments, savings accounts, and the stock market for their own security.

In my own life and in my work with young adults the greatest desire to "press on" comes when I discover substantial and stouthearted support for trying to do what is right. Only such a supportive ministry built on trust and warm jovial friendship has any chance of reaching youth.

One of the greatest barriers to an effective ministry with youth are those solemn, sort of kind-looking folks who with disgusted, usually calm voices and slightly raised eyebrows verbally destroy, murder, and rape our youth. I know for a fact this has taken place in the living rooms, on the gossip benches, and in the "prayer" and sewing circles in this and other communities.

But it is amazing how God can use a few supportive types to offset the vicious types, keeping many youth hanging in there. Otherwise, we might need Matthew 18:6 carried out immediately. — Jesse B. Glick, Sarasota, Fla.

I want to tell you how much I appreciate your editorial, "Wind of the Spirit, Blow." In our day it is not only the young people who are looking for reality but also the older people who have been members of our congregations for many years. We have tried many different types of organizations, rules, and regulations, but have not understood the deeper spiritual teachings of our Lord. Your editorial should bring a great awakening in our denomination if we are sincerely seeking the source of power.

The source of power for witnessing and evangelism is available today to those that are willing to take up the cross and be His disciples. Too long we have tried to witness in our own strength and did not seek the power of the Holy Spirit.

I believe that the church is today where the

disciples were before the resurrection. To them it seemed that the Lord's teachings and sufferings were in vain. They were ready to go back to their occupations. But let us remember what happened after they were all filled with the Holy Ghost. Acts 2:1-4. The tremendous change that came into their lives and how they received power to win others to Jesus their Lord. This is the experience we need today. Thank God the day is upon us when Joel's prophecy (Joel 2:28, 29) is being fulfilled.

My prayer is that God will continue to give you boldness to write, preach, and teach the full gospel without fear of any man. — Wellington N. Cassel, Telford, Pa.

I take the article, "Don't Beat Me on the Head with Your Heart, Brother Yoder," from the March 3 *Gospel Herald*, as the sincere plea of a searching young person. Perhaps the message could have been said more gently, but then I wonder if it would have been heard.

Since we are human, we may very well have inconsistencies as individuals and as a group. Are we able to let our young people point these out to us? Can we believe this is done "not because we don't believe your principles, but because we do, and we're trying to follow them to their logical conclusions"?

Our young people have heard our views. Are we able to hear theirs? If we don't like their "logical conclusions," can we work with them to mutually satisfying ones? Perhaps this article can help us to understand the young person better and begin to bridge the generation gap. — Evangeline King, Kalona, Iowa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, John Ivan and Shirley (Smoker), Massey, Md., second child, first daughter, Darlene Elizabeth, March 11, 1970.

Birky, Vernon and Carol (Dintamin), Lagrange, Ind., second child, first daughter, Amy Vernetta, March 11, 1970.

Bowles, Douglas and Marjorie (Leis), Tavistock, Ont., third child, second son, Stephen Edward, March 8, 1970.

Brubacker, Harvey and Beatrice (Martin), Fergus, Ont., second child, first daughter, Heather Diane, Feb. 23, 1970.

Brugger, Lloyd D. and Edna (Yoder), Goshen, Ind., second child, first daughter, Sharon Elaine, Jan. 23, 1970.

Coffy, Robert and Jayne (Hostetler), Orrville, Ohio, second son, Bruce Wayne, Jan. 1, 1970.

Derstine, John L. and Mary (Derstine), Red Lake, Ont., first child, Joel Travis, March 10, 1970.

Hartzler, Gary and Valerie (Stanley), Zanesfield, Ohio, second child, first daughter, Hollis Anne, Jan. 28, 1970.

Heatwole, John R. and Mary Ann (Godshall), McGaheysville, Va., fourth child, second daughter, Mary Beth, March 18, 1970.

Kauffman, Allen Richard and Florence (Murr), Hyattsville, Md., first child, David Edward, Feb. 15, 1970.

Kauffman, Byron and Barbara (Gingerich), Champaign, Ill., first child, Alan Jay, March 2, 1970.

Kauffman, Don and Sharon (Baker), West Liberty, Ohio, a son, Donald LeRoy, Jan. 13, 1970.

Keller, Lloyd B. and Eunice (Martin), Lititz, Pa., seventh child, fourth daughter, Cheryl Lynn, March 1, 1970.

Kennell, Gary and Sandra (Gastman), Roanoke, Ill., second son, Chad Patrick, March 17, 1970.

King, Frank R. and Evangeline (Gable), Kalona, Iowa, first child, Tonya Colette, Jan. 22, 1970.

Lapp, Mark and Geraldine (Saylor), West Liberty, Ohio, first son, Brian Andrew, Jan. 9, 1970.

Lepley, Lester E. and Ruth (Balmer), Woodstock, Md., second daughter, Mary Lynn, Nov. 20, 1969.

Martin, Irvin and Grace (Erb), Zurich, Ont., third son, Derek Anthony, Feb. 27, 1970.

Peachey, J. Lorne and Emily (Wenger), Scottdale, Pa., second child, first daughter, Anita Marie, March 4, 1970; received for adoption, March 25, 1970.

Reinford, Clyde and Carol (Stone), Philadelphia, Pa., second son, Joel Duane, March 8, 1970.

Roth, Ed and Cindy (Troyer), Scio, Ore., first child, Lance Edward, March 18, 1970.

Roth, John and Lorna (Nafziger), Stratford, Ont., second child, first daughter, Anita Diane, March 19, 1970.

Schloneger, Wesley and Patricia (Steen), Elkhart, Ind., first child, Eric Christopher, March 1, 1970.

Shetler, LaVern and Ruth (Zuercher), Smithville, Ohio, sixth child, third daughter, Dorothy Sue, March 5, 1970.

Sollenberger, J. Wilbur and Madeline M. (Gross), Lancaster, Pa., third child, second daughter, Lynelle Fay, March 14, 1970.

Stutzman, Irvin and Emma (Smucker), Warren, Ohio, first child, Sharon Lynn, Feb. 16, 1970.

Weaver, Robert and Nancy (Troyer), Pittsfield, Pa., first child, Eric Robert, Jan. 5, 1970.

Wenger, Harold and Christine (Headings), W. Africa, second child, first daughter, Tisa Joy, Dec. 23, 1969.

Wenger, John Paul and Barbara (———), East Peoria, Ill., second child, first son, David Eugene, July 23, 1969; received for adoption, Nov. 20, 1969.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Cunningham — Lehman. — Robert Cunningham and Betty Lehman, both of Archbold, Ohio, Central cong., by Charles H. Gautsche, March 21, 1970.

Delaney — Glick. — Samuel Delaney, Centre Hall, Pa., Presbyterian Church, and Helen Glick, Belleville, Pa., Allensville cong., by Waldo E. Miller, Feb. 28, 1970.

Eby — Miller. — Ivan M. Eby and Alice L. Miller, both of Hagerstown, Md., Reiffs cong., by Reuben E. Martin, March 12, 1970.

Engle — Stoltzfus. — Glenn Engle, Cochranville, Pa., Downing Hills cong., and Eileen Stoltzfus, Atglen, Pa., Maple Grove cong., by Herman N. Glick, March 21, 1970.

Garber — Davis. — Gary Garber, Metamora, Ill., Metamora cong., and Paula Sheryl Davis, McClain, Ill., Church of God, by Paul Ramsey and Roy Bucher, March 20, 1970.

Hasty — Taylor. — Michael E. Hasty and Carol J. Taylor, both of the Robein cong., East Peoria, Ill., by John Paul Wenger, Nov. 14, 1969.

Leaman — Gehman. — John Leaman, Bird in Hand, Pa., Stumptown cong., and Nancy Gehman, Elverson, Pa., First Deaf cong., by Elvin R. Stoltzfus, Feb. 21, 1970.

Lehman — Zehr. — David Lehman, Lowville, N.Y., Croghan Conservative cong., and Linda Zehr, Lowville, N.Y., Lowville Conservative cong., by Richard Zehr assisted by Milton Zehr, March 14, 1970.

Martin — Martin. — Ellis Ray Martin and Helen Lucille Martin, both of Hagerstown, Md., Reiffs cong., by Reuben E. Martin, March 24, 1970.

Oswald — Miller. — Gary L. Oswald, Aurora, Ohio, Plainview cong., and Joana Belle Miller, Belleville, Pa., Maple Grove cong., by Waldo

E. Miller, father of the bride, March 14, 1970.

Rhoades — Schroeder. — Malcolm Rhoades and Susan Lorraine Schroeder, both of Elkhart, Ind., College cong., by J. Robert Detweiler, Feb. 14, 1970.

Trotter — Ziegler. — Harold Trotter, Leetonia, Ohio, Leetonia cong., and Mildred Ziegler, Columbiana, Ohio, North Lima cong., by Richard Bartholomew and Allen Ebersole, Dec. 27, 1969.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Anglemoyer, Leanna, daughter of John and Annie (Moyer) Anglemoyer, was born at Hilltown, Pa., Sept. 8, 1881; died at Sellersville, Pa., Feb. 5, 1970; aged 88 y. 4 m. 28 d. Surviving are 2 sisters (Mrs. Irvin Detweiler and Mrs. Mamie Garges). She was a member of the Blooming Glen Church, where funeral services were held Feb. 10, with David F. Derstine, Jr., officiating.

Bontrager, Oliver J., son of Joseph M. and Amanda (Yoder) Bontrager, was born in Lagrange Co., Ind., Dec. 26, 1898; died at Goshen, Ind., of heart failure, March 10, 1970; aged 71 y. 2 m. 12 d. On Jan. 8, 1922, he was married to Verna Hershberger, who died June 22, 1969. Surviving are 5 daughters (Helen — Mrs. Marvin Hostetler, Kathryn — Mrs. Omer Miller, Nadine — Mrs. Ben Miller, Joan — Mrs. B. J. Tuttrup, and Pearl — Mrs. Henry Copenhaver), one son (M. Max), 17 grandchildren, 2 great-grandchildren, one brother (Melvin), and 3 sisters (Mrs. Celestia Schrock, Mrs. John G. Miller, and Mrs. Forrest Bowman). He was a member of the College Church, where funeral services were held March 13, with John H. Mosemann and J. Robert Detweiler officiating.

interment in the Violet Cemetery, Goshen, Ind.

Chupp, Clarence J., son of Jacob D. and Dena (Miller) Chupp, was born at Millersburg, Ind., Oct. 6, 1907; died at Goshen, Ind., of cancer, Dec. 16, 1969; aged 62 y. 2 m. 10 d. On Oct. 7, 1939, he was married to Ruth Lantz, who survives. Also surviving are one daughter (Ruthann — Mrs. Floyd Heaven), one son (Carl Jay), and 2 grandsons. He was a member of the College Church. Funeral services were held at the Yoder-Culp Funeral Home, Goshen, Ind., Dec. 19, with Levi C. Hartzler and J. Robert Detweiler officiating; interment in the Brown Cemetery, Millersburg, Ind.

Eveleth, Alma Katherine, daughter of Fay and Jessie (Potter) Irish, was born in Wis., Aug. 24, 1912; died at Albany, Ore., from a stroke following a long illness, March 15, 1970; aged 57 y. 6 m. 19 d. On Aug. 17, 1927, she was married to Jay Eveleth, who survives. Also surviving are 6 children (Hazel Griffin, Oren, Esther Snyder, Clayton, Jim, and Mary Ann), 2 sisters (Hazel Grey and Ethle Ilgen), and 2 brothers (Lee and Aca). She was preceded in death by one daughter (Dorothy). She was a member of the Fairview Church, where funeral services were held March 19, with Verle Nofziger, Melvin Schrock, and Merle Stutzman officiating.

Gingerich, Mary, daughter of Jon and Marie (Tichy) Nohejl, was born at Chicago, Ill., Jan. 22, 1889; died at Royal, Iowa, Feb. 25, 1970; aged 81 y. 1 m. 3 d. On March 26, 1938, she was married to Edward J. Gingerich, who died Nov. 1, 1954. Surviving are 4 children (George and Albert Slaby, Emily — Mrs. Jacob F. Swartzendruber, and Mildred — Mrs. E. E. Ingle), 4 grandchildren, and 3 great-grandchildren. She was a member of the College Church, Goshen, Ind. Funeral services were held at the Yoder-Culp Funeral Home, Feb. 28, with Levi C. Hartzler, John H. Mosemann, and J. Robert

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Detweiler officiating; interment in the Elkhart Prairie Cemetery.

Hostetler, Inez M., daughter of Moses and Clara (Nusbaum) Eash, was born at Middlebury, Ind., Dec. 10, 1895; died at Goshen, Ind., March 14, 1970; aged 74 y. 3 m. 4 d. On Dec. 1, 1912, she was married to Charles Hostetler, who died April 25, 1950. Surviving are 2 daughters (Thelma—Mrs. Harold Schrock and Retha—Mrs. Paul Kauffman), 8 grandchildren, and 7 great-grandchildren. She was a member of the College Church. Funeral services were held at the Seminary Chapel, March 17, with John H. Mosemann and J. Robert Detweiler officiating; interment in the Forest Grove Cemetery, Middlebury, Ind.

Ingold, Sue Ann, daughter of John and Margaret (Miller) Ingold, was born at Champaign, Ill., May 25, 1964; died at Elkhart, Ind., of leukemia, March 8, 1970; aged 5 y. 9 m. 11 d. Surviving in addition to her parents are 2 sisters (Jane Ellen and Judy Kay), one brother (Jay Roy), and grandparents (Mr. and Mrs. John Miller, and Mrs. Sadie Stalter Ingold). Funeral services were held in the Seminary Chapel, March 10, with John H. Mosemann and J. Robert Detweiler officiating; interment in the Elkhart Prairie Cemetery.

Klopfenstein, Lydia M., daughter of Joel and Phoebe (Zimmerman) Steckley, was born at Milford, Neb., Oct. 20, 1888; died at Phoenix, Ariz., of cerebral hemorrhage, March 12, 1970; aged 81 y. 4 m. 20 d. On June 20, 1912, she was married to Myron Klopfenstein, who survives. Also surviving are 3 children (Glen, Alton, and Wilma—Mrs. Dan Stalter), 10 grandchildren, 26 great-grandchildren, and one sister (Matilda Steckley). She was a member of the Central Church, Archbold, Ohio, where funeral services were held March 18, with Charles H. Gautsche and Dale J. Wyse officiating; interment in the Pettisville Cemetery.

Martin, Ada, daughter of Samuel James and Sarah (Good) Showalter, was born in Augusta Co., Va., Oct. 9, 1897; died in Augusta Co., Waynesboro, Va., of cancer, March 3, 1970; aged 72 y. 4 m. 22 d. In Oct. 1917, she was married to Jacob L. Martin, who died July 2, 1950. Surviving are 2 daughters (Rosalie—Mrs. Merlyn Baylor and Martha Ann Martin), 2 sons (Winston K. and J. Grady), 2 grandsons, 4 sisters (Mrs. Mattie Burkholder, Mrs. Elizabeth Hartman, Mary—Mrs. O. C. Flory, and Mrs. Willie Myers), and one brother (Samuel J. Showalter). She was a member of the Springdale Church, where funeral services were held March 5, with Harold Grant Stoltzfus, Paul Barnhart, and George Handley officiating.

Schultz, Sonya Lee, daughter of John and Dixie (McLaughlin) Schultz, was born at Ashland, Kan., Nov. 27, 1954; died at Salem, Ore., of leukemia, March 22, 1970; aged 15 y. 3 m. 23 d. Surviving in addition to the parents are 2 sisters (Valerie and Kerrie), one brother (Paul), and grandparents (Mr. and Mrs. A. C. Schultz, and Mr. and Mrs. Hubert McLaughlin). She was a member of the Albany Church, where funeral services were held March 25, with David W. Mann officiating; interment in the Gilliland Cemetery, Sweet Home, Ore.

Showalter, Edward W., son of Cyrus B. and Lydia (Wenger) Showalter, was born near Harrisonburg, Va., Sept. 8, 1884; died Feb. 26, 1970; aged 85 y. 5 m. 18 d. In 1921, he was married to Alvina Luers, who died in 1956. Surviving are 5 sisters (Mrs. Lizzie O. Showalter, Ada—Mrs. John Zimmerman, Nellie—Mrs. Silas Horst, Clara—Mrs. Henry Coopridge, and Laura—Mrs. Dewey Stahl), and one brother (John). He was a member of the Liberty Church, South English, Iowa. Funeral services were held at the English River Church of the Brethren, March 1, with Herman Ropp and Berwyn Oltman officiating; interment in the Brethren Cemetery.

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Tuesday, April 21, 1970

Volume LXIII, Number 16



The Cross and the Towel

By John E. Zercher

Henry Hitt Crane wrote, "I wish that athwart the crossbar of every cross, on every altar of every church, there might be draped a towel."

In these two symbols is expressed the genius and the essence of the Christian faith.

The cross — a stark reminder of God's grace and man's sin; a sacred symbol of God's love which reached high tide at Calvary.

The towel — the mark of servanthood and the pattern of life for those who have been to Calvary. It is the symbol of the Christian's love for his brother which love Jesus said should be the mark of His disciples.

There is a strange and non-biblical separation of these two symbols. Many there are who fear that the towel will detract from the cross and so they ignore the call to servanthood and mutual love. Others are so concerned with tired and dusty feet that they fail to understand the alienated heart. They take the towel and ignore the cross.

This modern separation was not known to our Lord. The context of His taking a towel was in the very shadow of the cross. He knew that His hour had come. These were the final sacred moments with the Twelve. In this context He took a towel.

This is indeed a strange incident. Here was one who was from all eternity one with the Father. Indeed, the writer to the Hebrews states that He bore "the brightness of his [God's] glory, and the express image of his person. . . ." He by whom were all things made, had removed His coat, tied around Him a servant's towel and was kneeling before His disciples.

Here is a drama alien to our thinking. Bible scholars find it difficult to believe that in this high moment Jesus was teaching a lesson in servanthood and humility. They find it necessary to see a more "spiritual" truth in the account. Some suggest that it was a symbol of baptism. Others see it as a washing away of sins of the believers.

In spite of Jesus' clear and careful explanation of His actions these scholars miss the point. The serious aspect of their strained interpretation is the assumption that there is something profane and secular about a humble ministry to a brother that is somehow unworthy of so sacred an honor. They fail to see the close relationship between kneeling before our fellow Christian and kneeling at the cross. Somehow we miss the truth that pride which prevents us from taking the servant's posture will keep us from confessing

the sinner's need. The pride that separates us from our brother will also keep us from God.

It should not have been so strange to the disciples or even to us. This was no new concept. When the disciples had disputed as to who would be the greatest Jesus had told them "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves." In contrast to the world's pattern "the Son of man came not to be ministered unto, but to minister. . . ." The writer to the Philippians describes Jesus as ". . . taking the form of a servant. . . ."

It is unnecessary to dwell long on how contrary to human nature this concept was to the disciples and still is to us. The desire for position did not die with the Twelve. The servant role is not the recognized image of a successful man.

A close look at this strange drama calls forth several observations.

Motivated by Love

This humble and menial act of service was motivated by love. The opening sentence clearly points out that with the cross a few hours away and the cosmic load of sin upon Him, Christ's love for His disciples did not waver. "He loved them to the end."

This is the identifying mark of Christian caring. There is the real and there is the counterfeit. They may look alike but the ring is different. There is nothing quite so destructive of relationships and character as philanthropy without love. Our welfare system is a case in point. It hardens the giver and destroys the recipient.

There was a time that I attributed as cynicism the observation that if you would help a person long enough he would eventually turn against you — "Biting the hand that fed him." There is enough truth in the observation to remove it from the category of cynicism. For as Peter Dyck, veteran MCC administrator, has said, "The only way you can help people without turning them against you is to do it in love."

Now this love is not found in the towel. It is expressed by the towel. This love has its source in the cross. The love beautifully expressed in 1 Corinthians 13 finds its source in 1 John 4:19 — "We love, because he first loved us." This love treats the other as we would wish to be treated — recognizing his aspirations and hopes; supporting his dignity and self-respect.

John E. Zercher is editor of *Evangelical Visitor*. Used by permission.

A Personal Expression

Washing feet is a very personal expression. It is a one to one relationship. I question if there is any other way one can really love.

There is a verse in 1 John I used to find difficult to understand. "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen." Now, my problem was this: Because I could see my brother was the very reason I found it difficult to love him. He was crude, overbearing, ill-mannered, and conceited — qualities that did not foster love.

I think I now understand what John meant. One does not love people by proxy or from afar. You love in person to person relationships — with their feet in your hands. We love in the first person singular to the second person singular — not en masse.

Olin Stockwell was a missionary in China before the communists came to power. When they came to power he went to prison. From his prison cell he wrote:

"My neighbor in prison had body lice. I loaned him my blanket one day; then I had lice too. If I had just been further away, I would not have caught his lice, and he would not have had my blanket. Christian faith, like body lice, cannot be caught except by contact. Other people will never understand our Christian faith until we get close enough to wash their feet, to share in that personal service through which the Spirit of Christ can shine."

Love — Giving and Receiving

There is a third lesson in this incident — love is a two-way relationship. It is both giving and receiving. One of the dramatic moments of this scene was Peter's refusal to permit Jesus to wash his feet. We are almost taken aback at Jesus' reply to Peter's refusal, "If I do not wash you, you have no part in me."

Many commentators stumble over what to me is a very simple truth — If someone is going to wash feet someone is going to have his feet washed. If someone is to serve there are those who will be served. This example of Jesus is primarily set within the context of the Christian church. It is a brotherhood relationship; and in the family of faith we all should give and we all must receive.

Most of us are like Peter. When it comes down to it we would prefer to serve rather than be served. It may be costly and inconvenient to help but it is humbling to be in need of help. It requires grace to share my time and means with one who has suffered misfortune; but more grace is required to be that unfortunate brother who is the recipient of the sacrifice of others.

There are in every congregation those who are constantly doing good, but for whom it is nigh impossible to do anything. Take food to them in time of illness and their reluctance to accept is nigh embarrassing. Share your car when you are both going to the same destination and they insist on paying. They refuse to allow any entries to accrue on the debt side of their ledger. These generous souls have never

learned the true meaning of Christian love. For Christian love receives as well as gives. Christian love allows one's feet to be washed as well as calls one to wash feet.

Humility and Security

The humility and selflessness that is the mark of Christian servanthood is possible because of our security in Christ. Notice how the incident begins:

"Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel."

This verse has significance for what follows. The humility that Christ demonstrated was grounded in the knowledge of His origin, His present position, and His destiny. He knew He had come from God; He was going to God; and God had given all power into His hands.

Pride is a strange sin. Usually it is interpreted as a feeling of superiority and over-confidence. It is in reality a sense of inferiority and insecurity. Rather than an indication of how high a regard one has for himself it is really how low.

In this connection I recall my college days. Living in Lancaster, Pa., I would often go down to the center of the city. During these trips downtown I would occasionally see a young lady who was conspicuous in her appearance. Three things I recall. She was overdressed. She may not have been noticed on Fifth Avenue but she was conspicuous in Lancaster. She was always alone. And she appeared sad.

Now on what is obviously very slight evidence I make this observation. The usual evaluation of this lady would have been that she was proud and that she felt quite superior to the rest of us. But I believe that if the truth were known it was not that she felt superior but terribly inferior. And what one would describe as pride was in fact an evidence of her sense of inferiority and insecurity.

How many of us in our insecurity, in our felt need to be recognized, refuse the servant's posture. We have not learned that our position in Christ and His attitude towards us makes it of very little consequence what our position is among men. So if we are asked to mow the church lawn or do the janitor's task while others are asked to teach a class or sing in the choir we do not lose our spiritual poise. Status with men loses its importance when we are aware of our status in Christ.

I am reminded of the eulogy given upon the occasion of the memorial service for Dean Edward Howell Roberts, late dean of Princeton Theological Seminary. After appropriate remarks concerning the wide and noted ministry of Dean Roberts the speaker said in essence: "He was a common man, natural and unimposing. He could be that way because he did not need to impress any man of his worth. He knew what he was worth because he knew what value God had placed on him. God had given His Son for him."

The cross and the towel must be joined in the gospel proclamation. Without the cross the message is powerless. Without the towel it is meaningless. "What therefore God hath joined together, let not man put asunder." □

Junaluska Junaluska JUNALUSKA

There is magic in a word. For over 2,000 young people of the Mennonite Church "Junaluska" increasingly is becoming a word filled with dreams and hopes. We can almost guarantee that the 70 Youth Convention August 16-21 at Lake Junaluska, N.C., will surpass expectations. All over the denomination leaders, parents, and youth themselves are planning and praying that the convention will be an experience of decision for Christ, commitment to Him, and a direction-setting occasion in the lives of many.

There is little doubt that Convention 70 will be a success. Some of the most creative and spiritually alive leaders available will see to it that young people get from the Bible and from each other what is needed to be the kind of Christian God desires in today's world.

Don Jacobs, missionary in Nairobi, Kenya, who is known for his fresh, lucid insights and unassuming spiritual sparkle, will lead the Bible studies. These will be character studies prepared for by the pre-convention materials *Holy Now*. Bible people will come alive for young people. They may even expect to meet some of them and shake their hands between sessions.

Tom Skinner, youthful black evangelist from Brooklyn, N.Y., will speak from experience about what God is doing in his life. He will confront youth with decision for action as disciples of Christ in the kind of world some Mennonites hardly know.

John Lederach, charismatic chaplain of students at Hesston College, the leader of a series of exciting ministers' events at Laurelville Church Center this summer and the imagination behind many successful couples' retreats, will be responsible for Talk-It-Over groups at Junaluska. The convention, through John Lederach and his 200 TIO leaders, will give young people an opportunity to say what they think about anything that is said from the platform.

Dave Augsburg, known by anybody anywhere who hears *Mennonite Hour*, will be the Wednesday and Thursday evening speaker. His clear voice and vivid illustrations will help youth to listen for what God is calling them to be now and later.

Art Smoker, denominational youth ministries man, is convention coordinator. His sincere and smiling face will show up at every place where coordination is needed. His job will be something like the fire chief's of a little town who got two fire calls about the same time from different parts of town. Maybe Art will need to say like the fire chief to the second caller, "You keep that fire going till we get this one out."

Next week, more on Junaluska.

— Arnold Cressman

By Still Waters

Serving the Lord with . . . tears. Acts 20:19.

I suppose most of what is said concerning service today stresses the satisfaction aspect. The "serving with joy" is emphasized. Strange, it seems, that in Scripture so much is said about tears. In fact the Scripture says that joy comes after tears. Joy follows weeping. He who goes forth weeping bearing precious seed shall doubtless return again with joy bringing his sheaves with him.

Paul spoke of serving the Lord with tears. Have we lost the ministry of tears? How many church members today know the experience of weeping over their own sins? Jesus said, such are blessed. Such know what real happiness is. How many know from experience what it means to weep over the sin of another member or unsaved person? Do we see weeping as a service to our Lord?

We are inclined to turn from tears. Weeping speaks of weakness, doesn't it? We are embarrassed to weep ourselves or to be in the presence of those who cry. Yet it is doubtful if any can know the joy of sins forgiven who have not known the tears of repentance. It is doubtful if any can bring back the sheaves from the fields without having watered the seed sown with tears of compassion and love. It is doubtful if any will see the sinner turning from sin until the saints serve with tears.

Evidence

By Willis L. Breckbill

Where are you, God?

Are you for real?

Why can't I see you?

Why don't you talk to me?

You are alive. I saw it today.

I saw a tree. Alive! Evidence of your life.

You are alive. I heard it today.

I read your Word. You spoke to me!

You are alive. I felt it today.

I talked with you. Your peaceful presence was mine.

You are alive. I experienced it today.

I walked with Christ. He, my hope, was in me.

Brainwashing Danger

One issue of *Time* magazine alone (Nov. 21) contained 20 separate liquor advertisements.

Tonight's paper carries an advertisement for a health spa with the caption, "Some people design dresses; we design figures," and underneath a picture of three young women in a provocative pose.

A large car advertisement carries the slogan, "Wouldn't it be nice to have an escape machine?" suggesting that to escape the frustrations of your work you need to buy a car that with its elegance and luxury will provide you with the antidote to a "hurried, harried routine."

One of the greatest abuses in our society is the insatiable hunger for things that is created through advertising. And the stupidest and most inane deceptions are perpetrated in the name of advertising.

A few years ago, for instance, the president-elect of the Manitoba Teachers Society argued publicly for liberalized liquor advertising laws because, so he claimed, restrictions would amount to an impediment on the "free flow of ideas." A short time later a near relative of the speaker was announced as the secretary of a \$10 million distillery that was to be built in the province.

We are literally being stimulated to death through manipulation by advertisers. I was told that one dress ad placed in the Toronto papers by one of the large retailers pulled in something like \$30,000 worth of business. It is only a fool who would think that advertising (as it is carried on by many of the large corporations today) has anything to do with the exchange of ideas. Indeed, advertising does more to obscure the truth than convey it. It is the manipulation of buyers' wants that is the real intent.

The tragedy is that in a large measure Christians too are falling to the wiles of the advertisers. Not only are we Christians being sucked into employing the same advertising tactics but we are also being brainwashed into thinking that the way to happiness leads via a \$50,000 house and swimming pool, a \$1,000 fur coat and a color TV.

I was told by someone close to the situation that a Toronto manufacturer of bedding recently ran advertising showing a woman in a suggestive pose on one of his beds and yet the man is so conservative (as a Christian) that he opposed the idea of the church treasurer recording church offerings on Sunday.

One of the credit unions in a strongly Mennonite community for a long time employed the slogan, "Help yourself to the good life . . . through your credit union." And a current slogan used by some Mennonite businesses goes, "The name of the game is living . . . with electric heat."

Within this environment it is no longer strange to see our church members, disciples of Christ, sojourners in this world, pilgrims in good standing, driving Cadillacs, Toronados, big Buicks and Oldsmobiles, building \$50,000 to \$100,000 houses,

taking expensive junkets around the world once or twice yearly, spending thousands on family wardrobes each year, following most or all of the latest fashion fads, and manifesting in almost every way the same appetites for things that one would expect from totally secular people.

In the name of God, doesn't it make a difference to us that we are Christians? The death of the church will be the pursuit of things to satisfy our material desires. If we can't cope with this problem, our society will do greater damage to the believing community than all the hordes of communism ever did.

I would hope that we might have many Christians who would voluntarily curtail their wants, consciously living at a lower standard than they might afford, because they wanted to express by their way of life that the deepest needs of man are spiritual — having to do with meaning and purpose in life — and cannot be met by more clothes, cars, or entertainment.

We are facing a most serious crisis. The believing church is fighting for its very life under the suffocating pressure of affluence. May God give us the grace to recognize the dangers. — Harold Jantz, editor of *The Mennonite Brethren Herald*.

Reliability and Edibility

As we walked in Jaffa, ancient Joppa, where Jonah had an experience which changed his direction, a friend of mine leaned over and said, "Too many persons get hung up on the reliability of Genesis and the edibility of Jonah."

So it is that some never get past the problems of the faith. They're hung up, stopped, by certain unexplainables or difficulties which they let stifle them in spiritual and joyous Christian living. Perhaps it's too simple but at least I've always been helped when I remind myself that if we begin with God and really believe that by Him all things are and exist then believing in the miraculous isn't so difficult. This belief also helps us beyond the problems of the reliability of Genesis and the edibility of Jonah. — D.

Do We Reconcile Persons or Differences?

Men from the beginning of time have sought to reconcile differences of opinion. Christ came to reconcile persons. Differences of opinion will always exist to one degree or another. Large souls are not so much separated by these. Challenged, yes, but divided, no. It is when people are brought together in Christ that they have the Christian grace to love in spite of differences. — D.

Second Thoughts on the Baptism of the Holy Spirit

By John M. Miller

Since my high school days when I first became aware of the differences of opinion about the "indwelling" and the "baptism" of the Holy Spirit I had been a firm advocate of the position that the terms were practically synonymous. This view was first developed in response to the teaching of a dual work in the book *The Spirit Filled Life* which we used in a high school course on Christian living. I firmly maintained this position against my brother who became a minister in the Nazarene denomination with its emphasis on "second blessing holiness"; and from time to time I stoutly resisted the emphasis of "Pentecostal" brethren. My seminary professors tended to confirm my thinking in this regard.

A few years ago, however, I was gradually driven to reconsider the scriptural evidence; and I now feel that I should share some of my developing convictions. Perhaps it would be helpful to place these views in the perspective of my personal experience and then to trace briefly the understandings of Scripture which have caused me to relinquish a few strongly held positions of long standing.

For about seven years I had had some contact with brethren who bore witness to a special experience with the Holy Spirit which they described as the "baptism." Many of them gave emphasis to the evidence of speaking in an unknown language as an accompanying sign and to the subsequent manifestation of the gifts of the Spirit in their life and ministry. These gifts were held to operate in line with the teaching given in 1 Corinthians 12 and 14.

More recently I had been challenged by the testimony of a number of ministers from various denominations who told of increased power in their lives and a more complete ministry through the operation of these *charismata* in their lives. As I was deeply desirous for increased effectiveness in my own ministry, I began to investigate more carefully the nature of the Spirit's work and the manifestations of which they spoke.

I finally became convinced that these manifestations of the gifts of the Spirit, including speaking in unknown tongues, were genuine demonstrations of the Spirit of God at work; that they were beneficial for the edification of the brotherhood; that they were essential for the adequate ministry of the church; and that they were to be sought by believers who desired to be effective in the Lord's service. At

a point of deep need in my own life and ministry, prayer in the Spirit with the accompanying expression in an unknown language became a part of my experience.

This, for me, was a very undramatic step, and one which I felt to be completely in harmony with all the previous work of the Holy Spirit in my life. At the time I could not describe it as my "baptism" of the Holy Spirit, though I did sense a renewed relationship with Him and a strengthening of His work in my life. There was healing — wholeness of person. And this experience began to revolutionize my outlook and ministry in ways which I had not anticipated.

For quite some time I still resisted the inclination of some brethren to connect in their terminology the ministry of the Spirit's gifts and the experience of the Spirit's baptism. For me the term baptism still referred to His indwelling presence.

However, additional time and study of certain key passages have forced me to change my opinion — a process which is for me a somewhat difficult endeavor.

The first step in this change was to recognize that when Jesus breathed onto His disciples in the upper room on the day of the Resurrection as described in John 20:19-23, this actually resulted in the impartation of the Spirit to their lives. In this experience the Spirit indwelt them, and as the passage indicates, they were born as the church by that experience, having knowledge of the risen Lord and being given redemptive authority for the New Age. I came to believe that in this act Jesus fulfilled His promise of sending to them a Comforter, who was to dwell in them and abide with them always. (For scholars, it may be noted that the preposition "in" is consistently used to describe this experience.)

This view, however, left me with a problem. For years I had maintained that the fulfillment of the promise of a Comforter took place on the day of Pentecost. Since this promise would not be fulfilled twice, there was a need to discover what actually took place on that day. It was then that I noted that Jesus in Luke 21:49 and Acts 1:4 referred to the Pentecost experience as fulfilling not His promise, but the promise of the Father. I then wondered what that promise was.

After some time I saw what should have been obvious. It was the promise spoken of by Peter in his Pentecostal sermon. The Father through Joel had promised the pouring out of His Spirit upon all flesh with accompanying power and

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Vignette of Love and Sorrow

By J. Mark Stauffer

signs for the witnessing task of the church. This was to be endowment, not indwelling. It was for this reason that Jesus was so concerned that the disciples not set out to fulfill the Great Commission until they had received the anointing of the Spirit upon their faculties. This experience is also described as "baptism" and "filling." (Note here that the preposition used is consistently "upon." For careful scholars such consistent difference in the use of terms must be important for interpretation.)

If this view were true, it would now be necessary for me to give reconsideration to my "proof text" by which I had demonstrated that the Spirit's baptism was the same as His indwelling. For many years I had maintained from 1 Corinthians 12:13 that it was the baptism of the Spirit which ushered us into the body of Christ. If any man had not the Spirit of Christ he was none of His. I was familiar with the explanation of this verse that under the Spirit's work we were baptized with water into the body of Christ and that under the ministry of Jesus we are baptized with the Holy Spirit. However, I felt that this interpretation could not be conclusively demonstrated by exegesis of the passage, though it did seem a legitimate explanation.

For days I puzzled over this problem. Finally, while in conversation with a brother about the question in my mind, I was drawn to read the last half of the verse which states that in addition to being brought into the body of Christ by this baptism experience also "we . . . have been all made to drink into one Spirit." This obvious description of the dual aspects of Christian experience satisfied my mind; and I accepted the fact that there is an experience with the Holy Spirit which is functionally distinct from the initial work of His indwelling the heart of the believer. I believe it is correct to designate this subsequent operation of the Spirit by the term baptism.

It was satisfying to note that not only did this view fit consistently with the pattern of experience described in the Book of Acts, but it also was borne out by the Apostle Paul in his doctrinal teaching of Ephesians 1. In this chapter the apostle speaks of the believers' being sealed by the Spirit in His initial regenerative work, but he goes on to pray that they may experience the fullness of His operation of power in their life and ministry.

Personally, I have experienced great blessing from the acceptance of this truth. It seems to me that the secret of renewal in the church must be a renewal of the Pentecostal experience among us—a renewal of the Spirit outpoured upon the life of the church with all the prayer and power of those subsequent days. We should expect this to be accompanied by the miraculous signs of His presence and by the fullness of the Spirit's ministry in the manifestation of all of His gifts.

We claim to be a Bible believing church. Let us believe and claim these promises as the basis for life and ministry in these end times when the task is so great and the need for creative power so essential. □

Her husband was a tall, broad-shouldered man, dark and handsome. To meet him, you would think him to be fine timber for a husband and father. He was in the intelligence section of the U.S. Army and had to spend a great deal of time away from his wife and children. He had serious difficulty handling money and frequently involved his wife in financial responsibility that she was unable to bear.

His wife, a small, gentle, loving woman, had gotten a job in an attempt to ease the financial strain imposed on the family by her husband's large and mysterious expenditures and investments. She had already gone far and beyond the call of marital duty when I talked with her at the request of a concerned neighbor.

She was a woman of highest integrity and she held hard to a number of personal decisions. First, she did not want to get a divorce—bless her! She was properly concerned for her husband and her children; she strongly hoped that she could keep her family together in a normal, happy relationship. Second, she had decided to carry this burden alone, sharing it only when it seemed unbearable with a neighbor or two and myself. She was respectful of her husband although she could not trust him. She did not broadcast her troubles. Third, she fervently hoped that she could contain the situation, at least, until her husband would be able to retire from the service.

Many persons, stronger than her, might have given up, but she had great courage and loyalty that sustained her amid her physical limitation. About two years ago, she wrote, "Today I realize to what extent I am subjected to mental cruelty and I am concerned about the effect it is having on me. It is affecting my mental processes and physically as well. . . . Again, it is the constant lying to me that upsets me most and he says that is why he does it, to spare me. . . . I pray for him and am deeply concerned for ———— when I see this thing worsening in front of my eyes. . . . I guess I have dashed this note off in a fit of feeling sorry for myself again. There are people with problems so much worse than mine and I am most grateful that I am always given the strength to continue as though nothing was wrong."

These words reveal unbelievable strength—not weakness. I congratulated her on her love, fidelity, and courage. She seemed, in the last analysis, to have found the secret of personal survival—"to wait upon the Lord"; God blessed her with renewed strength; she knew the release of "eagle's wings"; she could run without undue weariness; she continued to walk without fainting.

O God, we thank Thee for Thy love and power. Thy strong, supportive arm is always being offered to those who experience weakness, pain, and trouble. Look upon Thy distressed children and grant them all needed grace, because of Jesus, Thy Son. Amen. □

A Conversation with the Resslers



Ruth and Rhoda Ressler are self-supporting teachers of English in the Osaka area of Japan. They have served under the auspices of Mennonite Board of Missions since 1953. The Resslers returned to Osaka, Honshu, Japan, on April 3 following a six-week turlough. This article was edited and condensed from their presentation given Feb. 16 to the staff chapel at MBMC headquarters in Elkhart, Ind.

Rhoda: On our last visit to the States we said a good deal about Hokkaido, Japan, since we were very much involved in the mission church there. Our home church is still the Kamishihoro congregation. We have a pretty warm place in our hearts for them because the little isolated groups are lonely and they feel a bit deserted as more and more of us move to urban areas. Feeling as involved as we do with the rural churches, the fact that we have jumped to a city situation sometimes bothers us. But they aren't forgotten, and we often go back "home."

Ruth: We're in Osaka because of our former MCC contacts. Boys we've worked with have grown up and most of them have found very good wives, and they come around with their quota of youngsters and talk about their problems. Some are university teachers, others work as department heads in big companies — men who have moved from the poverty they knew when we first met them to prosperity. The standard of living has skyrocketed in Japan, and more and more of the populace live better than we do in North America.

Because we are teachers we must work with schools in order to keep our visas. I've been employed by Poole Episcopal School, and it's been an interesting experience because the head teacher-principal was a very stiff British, if you please. It's been very good for me to work with her. We've enjoyed her as a friend. She is retiring this year so we won't see her upon our return. We've learned that as far as school is concerned, things went fine. But, oh, living with her! We bought strawberry jam the other summer vacation, and when I brought the jam back she said, "We British always have marmalade for breakfast." That's the kind of thing that irks you when working with someone like that.

In addition, we've been working in a Buddhist school, and from now on Rhoda will be a full-time professor. It's essentially a Buddhist girls' junior college. We have language laboratories set up for 50 people in very nice three-motor sections with tape recorders.

Before leaving the last time we made our bows to the principal and she said, "We're so glad for the spiritual emphasis you give your teaching here." But her husband made a speech the other day and said, "We want to remember that Buddhism in Japan must never become what Christianity has become — just a bunch of old women sitting around in church." He didn't know we were in the audience.

Rhoda: I don't know whether Japanese student protests get into American papers as much as American riots and things like that make the Japanese papers. The year 1969 was rugged for student protests, and in some places they practically tore the buildings down. First of all, just a handful of students out of a university of thousands will take the furniture out and pile it at the gate and blockade the place. Then they take over. In a foreign language university they tore out all the furniture and broke all the windows and

burned what they could of those. And there it stands — a gaunt, naked, concrete frame.

Momoyama University where I've been teaching didn't have quite that rugged an experience. We were blockaded out for about five months. They maneuvered enough to get going again without any police action. It's been a frustrating experience.

My classes were not large. I never had more than 20 students at one time. But they were unhappy boys, and some of the things they were unhappy about were perfectly legitimate gripes. The last week after examinations were finished and I was ready with the grades, we held our last discussion class at a tearoom. We were going down over the things we usually discussed — Japanese history and temples and student complaints — and finally one of the boys said, "With all these things we talked about, you never once were angry with us. I think you weren't interested all the time, but you listened to us. Were you willing to do that because you are a Christian?" He is from a Buddhist home but he doesn't have faith in anything there. The boy continued, "You know, maybe I didn't learn some of the important things I should have learned from you. Maybe I ought to come back and try again."

Right now I have a bit of heartache over that school because I resigned there this spring. Was I a coward? I used to come home from those sessions just wrung out and felt I wasn't getting anywhere. Should I take it on again? They still have no replacement. Pray with us about it.

Ruth: Teaching is more interesting when students motivate the teacher. We enjoyed our evening classes more than we did trying to make youngsters work when they didn't want to. These were usually held after work in the evenings. We met groups of engineers and foreign office personnel. Rhoda had a group of older men who purchased salt for the chemical companies all over the city. I had a class of doctors in a 500-bed hospital. Rhoda's been working too with prefectural teachers, a group of junior high school and senior high teachers. She meets for three-month sessions three times a year.

Saturday afternoon and evening and Sunday are times for guests. We find these to be good times to entertain groups, and sometimes groups of our classes will come and sometimes we invite families. It's a chance to relax and talk things over outside the formal classroom situation. Occasionally we take time out and go somewhere.

This year is Expo '70. "Bimbo" in Japan means "poor," and the women in my Bible class say this year they're all going to be "Expo bimbo" because their country cousins all come to town and want to sleep and eat there or borrow their cars (and in Osaka traffic you don't lend your car to anybody). We just don't know quite how to face it, but it's going to be all right.

We don't know what's ahead for us. American society is a stratified thing these days and unmarried Mennonite women over 60 are kind of a segregated group. But I'd still rather hang the wash on the roof and run for the streetcar and puff up the stairs to class than to sit in a rocking chair and wish I had someplace to go. We enjoy it. And we want to go back again. □

Cinematic Sermons

By Harold L. Weaver

Most films fall into three categories, according to purpose — providing entertainment, giving information, or stimulating discussion and action. Films and filmstrips used in the Mennonite Church generally fit the latter two categories.

Audiovisuals designed to stimulate discussion and action are the most difficult to use effectively — and comfortably. Why? Because they usually carry an emotional impact, and seldom affect all viewers in the same way.

Some of the most effective films and filmstrips in the General Mission Board's audiovisual library are also the most controversial. That is, they may generate strongly negative emotional reactions on the part of some persons. How can the local program leader deal responsibly with this factor?

First, be sure you *preview* audiovisuals before using them with an audience. You know your congregation or group and are the one to decide whether a particular film or filmstrip will serve a useful purpose. Cancel or alter a program at the last minute rather than use a "tool" that will not serve your purpose. No charge is made for audiovisuals from the Board's library that are previewed but not used.

Second, do not expect a uniform response to any audiovisual from all the members of any group. Anticipate some negative response, and don't let it skew discussion toward useless polarization. Introduce the film with awareness, and *lead* the follow-up discussion, if the potential exists for such polarization.

One discussion pattern that has been used successfully starts with objective recall, using questions such as these: What scene do you recall most vividly? Which inanimate object do you recall? Which music do you recall? Which minor character do you remember strongly? Where were you conscious of sounds?

The discussion is then led to subjective reactions: What were your moods as you watched the film? Do you recall moments when you or the group laughed? To which character were you drawn, at what time in the film? Did your feelings toward the character change? When? Did you ever feel uneasy or angry with any of the characters? When? Why?

Then open the way for life-interpretation discussion. What did the film say to individuals in your audience? (And this need not be the same for every individual.) Respect every response as useful — and summarize the responses for your group.

A film packing an emotional punch can be an extremely useful stimulus for your congregation or group — if the discussion is led with skill and Christian poise.

Harold L. Weaver is audiovisuals coordinator at Mennonite Board of Missions, Elkhart.

In the Name of Christ

By H. Ernest Bennett

Ron Hoeberle, a photographer located in Vietnam, said, "The guys were about to shoot those people. I yelled, 'Hold it!' and shot my picture. As I walked away, I heard M 16's open up. From the corner of my eye I saw bodies falling, but I didn't turn to look."

Alan Colburn commented, "I've never marched, rallied, picketed, demonstrated, or otherwise created a public fuss in my life — but this war has gone on too long."

"Biafra surrenders!

Thirty months of fighting ends war in Biafra.

Church World Service director says that unless food and medical supplies continue to be flown into Biafra, tremendous starvation will result."

Father Charles Murphy says: "In our technological age we need Brotherhood more than any age in history. All people here have in common one Lord, one faith, one baptism. Unity is to be found in Him alone."

Thus quotes *Life* magazine and the *Elkhart Truth* during recent months.

The Apostle Paul wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

"In the Name of Christ" has been our slogan.

Is this just a slogan which we have passed on to others, or is this slogan a principle which we are following in our many involvements as MCC?

What does this slogan mean?

Does it mean a label on a suit,

Does it mean a stencil on a bag of flour,

Does it mean a sticker on a can of beef,

Does it mean a publicity device,

Or does it mean a principle by which each MCC policy and program is evaluated?

Is the slogan "In the Name of Christ" a mark of piety or is it a life principle for MCC?

Let us at this point in history evaluate our commitment to this slogan which we have made known around the world.

This scriptural meditation was arranged by H. Ernest Bennett, MCC chairman, and given at the annual meeting of MCC, Chicago, Jan. 23, 24, 1970.

Can the principles taught and lived by Christ be a guide for MCC program planning?

We may well ask the question, How are we functioning as a church? How do our practices, our methods, our relationships, and our concerns fit into the pattern of Jesus' ministry?

To seek an answer for these questions I have perused the gospel records to pull out guiding principles that Jesus taught. It seems to me that the following six concepts emerge and may be significant guides for a Christian pattern of life and may serve as a basis for program planning and decision making.

I. Jesus dealt mostly with the need of the individual person. He taught compassion and understanding.

As Jesus went along, the people were crowding him from every side. . . . Jesus asked, "Who touched me?" Everyone denied it, and Peter said, "Master, the people are all around you and crowding in on you." But Jesus said, "Someone touched me," . . . The woman saw that she had been found out, so she came, trembling, and threw herself at Jesus' feet. There, in front of everybody, she told him why she had touched him and how she had been healed at once. Jesus said to her, "My daughter, your faith has made you well. Go in peace." — Luke 8.

When they returned to the crowd, a man came to Jesus, knelt before him, and said: "Sir, have mercy on my son! . . ." Jesus answered, ". . . Bring the boy here to me!" Jesus commanded the demon and it went out, so that the boy was healed at that very moment. Then the disciples came to Jesus in private and asked him, "Why couldn't we drive the demon out?" "It was because you do not have enough faith," answered Jesus. — Matthew 17.

II. Jesus spoke little about strategy for the kingdom but taught much about a "way of life" for the believer.

A teacher of the Law . . . came to him with a question: "Which commandment is the most important of all?" Jesus said, "'You must love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second most important commandment is this: 'You must love your neighbor as yourself.'" — Mark 12.

So Jesus called them all together to him and said: "You know that the rulers of the people have power over them,

and the leaders rule over them. This, however, is not the way it shall be among you. If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be your slave — like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people. — Matthew 20.

“But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. . . . Do for others just what you want them to do for you.” “If you love only the people who love you, why should you expect a blessing? . . . No! Love your enemies and do good to them; lend and expect nothing back. You will have a great reward, and you will be sons of the Most High God.” — Luke 6.

III. *Jesus was not impressed by the limitations which men saw in solving problems.*

Jesus looked around and saw that a large crowd was coming to him, so he said to Philip, “Where can we buy enough food to feed all these people?” . . . Philip answered, “For all these people to have even a little, it would take more than two hundred dollars’ worth of bread.” . . . Andrew said: “There is a boy here who has five loaves of barley bread and two fish. But what good are they for all those people?” . . . Jesus took the bread, gave thanks to God, and distributed it to the people sitting down. He did the same with the fish, and they all had as much as they wanted. — John 6.

So they left the crowd; the disciples got into the boat that Jesus was already in, and took him with them. . . . A very strong wind blew up and the waves began to spill over into the boat, so that it was about to fill with water. Jesus was in the back of the boat, sleeping. . . . The disciples woke him up and said, “Teacher, don’t you care that we are about to die?” Jesus got up and commanded the wind: “Be quiet!” . . . Then Jesus said to them, “Why are you frightened? Are you still without faith?” — Mark 4.

The teachers of the Law and the Pharisees brought in a woman who had been caught committing adultery, and made her stand before them all. “Teacher,” they said to Jesus, “This woman was caught in the very act of committing adultery. In our Law Moses gave a commandment that such a woman must be stoned to death. Now, what do you say?” . . . Jesus said to them, “Whichever one of you has committed no sin may throw the first stone at her.” . . . When they heard this they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there. . . . He straightened up and said to her, “Where are they, woman? Is there no one left to condemn you?” “No one, sir,” she answered. “Well, then,” Jesus said, “I do not condemn you either. You may leave, but do not sin again.” — John 8.

IV. *Jesus spoke much against the “establishment of His day” and saw His mission to free persons from their bondage.*

He stood up to read the Scriptures. . . .

He unrolled the scroll and found the place where it is written:

“The Spirit of the Lord is upon me.

He has anointed me to preach the Good News to the poor,

He has sent me to proclaim liberty to the captives,

And recovery of sight to the blind,

To set free the oppressed,

To announce the year when the Lord will save his people!” . . .

He began speaking to them: “This passage of scripture has come true today, as you heard it being read.” — Luke 4.

When Jesus came to that place he looked up and said to Zacchaeus, “Hurry down, Zacchaeus, for I must stay in your house today.” Zacchaeus hurried down and welcomed him with great joy. All the people who saw it started grumbling, “This man has gone as a guest to the home of a sinner!” . . . Jesus said to him, “Salvation has come to this house today; . . .” — Luke 19.

He began to teach them:

“Happy are those who show mercy to others.”

“Happy are those who work for peace among men.”

“Happy are those who suffer persecution because they do what God requires.” — Matthew 5.

V. *Jesus was deeply concerned about the oneness of the believers.*

Jesus looked up to heaven and said:

“I do not pray only for them, but also for those who believe in me because of their message. I pray that they may all be one. O Father! . . . May they be one, so that the world will believe that you sent me.” — John 17.

John said to him, “Teacher, we saw a man who was driving out demons in your name, and we told him to stop, because he doesn’t belong to our group.” “Do not try to stop him,” answered Jesus, “because no one who performs a miracle in my name will be able soon after to say bad things about me. For whoever is not against us is for us.” — Mark 9.

Surely you have read this scripture?

“The stone which the builders rejected as worthless

Turned out to be the most important stone.

This was done by the Lord,

How wonderful it is!” — Mark 12.

VI. *Jesus knew He and His followers would be rejected and would need to suffer and be reproached.*

Jesus began to teach them:

“You yourselves must watch out. For men will arrest you and take you to court. You will be beaten. . . . You will stand before rulers and kings for my sake, to tell them the

Good News. . . . And when they arrest you and take you to court, do not worry ahead of time about what you are going to say; when the time comes, say whatever is given to you then. For the words you speak will not be yours; they will come from the Holy Spirit." — Mark 13.

"If the world hates you, you must remember that it has hated me first. . . . Remember what I told you: 'No slave is greater than his master.' If they persecuted me, they will persecute you too; if they obeyed my message, they will obey yours too." — John 15.

He went on to say: "One country will fight another country, one kingdom will attack another kingdom; there will be terrible earthquakes, famines, and plagues everywhere; there will be awful things and great signs from the sky. Before all these things take place, however, you will be arrested and persecuted; you will be handed over to trial in synagogues and be put in prison; you will be brought before kings and rulers for my sake. This will be your chance to

tell the Good News." — Luke 21.

What does the slogan "In the name of Christ" really mean?

Jesus said:

"I tell you the truth: Whoever believes in me will do the works I do — yes, he will do even greater ones, for I am going to the Father. And I will do whatever you ask for in my name, so that the Father's glory will be shown through the Son. If you ask me for anything in my name, I will do it."

Can we, during this meeting and in the decade ahead, seriously serve, be the church, and live as Christ would have us live — In His name?

Can these six principles, or others which I have not identified, be a guide for us?

Can they guide us in releasing in a new way the life and faith of our Lord? ☐

All Scripture quotations from *Good News for Modern Man*, American Bible Society. Used by permission.

No Vacation on Vacation

By George H. Muedeking

I spent a deeply disturbing vacation in California. I found that the many middle of the road, creative, independent, nonjudgmental Christians I had known two years ago had virtually disappeared. Almost everyone had chosen up sides and was working by emotion. Either he had been radicalized by the bloody terror tactics of the law and order boys, or with visible agitation he had gladly joined to welcome "Big Brother" of 1984, 14 years ahead of time. The unhurried, rational, democratic citizen of California who could amusedly welcome Khrushchev was gone.

The shock came from the understanding that as California goes culturally, so goes the nation five years later. So the midwest pastor who recently told me that his church council demanded he no longer use the word "Negro" in his sermons; or the principal who with arms akimbo barred the entrance to his high school to a practice teacher last winter because he was wearing a moustache, or the 13 percent who voted for Wallace, cannot be explained away by saying that pockets of reactionism remain across the U.S. The polarization is nationwide.

The radical element has little firepower — it can throw broken bottles, but how does that compare with a helicopter spraying a city with gas, as at Berkeley this spring? — So if it comes to a showdown we could expect the general populace to support the repressive measures in the same way they did in Germany when social unrest spurted out after

World War I. Thus the knowledge that over 100 people were gunned down and one spectator killed in the People's Park fracas this spring in Berkeley, caused minor protest.

The heart of the struggle for domination of America will not be carried out in the rioting ghettos, however. Here a minimum number of well-placed bribes, like "made-work" in the depression, or a guaranteed annual minimum wage can cool the ghetto off. Rather the conflict will occur on our campuses. For there has been mounted the most threatening challenge to our way of life in this century.

Challenges

The challenges lie in three areas especially. First, students have done what American pulpits have been unable to do ever since our ancestor immigrants flooded this land. While pulpits were pounded against materialism, listeners were busy shopping for the next largest model car, or hooking a second boat and trailer behind their stationwagon. It was the students who finally asked if split-level houses and color TV weren't a pretty shabby thing to live for; there must be better hopes and ideals than their depression-scarred parents believed in.

The campus exposed what Rexroth has called the true American religion, which is not monotheism, but moneytheism. The resulting challenge was clear to our society; no people can stand to have their god blasphemed as unworthy of adoration.

George H. Muedeking is editor of *Lutheran Standard*. Used by permission.

Second, the students exposed the allegiance of the high priesthood of that religion of moneytheism, namely, American Education. It openly promises that the more education you get, the more money you'll make. The challenge is open, particularly to parents who slave and pay enormous property taxes to get their children to college, only to have them ungratefully reply that a technological education to make money is no education.

Third, and most serious as a challenge, the students and their friends show that they cannot be commanded by the social controls which whipped their parents into line when they were young.

To see this more clearly we must go to the distinction John Howard makes between the revolting hippies of our day and the rebelling youth of other ages (*Annals of the Academy of Political and Social Sciences*, March 1969). He says that there are two kinds of deviant behavior: vertical and lateral. When people in a subordinate rank try to seize the privileges of the superior rank, they are vertical deviants. A 10-year-old smoking his mother's cigarette in the bathroom, a looter in the ghetto, are vertical deviants trying for privileges the superior rank enjoys. Most youthful rebels (including present-day parents) were of this type. They simply wanted to hurry up the process by which they could get a piece of the cake.

Vertical deviants are fairly easy to control since power remains with the privileged. Promise the discontented a little piece of the action if they behave. Say they can join the union if they quit rioting in the ghetto; say they can drive the car out on some country road if they quit pestering; say they can have "white coffee" in their milk glass if they quit whining.

Lateral Deviants

Lateral deviance, by contrast, is virtually impossible to control except by the sheer weight of coercive force. Lateral deviants are subordinates who develop their own standards and norms, directly opposed to that which the superior rank lives by. The hippie communes show us persons totally uninterested in our American religion of moneytheism; the student rioters, threatened with expulsion, show us persons oblivious of the value of being trained for a slot in the establishment. However we may feel about it, these youth believe they have "renounced the devil with all his works and ways," in favor of a different religion.

We can now account for the terrifying show of force with which People's Park in Berkeley was destroyed, as well as for the nonchalance with which the California citizenry in general accepted the eyewitness accounts of the brutality and indiscriminate gunnery and gassing with which it was wiped out. These were lateral deviants; "they had it coming to them." The American who has been taught to live for the affluent dollar encountered at Berkeley a threat our nation has not met since Thoreau moved out to Walden Pond.

He Was One, Too

The life of our Lord is disconcertingly the story of a lateral deviant, however. He couldn't be bribed by promising a little

taste of the privileges which the elders and the Pharisees enjoyed. He lived by a different set of values entirely. In fact, annihilation with the buckshot of the Roman Empire was all that would take care of Him.

As the church goes through the next few years until reason returns to rule emotion, it will be in order for it to be deeply sensitive to the upsetting of the value systems which occur before our eyes. Hopefully, we will be ready to follow Christ's values. □

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

Martyrs are marvelous helpers—not the burned-at-the-stake or shot-by-a-mob variety—I mean the self-made kind that are never so pleased as when they are miserable and making others likewise. So far I've discovered few people who are as effective in undermining morale.

Because martyrs are very, very good they hold a spiritual club over any who would do battle with them. A martyr in the family can make everyone from grandpa to the youngest cousin squirm under the weight of sacrifices made in their behalf. Usually these sacrifices are uncalled for, but out of sheer generosity and overwhelming concern for others, the martyr makes them. If they are not appreciated, so much the better.

The martyr will make even more—and thus heap coals upon the ungrateful. It is small wonder that generation gaps occur when so many parents belabor the how-could-you-do-this-to-us-after-all-we've-done-for-you theme. Chances are the kids never asked them to do it. Goodies given with strings attached cease to be goodies. A life without luxuries but loaded with love is much more acceptable to most progeny than affluence devoid of caring.

Martyrs in the pew can do much to disrupt the good spirit in a congregation. The church school teacher who serves not with joy but with a sense of duty (and, incidentally, would not resign even if encouraged to do so) can sour a lot of children on attending classes. The KP crew after a church dinner can have a great time if the right people are on it; those who feel it's something less than the Lord intended them to do, however, can turn any kitchen into a gloom room. They'll insist on taking their turn at serving, of course, but they'll let everyone know how hot they are—how allergic to dishwater—and how noble they are for being willing to do it.

Martyrs help me in my mission. I only hope their virtues outweigh the misery they cause—I wouldn't want to have to share my eternal abode with them.

• • •

Of all the things the world now desperately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer. —Georgia Harkness, *Prayer and the Common Life*, 1948.

Little Jewels Don't Make a Crown

By Alice Hess

"Your work sounds so exciting," one of my friends wrote to me. Well, let me describe a typical day at school—I'll guarantee there will be plenty of action!

I usually arrive at school a little before 8:00 a.m. School doesn't start until 8:30, but already there are children there racing around in the halls. The patrol boys go running right after them to make them stop running.

By 8:40 everyone is there, has his pencil sharpened and is finally settled and quiet. To quote another friend, my 39 second grade "black jewels" are all before me. Oh, yes, everyone now has a place to sit at a desk or table. The first several weeks I had only 27 desks and 6 chairs for my 39 students.

As a morning opening, we sing "Father, We Thank Thee." One morning I nearly laughed when I saw one little boy going at it with real soul snapping his fingers and swinging with the music.

When classes start, I need to explain things simply and even then repeat again and again. The children are poor in following instructions so everything needs to be oral, because they cannot read well enough to read directions.

The children soon get warmed up and from then on their tongues seem to be in perpetual motion. With a roomful of 39 children, that can be a lot of noise, and telling them to be quiet and stop talking just goes in one ear and out the other.

It doesn't take long until they begin coming to report that someone took their pencil, their tablet, or hit them. It continues all day long, every day. Several times someone comes to report that someone called him black, and one little girl comes to me several times a day to have me rebraid her hair. I'm not sure they notice that there is a difference in our skin color.

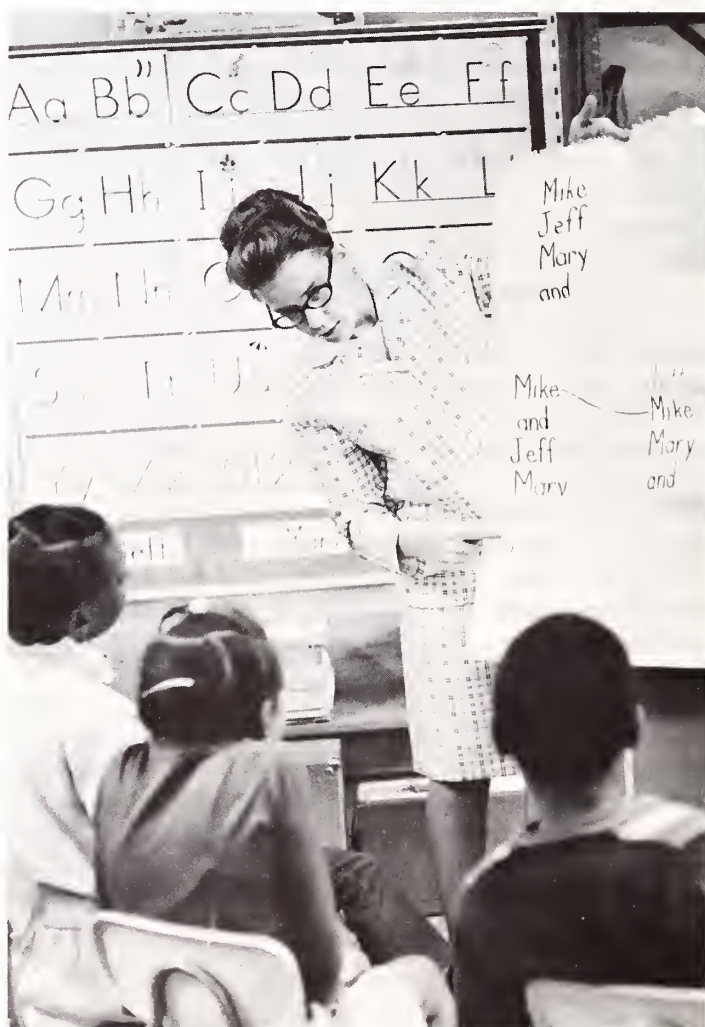
In the afternoon we have a half-hour physical education period. When we make a circle to do exercises there are always half a dozen children who want to hold my hands.

At the end of the day a teacher-aide comes to help for 45 minutes and we divide the children into two groups to work with math. It makes me feel good to hear some of them say, "I want to be in your group."

When the day is over and the room is empty and quiet, I am worn out. Many times I feel that I've spent most of my

time trying to keep order, and that they didn't sit still and listen long enough to learn much of anything. But each day there is progress—someone learns the difference between "Mike" and "Mary" in reading; in writing class they remember to leave a space between the words; in science they learn what reptiles are; and together we learn the poem, "The Little Turtle."

There are those precious moments during the day which bolster me to face the next day, but my little jewels all put together somehow don't make a crown. □



Alice Hess, UTC-er, MCC, Atlanta, Ga.

The Urban Teacher Corps (UTC) was begun in 1969 by Mennonite Central Committee as an attempt to help upgrade the educational problems in the ghettos of Atlanta, Ga. Most of the teachers were placed in predominantly black schools in the city and worked with elementary children.

Where will your son or daughter wrestle with life's basic questions?

Approaching manhood and womanhood, sons and daughters ask penetrating questions. Gnawing at them — often without anyone else's awareness — their uncertainties require continual thought and examination.

Why am I here? What is to be my purpose and goal in life? What is life all about? What good can I do in life?

Who is my Creator? How can I know and serve Him?

Who is my neighbor — and brother — and sister? What are their needs? How can I best serve them?

What is integrity? How can I have peace with myself? How can I have peace with others?

The Christian college has no magic formula for making a careless, irresponsible student responsible and mature;

making a rebellious student pious and constructive; making an indifferent student a committed one.

We do have

a competent faculty and staff;

a faculty and staff committed to the Christian faith and values;

a faculty and staff that care about students and the world.

GOSHEN COLLEGE

Since 1894

Goshen, Indiana 46526

Items and Comments

Over \$150 billions and 40,000 lives have been spent by the U.S. in South Vietnam, and little has yet been attempted or accomplished in land reform, tax reform, or to curb the flagrant corruption which has characterized every Saigon government we have supported, including the present Thieu-Ky cabal. We keep making the blind, stupid, bloody mistake of trying to stop revolutions by killing the people who desperately want a revolution. This is the crux of the matter and will continue to be until a more enlightened policy replaces our present military traditionalism.

Issues of today are the same as those met in Nazi Germany, according to an American theologian who holds that political and religious institutions are still too closely tied together.

Dr. Theodore Gill, dean of Detroit's Center for Christian Studies, made strong statements about the failure of the German church in the 1933-45 period and the failure of American churches today.

Dr. Gill agreed with another theologian, William Stringfellow, who finds "most disquieting the tacit equating of the American way of life with religious idealism and the hand-in-hand between chief priests and chiefs of state."

"The earnest, nervous debates," he said, "are on law and order, race, communism, inflation, international monetary crises, internationalism, keeping the church out of politics, long-haired youth, respect for the flag, urban immorality, censorship.

"Those were the issues then (in Germany). Facism was then, as it is now, one response to those issues.

"If we aren't in the same soup as the Germans, ours has many of the same noxious ingredients. The question is: How near are we?

"More disquieting (is the question): Is there anything in American official life that moves massively against the drift?

"When a U.S. Senator supports a candidate for the Supreme Court because the candidate is mediocre, and lots of folks are mediocre, that is just a funny toe in the ocean across which lies Volk justice and Volk courts.

"But it is the same ocean."

Dr. Gordon Zahn, professor of sociology at the University of Massachusetts, said:

"Was the silence of the German hierarchy over the war atrocities committed by the Nazi armed forces that much more complete than the silence of the American Catholic

hierarchy over My Lai, and, long before that, the widespread use of napalm and chemical warfare against a predominantly peasant population? I'm afraid not."

He said that at least the German bishops could claim ignorance, in "contrast" to American bishops who "presumably can read the full detail with their breakfast coffee."

The Spanish government is expected to ease its compulsory National Service Law restrictions on military conscientious objectors, allowing them to serve in special non-combat units. This was reported earlier by Pastor Jose Cardona, a Baptist leader.

At present, men refusing to perform 18 months of military service face stiff jail sentences. But according to a draft law approved by the Spanish cabinet, conscientious objectors may spend up to three years in special units. The draft law is awaiting approval by the Cortes (parliament).

About 150 Spanish members of the Jehovah's Witnesses have been jailed for refusing to carry out their national armed service obligations and they face continual jail terms because under present laws the government can imprison them repeatedly for the same offense.

One Witness, Alberto Conijoch, 32, has already served 11 years. However, the new draft law provides for the pardoning of objectors now in jail.

The Canadian Prime Minister Pierre Elliott Trudeau told Mennonite leaders that Canada should be a "refuge from militarism" and that he welcomes U.S. draft-dodgers because many had "a religious motivation (concerned) with love and brotherhood."

Mr. Trudeau made his comments before a Mennonite delegation that asked him to encourage U.S. draft evaders to come to this country. Mennonites are pacifists.

"I would say we are opposed to militarism," the Prime Minister said.

He added that cuts in Canada's defense budget, now frozen at \$1.8 billion a year, are a move in the right direction.

When he met the Mennonite delegation, Mr. Trudeau said he had never been presented with "such a beautiful brief . . . with views close to my heart."

He said that while U.S. draft evaders "may not be consciously Christians, doesn't what they are doing have to do with ideas of brotherhood, a kind of religious conviction?"

"Your motivation is like mine," he told the Mennonites. "It stems from a belief in a transcendent God. The young radicals are

looking for the same thing, too, whatever existentialist and nihilist elements there may be in their thinking."

A group of Mennonites from Kitchener, Ont., joined their Winnipeg brethren to plead for exemption from the Canada Pension Plan, which they claim is against their religious beliefs.

Dr. Carl F. H. Henry has accepted a permanent post at Eastern Baptist Theological Seminary in Philadelphia, Pa. The founding editor of *Christianity Today* magazine has been a visiting professor since last fall.

Dr. Henry continues as editor-at-large of the evangelical fortnightly. He is immediate past-president of the Evangelical Theological Society.

The well-known author will combine extensive speaking engagements with his teaching at the seminary.

Legislation authorizing "nonsectarian baccalaureate services" in Pennsylvania public schools has been passed by the House of Representatives and sent to the Senate.

The bill drew a protest from the American Civil Liberties Union of Pennsylvania, which branded it "religion in public schools" and asked the chairman of the Senate's education committee to kill the measure.

The ACLU wrote to Senator Preston B. Davis, to say that it believed the bill "violates the separation of church and state principle of the First Amendment of the Constitution."

Most users of psychedelic drugs or hard narcotics are in the 18-30-year age bracket and come from solid middle and upper-class communities, said David Anderson, director of pharmacy services at the Waynesboro Community Hospital, in an address to Eastern Mennonite student nurses this week.

Mr. Anderson, speaking on the "Abuse of Drugs," said, "Statistics show us that the majority of the LSD users are usually recent school dropouts and most of them have had an adequate opportunity to receive a higher education.

"Drug abusers are not just among those people we categorize as hippies," added Mr. Anderson. "Every year we lose about 300 medical doctors who have to leave their profession because of drug addiction." He noted that this number was equivalent to the yearly output of two or three medical schools.

CHURCH NEWS

Right to Survive Challenged by Industry



Smith Griswald, former pollution control officer for Los Angeles County: "The technology is here to clean up every city in the nation . . . but all we get are a bunch of speeches that are a lot of hot air."

"Ten times as many people are afflicted with emphysema today than ten years ago. Everyone who drives along a freeway subjects himself to health-damaging pollution. And it will get a lot worse before it gets better. You people will be living in this mess a lot longer than I will, and you have a vital stake in getting it cleaned up."

Smith Griswald, former pollution control officer for Los Angeles County and now working with a private consultant firm in Washington, D.C., laid it on the line at the 1970 Intercollegiate Peace Fellowship held Mar. 19-21 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

"The technology is here to clean up every city in the nation, as well as every automobile, but all we get is a bunch of speeches that are a lot of hot air. . . . We have to go into industry and *make* them change their practices. They will not do it voluntarily because pollution control is nonproductive in terms of industrial finances."

As keynote speaker Griswald talked on "Alive and Breathing—But How Long," the 95 students continued to drift into the rustic lodge located in the western Pennsylvania mountains. Present were representatives of collegiate peace clubs and other students from most of the U.S. Mennonite

colleges. The mood was predominately low-key for the three-day conference. At times the unadulterated landscape seemed to chide the participants for concerning themselves with environmental pollution, but occasionally the sound of a truck pounding along the Pennsylvania Turnpike bordering the campgrounds, brought back the real world in all too real terms.

In his second address, Griswald spoke on containerization and how it relates to pollution. "We should refuse to buy milk packaged in anything other than returnable glass bottles. The American people are not demanding the fancy plastic packages that most food comes in today. They are being duped into it."

Robert Butler, professor at Pennsylvania State University and an expert in water pollution, spoke on "The Problem with People—Population Pollution." "Are you aware that the average American is using most of the natural resources of the world? That we are essentially a fetus brainning the blood and guts of the world?"

"There is a chamber-of-commerce syndrome that really galls me," he said, "and that is that we must continue to grow: use more, dispose more, buy more, reproduce more. The ideology of the cancer cell is this: to grow indefinitely and forever." The implication was clear.

"I would like to point out that the earth is finite. It's a closed system as far as you and I are concerned. We have neither the technology nor the imagination to think of going elsewhere. We have one source of energy, the sun. There is no other source."

"Some stupid people want us to think that we are going to get rid of our solid waste by jetting it out into space. They don't understand physics, they don't understand science, they are chamber-of-commerce ideologists. We're confined here, whether we like it or not."

"In the United States, the population is doubling every 44 years. If you continue this indefinitely, and this is what the chamber of commerce would like, and this is what the manufacturers of baby products would like, and this is what Detroit would like, this is what most of the people in the United States would like, because this means money, and it means what they think is a higher standard of living. But if they

examine this it can only lead to ecological catastrophe. Man is so egocentric that he thinks he is different from animals, but he is not. He's controlled by the same forces, he lives on the same planet, he has to use the same food, he has to breathe the same air. Man can depart from reality further than most animals. But reality is still there.

"We have a real problem on our hands. We live in the shadow of a monument to procreation coupled with technology and consumption that intensifies the debris of living and promotes the alienation of man and nature."

"Every child that's born has a right to survive. By survival, I don't mean existence. I mean a quality of life that means something. If this is to be so, no one has the right to do more than replace himself. A person has to have space, he has to have food, he has to have shelter, and he has to have love. And in a population that exists at too high a level, you get to the point where love cannot exist."

As Butler spoke on ways of combating the ecological problems, he explained that the beliefs and attitudes of most average Americans could be called conventional wisdom. This wisdom moves on a sliding scale between progress and regression. "Every reform in society was once a private opinion," he said. "And all progress comes from the lunatic fringe. Examine any great idea in history and you will find it came from the lunatic fringe."

"The first thing that I see as important in combating ecological pollution is to de-emphasize living patterns that are destructive to the man-nature relationship. One must include in this the sociological relationships between the black and white, the white and Indian because if you have a feeling and love for life, this must extend to all people and to all plants and animals."

"In order to do this, you must overcome ignorance or lack of information. If you study a subject 20 hours, you will know more about it than 99 percent of the people of the world. This is important because if you wish to do battle with the enemy, you must know him better than he knows himself."

The discussions that followed the addresses clearly showed the concern of the students for their deteriorating environment. When told that industry and automobiles are the greatest polluters, they questioned whether we could ever expect an environmental cleanup without a change in the existing social order.

Will people be satisfied with less electricity, with smaller cars, with less luxuries so that they may exist without garbage covering their knees? It is possible to educate people to the hazards of pollution. Will they respond? Can the existing due processes of law ever be adequate to force industry to clean up themselves as major contributors to pollution? Do we try to

educate industry to stop polluting or do we educate people to stop buying pollutants from industry? Will people be satisfied with buying Coke in returnable glass bottles rather than aluminum cans which exist in the junk heaps virtually forever because of their oxidization-resistant qualities? These were some of the many questions asked.

The conference answered many questions. It confirmed many fears. It educated many to fear what man is doing to himself and to the earth which God created for him and called good. But it also raised many questions, questions which will have to be answered soon if man is to continue to have a quality of existence.

Committees Preparing for Mission '70

Franconia Mennonite Conference in Eastern Pennsylvania is serving as host for the 1970 annual meeting of the Mennonite Board of Missions and Charities, Elkhart. The meeting will be held July 1-7 on the campus of Christopher Dock Mennonite School near Lansdale.

The various planning committees appointed several months ago are tackling the enormous task of hosting this meeting. On the evening of April 6 all the committees convened to report their progress to date, and each was able to file a favorable report. The tempo of activity is increasing and will continue to do so as July approaches.

Members of the Steering Committee responsible to coordinate the activities of the other 15 committees are: Henry P. Yoder, Lansdale; Robert Kratz, Telford; Mrs. Mary Clemens, Lansdale; Robert Gotwals, Souderton; Gerald Weaver, Collegeville; and Lee Yoder, Harleysville.

With a large number of visitors anticipated for Mission '70, the hosts are preparing for adequate meals and overnight accommodations for all in attendance. Further details on registration, which is to begin on May 1, will be released soon.

MCC Director for Haiti Appointed

Mr. and Mrs. Paul Derstine and son Michael, Souderton, Pa., recently completed orientation and left for Haiti where he will serve as MCC project director for Northern Haiti and unit leader at Grande Riviere du Nord.

Both served at Grande Riviere du Nord from 1963 to 1965. Their return to Haiti for a three-year term represents the first long-term directorship which MCC has had in Haiti.

There are presently 29 MCC workers serving in Haiti. MCC volunteers are



Paul and Eleanor and Michael, March 1970, orientation school, Haiti.

involved in a variety of projects in addition to Grande Riviere du Nord and Hospital Albert Schweitzer. They are involved in crafts, poultry projects, a cannery cooperative, adult literacy, general education, and water projects.

The Derstines are graduates of Goshen College where he received his BA in sociology and she a BS in nursing. He recently received his MS in community development from the University of Missouri.

He is the son of Mr. and Mrs. Marvin Derstine, Souderton, Pa., and his wife is the daughter of Mr. and Mrs. Moses Yoder, Goshen, Ind.

Personnel Openings Await Volunteers

"The year 1968 saw a significant increase in the number of persons entering Voluntary Service and, of course, most of these will have completed their two-year assignments this summer," said Clare Schumm of the Personnel Office at Mennonite Board of Missions. "This unusually high turnover will result in a larger number of openings that will need to be filled."

Placement counselor Schumm said that a personnel overlap is especially desirable in VS leadership positions. Between May and September the following locations will require program directors to coordinate unit activities: Milwaukee, Wis.; London, Ont.; St. Anne, Ill.; Eureka, Ill.; Caldwell, Idaho; and Nyssa, Ore. Places in immediate need of leadership personnel are: Buckeye, Ariz.; 18th Street, Chicago; Northwest Portland, Ore.; and South Bend, Ind.

Schumm noted that married couples are not the only persons who can qualify for program director responsibilities. Single fellows with a certain amount of experience can also serve in this capacity, especially at available locations like Portland, Ore., or 18th Street in Chicago.

An especially challenging assignment awaits a married couple who will be needed in July to serve as host and hostess of the Voluntary Service Center on the grounds

of Mennonite Board of Missions. Responsibilities include planning and preparing meals for orientation groups, providing lodging for VS-ers, housecleaning, and headquarters maintenance between orientations.

Construction work, especially rehabilitation of urban housing for reselling to disadvantaged families, is a more recent addition to Voluntary Service assignments. Pittsburgh and Philadelphia are two units opened in 1969 that are calling for additional personnel with construction skills.

Current openings for teachers on the elementary-secondary level include St. Louis, Mo.; Robstown, Tex.; San Juan, P.R.; and several rural locations in northern Alberta. Registered nurses are always in demand in Aibonito, P.R.; Carlsbad, N.M.; and La Junta and Pueblo, Colo.

A new Voluntary Service location is scheduled to begin in July in conjunction with the Morning Star Mennonite Church of Stockton, Calif. It is hoped that VS will make a significant contribution through social work ministries, as well as supporting the church in its other activities. The same type of personnel needs also exist at Englewood, Chicago, and Detroit, Mich.

In January of this year, the number of personnel serving in Mennonite Board of Missions VS reached a new high of 340. Since then the figure has dropped somewhat, and current personnel trends at the Mission Board indicate this will continue to deescalate unless. . . .

Unless?

Earth Day to Be Held

Students and faculty at Eastern Mennonite College are preparing for a campus observance of the Apr. 22 Environmental Teach-in.

An extensive student campaign to pick up tin cans throughout the Harrisonburg community was launched last night (Thursday, Apr. 9), initiating a series of activities planned for the teach-in.

Classes will be canceled after 9:30 a.m. on Apr. 22.

"Tin cans gathered from the campaign will be piled in a heap on the campus lawn north of the Science Center," said campaign director Jim Sauder, a senior biology major from Lancaster, Pa.

"The purpose of piling the cans on the campus is for shock value," Sauder added. "We want people to become aware of how fast these cans can accumulate."

The can pickup drive will continue until Apr. 22 (Earth Day) after which the accumulation will be hauled away for disposal.

Another focal area in EMC's observance of Earth Day will be water pollution. Presently biology students are engaged in testings and analyzing water samples from the North River watershed, concentrating

their efforts in Cooks Creek. This data will be released and evaluated at the teach-in.

In other preliminary activities, student photographers are documenting scenes within a 30-mile radius of Harrisonburg. The results will comprise a slide set presented with narration at the teach-in.

Earth Day at EMC is being planned and coordinated by a faculty-student committee headed by Bryan Stoltzfus, instructor in biology.

Stoltzfus said that the preliminary activities would serve both to gather data on pollution in the local community and to get students involved in the issues.

"We are concerned with the local situation, as well as the national crisis. I feel

that we can better understand pollution from a total picture by specifically looking into the local problem of pollution," commented Mr. Stoltzfus.

Classes will be canceled on Earth Day at EMC, with the exception of the first period class at 8:00 a.m.

The day's activities will begin with a 9:30 assembly and will feature guests Robert Sullivan, of the Harrisonburg Planning Commission, and Milford Howard, who has served with the forestry service in Rockingham County.

Student panels and afternoon seminars will study the data collected on local pollution. A rally in the evening will conclude the activities.

meeting, for additional guidance. At that meeting the MCC executive committee agreed to support the Peace Section in accepting the invitation to assist Penner in filing his request for a U.S. Supreme Court review of his case, and agreed that if requested, it would file an *amicus curiae* (friend of the court) brief on behalf of Jerry Penner.

MCC expressed its appreciation and encouragement for the efforts of the Mennonite Brethren conference in providing spiritual, moral, and financial support for Penner, who is a member of their conference. — Walton Hackman, Associate Executive Secretary, MCC Peace Section.

The Right of Appeal: A Time for Testing

On Nov. 8, 1968, Jerry Penner, a young Mennonite Brethren man from Balko, Okla., was sentenced to a five-year prison term for reporting but refusing to accept induction into the armed forces.

Penner's Local Board No. 4 in Beaver County, Okla., refused to classify him I-O (conscientious objector) as requested. Instead, they gave him a I-A-O (noncombatant duty) which he appealed through a personal appearance before his local board. The State Appeals Board also reviewed the classification and sustained the local board's decision.

Through the National Interreligious Service Board for Conscientious Objectors, Penner asked General Lewis B. Hershey, then director of the Selective Service System, to place his file before the Presidential Appeal Board of consideration of the classification. The result of that review was Penner being reclassified I-A (available for military duty — without noncombatant status!).

As a result of this unfavorable classification, Penner received an induction notice to report for combatant military service on Aug. 2, 1967. He reported to the induction station, but refused to accept the order for induction. Consequently, he was indicted by the grand jury of the Western District of Oklahoma, for a violation of the Universal Military Training and Service Act.

Penner sought legal council and the case was taken to the Federal District Court in Oklahoma City. Judge Daugherty who heard the case gave Penner the maximum sentence of five years in the federal penitentiary. This is done almost without exception in the Tenth District. The average sentence in most other districts is about two years.

The sentence was appealed in the U.S. Tenth Circuit Court of Appeals where the lower court's decision was sustained. The only remaining recourse is an appeal to the United States Supreme Court. Such an appeal is not exercising the legal process

for one's own advantage and benefit, such as in collecting a bad debt, nor is it filing a suit against the government. Rather, the appeal is simply asking the Supreme Court to review a decision or sentence of a lower court to ascertain that the intent of the law has been fully appreciated.

Realizing the far-reaching consequences for the church and for conscientious objectors, the Alvin Penner family and the Mennonite Brethren Church through its general secretary, Henry H. Dyck, have requested the MCC Peace Section to assist them in making the decision of whether or not to appeal the case. Up to this point, the Penner family personally has covered all the expenses involved, which have been quite extensive.

A petition of *certiorari* (a writ of a superior court to call up the records of a lower court) had to be filed within 30 days. However, a 30-day extension of time has been granted by the Supreme Court. This extension ends on May 5, 1970. Such a petition must present the arguments which are unique to this case and which have not been previously considered by the court. The cost for the preparation of such a petition alone, with no assurance that the case will be heard by the Supreme Court, will be several thousand dollars (which, incidentally, shows why the poor cannot afford the due process of the law for justice).

Since there was no possibility of having a Peace Section meeting to consider the Penner request, the Peace Section staff consulted with its chairman, numerous individual members of the Section, and the MCC executive secretary. Additionally, the staff consulted several knowledgeable attorneys in Philadelphia, New York, and Washington, D.C. It was the consensus of all those consulted that the case should be appealed. The Penner family likewise strongly supported the decision.

The Peace Section then consulted the MCC executive committee, in a Mar. 19



MISSION '70
July 1-7 • Lansdale, Pa.

Arena Halts Publication

Arena, a Mennonite student periodical, ended publication with the April 1970 issue. Action to discontinue publication was taken at the inter-Mennonite Student Services Committee sessions held in Chicago, March 6 and 7. *Arena* was mailed to over 7,000 persons, primarily students from the three sponsoring Mennonite groups (General Conference, Mennonite Brethren, and Mennonite Church).

The Mennonite Student Services Committee felt that *Arena's* editor, John Rempel, did an excellent job during the paper's three years of publication. The format and publication schedule, however, made it impossible for students and churchmen to immediately respond to articles in consecutive issues. Providing a channel for dialogue between students and students and students and churchmen was one of the purposes of the paper. It was to provide a forum — or an arena — to share ideas, convictions, discuss issues, and to argue or debate controversies.

Arena was not intended to displace the official conference papers for students, but

instead offered an avenue for dialogue and discussion not possible or desirable in church papers. By giving both students and churchmen the freedom to express themselves on many issues or controversies, there would hopefully emerge greater understanding and appreciation for each other. *Arena* could have become an avenue for bridging the gaps between students and the church.

Rempel stated several months ago that he would be unable to continue as editor next year. Also, in January, the Mennonite Brethren Church withdrew from joint sponsorship of *Arena*. But the need still remains for the kind of discussions and avenue of exchange which *Arena* sought to provide. In this situation, the Mennonite Student Services Committee felt that a new format and approach might better serve the purposes for which *Arena* was created, rather than continuing *Arena* in its present format.

Mennonite Student Services Committee is very much interested in the thinking of its students and is asking what kind of informal newsletter or paper could best provide the kinds of dialogue and conversation they would like to see. Perhaps more than one paper is necessary to cover Mennonite students' range of interests. Students with ideas and suggestions are encouraged to write to Virgil J. Brenneman, Executive Secretary of the Mennonite Student Services Committee, Box 370, Elkhart, Ind. 46514.

Augsburger on Tour

David Augsburger, *Mennonite Hour* speaker, is spending Apr. 9 to May 23 on a ministry in six countries for Mennonite Board of Missions, Elkhart. The first major event of his trip was an address to the International Christian Broadcasters' Congress scheduled for Apr. 13-18 in Tokyo, Japan.

Following the congress he is participating in evangelism and communications conferences with the Japan Mennonite Church. Mennonite Broadcasts, Inc., producer for *The Mennonite Hour*, has been involved in broadcasting in Japan for more than ten years. Augsburger will discuss radio and television programming with branch office personnel there.

From Japan he will travel to Hong Kong and Saigon where Mennonite Broadcasts' Bible Correspondence Courses are used in an English-teaching program. Leaving Saigon, he will stop briefly in Bangkok, Thailand, before arriving in India on Apr. 30.

During his visit in that country Augsburger will meet with Mennonite Central Committee headquarters staff and the area Mennonite and evangelical youth fellowship in Calcutta, consult with literature leaders in Ranchi (Bihar mission area), and meet with the Mennonite Literature and

Audiovisual Board which operates jointly among Mennonite, General Conference Mennonite, and Mennonite Brethren groups at Raipur (Dhamtari mission area). Then he will visit the Associated Biblical Seminary at Yeotmal where a radio ministry recently began. Mennonite Broadcasts' *Way to Life* program has also been reaching India via shortwave radio from the Philippines.

Following nine days in India he will fly to East Africa on behalf of the Eastern Mennonite Board of Missions. In Kenya, Tanzania, and Ethiopia he will visit missionaries, speak to school groups, and discuss literature and radio ministries with leaders there. The Mennonite Church in Tanzania recently began producing radio programs and asked that Augsburger spend some time consulting with them.

From Africa he will travel by way of Israel to Italy where he will meet with George Brunk, radio director, and Elio Milazzo, speaker for Mennonite Broadcasts' Italian program, *Paroles di Vita*. After visiting missionaries and local church people for two or three days he will return to the United States on May 23.

Seminar Set for Summer

John J. Fisher, Jr., chairman of Goshen College's Department of English, has announced a five-week seminar on drama July 9 to Aug. 12 at Conrad Grebel College, University of Waterloo, Ont.

Prof. Fisher, director of the seminar, said the interdisciplinary course, titled "Stratford Festival Seminar: Matrix, Media, Myth," is for students interested in English, music, drama, and speech. The first half of the course, July 9-24, is an option for those who cannot devote five weeks to the seminar.

Emphases will be: (1) study of selected elements of aesthetic design, technical execution, and symbolic resonance in the productions at the Stratford Festival, (2) development of coordinated individual projects in various expressive media, and (3) experimentation with essential ritual conventions applicable in the indigenous theater of school, church, and community.

The major productions will be Shakespeare's "Merchant of Venice" and "Cymbeline," Sheridan's "School for Scandal," and Ibsen's "Hedda Gabler." In addition there will be three premieres by internationally famous playwrights: "The Architect and the Emperor of Assyria," by Arrabal; "The Friends," by Arnold Wesker; and "Vatzlav" by Slawomir Mrozek.

Music performances during the seminar will include those of pianists Claudio Arrau and Lili Krause and a series by the Orford Quartet, Philharmonia Trio, and Beaux-Arts Quartet.

Also on the staff will be Dr. Norman Lofland, chairman of the Department of Speech and Theater of the University of Bridgeport.

Special lecturers in music, drama, and theater from the Stratford Festival and schools in North America and abroad will address the students.

More information and particulars on college credit and fees are available from Prof. Fisher, Goshen College, Goshen, Ind. 46526.

Workshop for Vocalists

David V. Falk, of Goshen College's Department of Music, has announced a summer music course to be offered at Waterloo Lutheran University, of Waterloo, Ont., July 13-Aug. 8.

For voice students, both advanced and beginning, with promise and high recommendations, the summer course will be an opera workshop with a secondary emphasis on wider vocal repertoire.

On the staff will be Prof. Falk; Theo Lindenbaum, head of Voice Department, Nordwestdeutsche Musikakademie, Detmold, West Germany; Victor Martens, head of Voice Department, Waterloo Lutheran University; Russell Smith, basso of Bremerhaven Opera Company, of West Germany; and others to be named.

More information and particulars on college credit and fees are available from Prof. Falk, Goshen College, Goshen, Ind. 46526.

Herald Press Book Printed in East Africa

The 1969 Herald Press Book Publishing Schedule listed the title, *Equipping for the Ministry*, by Paul Miller, and this book is now available. Strangely enough, the copy for it never passed the proofreaders, no type for it was set at Scottdale, and the presses at the Mennonite Publishing House didn't run a single signature of it. The entire book was printed in East Africa by the Vuga Press, Soni, Tanzania. We can still hear Paul Miller talking but he comes through with a British accent, and the book is typical of, even if somewhat better than, most of the printing done in Africa. Two thousand copies were printed for the Central Tanganyika Press and 1,000 for Herald Press.

Having the book produced in Africa by Africans was a logical move. For the 232-page paperback describes Paul's two years of research and consultation on *Equipping for the Ministry* in East Africa, a study which he made by invitation of the Association of East African Theological Colleges. During this time Paul Miller, professor of Practical Theology at the Goshen Biblical Seminary and author of *Group Dynamics in Evangelism*, studied more than thirty kinds of communities, questioned 104 African church leaders on what the key issues were, and tested his

findings and recommendations with more than 1,600 persons. All this intense sharing of spiritual insights, and all these ideas eventually developed into this report. The result is a highly specialized document and will find its readership mainly among the persons serving in East Africa, and among ministers, missionaries, and Christian education people who can draw parallels between Paul Miller's findings and proposals and the situation in their field of service here at home.

Service Opportunities in Appalachia

Mennonite Mental Health Services announced recently the opportunity for mental health workers to engage in a period of service away from their regular employment for a short-term service assignment under MMHS.

A new community mental health center has been established in a 2 1/2-county area, centering in Harlan, Ky. The Appalachia region is an area where the high unemployment rate, the low socio-economic level of living, the excessive dropout rate from school, and the declining population has contributed to acute mental health needs.

The objectives of the short-term service program are twofold: to perform services in given areas of need, and to offer a "sabbatical leave" kind of experience for professional growth and enrichment.

Available positions at the mental health center include those of a psychiatrist, psychiatric social workers, and registered nurses. All of the openings provide excellent opportunities to make an impact on a community where mental health services previously did not exist.

The psychiatrist would be responsible for the development of inpatient and emergency services at the health center. There would also be consultation in the day-treatment program and satellite clinics.

Organizing outpatient services, family consultation and community education and organization would be the primary responsibilities of the social workers. Involvement in group treatment and day hospitalization would also be available.

Nurses with psychiatric training and experience are needed, both in the day hospital and outpatient service. There will also be opportunity to engage in training programs with the staff and community. An excellent general hospital is next to the Center.

The term of service under this program is flexible to suit the needs of the individual and the Center.

Arrangements for housing, moving, and other personal needs are made on an individual basis. Workers will receive the normal salary paid by the employing agency.

Requests for more information concerning the program or application forms should be addressed to: Vernon Neufeld, Director, Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728; or J. Robert Noonan, PhD, Acting Director, Upper Cumberland Comprehensive Care Center, Mounted Route 1, Harlan, Ky. 40831.

Mobilized for Evangelism in Vietnam

The Evangelical Church of Vietnam is engaged in an extensive effort to reach ten million people and win them to Christ. A series of campaigns is currently under way. In an area of Cho-Lon near where Don

Sensenig is working tent meetings were held for a week with over 400 responding. Pray for those who follow up. When Bro. Hai, Secretary of Evangelism-in-Depth, spoke to a class on evangelism at the Mennonite center, many students were excited about what can be done when the whole church is mobilized for evangelism.

James Stauffer requests prayer for the young men who are caught up in this military struggle. He writes: "Most of the men from our fellowship have been able to serve in noncombatant positions. One of our members had been forced to participate in scores of military operations and miraculously escaped death several times. Now he is praising the Lord for a new assignment to a desk job as finance officer."

FIELD NOTES

Paton Yoder, who will terminate his administrative duties as academic dean of Hesston College, effective July 1, will direct a Goshen College Study-Service Trimester Course on a French-speaking island of the West Indies during a 15-month leave of absence from Hesston College. He will also

continue his research on early American inns.

Luke M. Drescher, a former physical education teacher at Eastern Mennonite High School, will return to Harrisonburg this fall as instructor in physical education at Eastern Mennonite College.

Drescher has been director of physical education and a coach at Messiah College, Grantham, Pa., since 1962. He also served in the physical education department at the Iowa Mennonite School in Kalona for two years.

Many of Eastern Mennonite College's 4,000-plus alumni will return to Harrisonburg, April 24-26, for the Annual Homecoming in EMC's 52nd year.

The 38th rendition of Gaul's *The Holy City* by mass chorus will highlight the weekend on April 25 at 7:30 p.m.

Following the Alumni Banquet on April 24 at 7:00 in EMC's Cafeteria, Alumni Association president Herbert G. Weaver will conduct the installation of new officers and award the third alumnus-of-the-year citation.

Change of address: Allen H. Erb from Milford, Neb., to Hesston, Kan. 67062.

New members by baptism: five at Maple Grove, Belleville, Pa.; two at Mechanic Grove, Quarryville, Pa.; six at Martindale, Ephrata, Pa.; three at Churchtown, Narvon, Pa.

Omission from the 1970 Mennonite Yearbook. Please include the following information on page 31 of your *Mennonite Yearbook* under OFFICERS OF DISTRICT MISSION BOARDS:

WASHINGTON CO., MD., AND

Calendar

Illinois Mennonite Mission Board, Metamora, Ill., Apr. 24, 25.
Mennonite Camping Association Eastern Regional Workshop-Conference, Camp Hebron, Halifax, Pa., Apr. 24-26.
Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
North Central Annual Conference, Minot, N.D., June 11-14.
Western Ontario Conference Sessions, June 12-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
Alberta-Saskatchewan Conference sessions, Calgary, Alta., July 2.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
Indiana-Michigan Conference sessions, July 30—Aug. 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 14-16.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

FRANKLIN CO., PA., HOME MISSION
BOARD

President, Omar Martin, R. 1, Chambersburg, Pa. 17201; Vice-President, Lloyd Gingrich, R. 1, St. Thomas, Pa. 17252; Secretary, Norman Martin, Box 276, Marion, Pa. 17235; Treasurer, Irvin E. Cordell, 57 E. Grandview Ave., Mercersburg, Pa. 17236; Fifth Member, Harold Hunsecker, 301 N. Second St., McConnellsburg, Pa. 17233.

Special Meetings: William R. Miller, North Liberty, Ind., at Hebron, Fulks Run, Va., May 10-17.

Adriel School needs couples to serve as houseparents for teenagers with learning and social problems. Immediate openings. Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

Needed: A male social worker with MSW degree to work with teenagers with learning and social problems. Contact Adriel School, Box 188, West Liberty, Ohio 43357 or tele.: 513 465-5010.

Join married couples of all ages in a One-Day Retreat at Salunga, Pa., May 16, at Eastern Board Headquarters. Leading in the theme "Experiencing God Together" will be Paul and Ann Landis and Richard and Mary Jane Detweiler. Write now for information to Mrs. M. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or phone 717 626-5549. Reservations limited to 30 couples.

Topping their goal by several thousand dollars, students and faculty of Eastern Mennonite High School raised \$16,168 over the Easter holidays to reduce the debt on the classroom building.

Some students got jobs for several days, classes put on work projects, and community friends from Michigan to Florida contributed funds.

Student Council Organization initiated and worked with a faculty committee to organize the Spring Fund drive.

The scheduled participants for the College Mennonite Church's Goshen Ind. April 5 morning worship graciously deferred to five young men and a young woman to express their severe desperations and cry for help to society's problems.

The young persons, none of whom is enrolled at Goshen College, presented among their concerns the war in Vietnam, equality for all races and persons, and the role of women. After the worship hour, members of the group attended and took part in Sunday school classes or visited with persons in the lobby. All of them accepted the invitation of a class that had scheduled a carry-in dinner, and remained for the program following. Discussion between the group and the congregation continued at a scheduled vesper service later in the afternoon.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I reread the *Gospel Herald* editorial (3/17/70) explaining the position of Pastor Takashi Yamada of Japan: "In spite of our sending missionaries throughout the world, Yamada thought we tend to lose our mission in our own communities."

Having resigned my pastorate and currently working in a city rescue mission, I would say, "amen." It seems we are more concerned about "being nurtured" than to nurture, and to "send" money and people to foreign mission efforts than to see the mission needs right under our noses. For the church to see an alcoholic leaning against a lamppost with a cigarette dangling out of his mouth is about as far away from the comfortable "mission" as can be. We can't seem to put a mission study class dealing with poverty and a real needy person in the same category, especially if we have more than one college degree. We argue that our mission is among the "up and outers"—it certainly can be, but Christ's emphasis was on the "down and outer."

With our fervent desire to erase the old "image" of the rescue mission, and to carry on a work where we have RN's, doctors, social workers, and pastors, we still find the need the same on this Easter! He is charisma enough for the man who has lost his bearings. Jesus Christ came to bring new life—the kind of life that makes life meaningful. Even though this is difficult among alcoholics, a recovery rate from 5 percent to 50 or 60 percent is established be-

cause someone cares about the needs at our back door!

It has interested me that many of our most qualified missionaries are serving the least sophisticated and perhaps the most filthy. Yes, I'm glad this isn't rationalizing my position. It simply makes sense, and the need is still there—give food to the man who needs it! Then, and then only, the message.—Norman H. Teague, Fargo, N.D.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Leslie D., Sr., and Sharon (Jorgensen), Kouts, Ind., third child, first daughter, Audery Lynn, March 11, 1970.

Byer, Murray and Lois (Bontrager), Milliken, Ont., first child, Sherri Ann, March 19, 1970.

Classen, Ernie and Martha (Bender), Denver, Colo., first child, Jennifer Dee, Feb. 18, 1970.

Collinsworth, Delbert and Nancy (Sutter), Kouts, Ind., first child, Mark Alan, Feb. 25, 1970.

Daniels, George and Carol (Galentine), Port Allegany, Pa., first child, Gwendolin Rae, March 19, 1970.

Derstine, Clair L. and Rosalie (Wyse), Telford, Pa., fifth son, Wendell Wyse, March 11, 1970.

Frederick, Harold and Carol Ann (Ruth), Lansdale, Pa., second child, first living son, Matthew Wade, March 28, 1970.

Fretz, John L., Jr., and Theresa (Underwood), Seattle, Wash., first child, John Michael, March 22, 1970.

Frey, Ronald and Audrey (Metz), Sarasota,

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Fla., fourth child, first son, Jeremy Jon, March 24, 1970.

Garber, S. David and Carol (Miller), Kingstons, Jamaica, second child, first daughter, Ann Marie, Jan. 9, 1970.

Gerber, Elmer LeRoy and Jean (Halteman), Sellersville, Pa., first child, Tema Nicole, March 22, 1970.

Gerber, Kenneth and Isabel (Kaufman), Hartstown, Pa., fourth child, second daughter, Roxanne Joy, March 19, 1970; received for adoption, April 1, 1970.

Gerber, Michael and Linda (Gerfetti), Apple Creek, Ohio, first child, Laurie Lynn, March 28, 1970.

Grieser, Dwight and Carol (Hartzler), Elkhart, Ind., first child, Stephanie Lynn, Feb. 21, 1970.

Kief, Ron and Jan (Kraber), Albany, Ore., second child, first son, Anthony Loren, Oct. 6, 1969; received for adoption, March 12, 1970.

Kratz, Vernon and Elizabeth (Nolt), Jamama, Somali Democratic Republic, third son, Richard Todd, March 25, 1970.

Lehman, Lloyd and Esther (Geiser), Dalton, Ohio, second daughter (one daughter deceased), Elonie Sue, Feb. 16, 1970; received for adoption, March 5, 1970.

Miller, David J. and Marian (Swartz), Harrisonburg, Va., fourth child, third living, Joanna Beth, Dec. 22, 1969.

Miller, Elden L. and Barbara (Morris), Milliken, Colo., first child, Curtiss Lee, Dec. 24, 1969.

Moyer, Stanley and Gloria (Keller), Souderton, Pa., sixth child, fourth son, Bradley, March 29, 1970.

Sherman, Dana and Ruth (Eshleman), Akron, Pa., second son, Brett Edward, March 13, 1970.

Slaubaugh, Marvin and Grace (Miller), Parnell, Iowa, third child, first daughter, Mary Catherine, Feb. 20, 1970.

Steiner, Glenn and Arnedo (Shank), Broadway, Va., first child, Rebecca Lynn, Feb. 23, 1970.

Stutzman, Donald G. and Gladys (Derstine), Schwenksville, Pa., third child, first son, Donald Lamar, Feb. 27, 1970.

Weaver, J. Clair and Delores F. (Herr), Atlanta, Ga., second child, first son, Neil Lyndell, March 25, 1970.

Wenger, Harold R. and Christine (Headings), Yonibana, Sierra Leone, W. Africa, second child, first daughter, Tisa Joy, Dec. 23, 1969.

Wilber, Dean and Geraldine (Albright), Harrisonburg, Va., first child, Lorie Ann, March 13, 1970.

Yamamoto, Hiroshi and Carol (Beck), Tokyo, Japan, second son, Akiho, March 15, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bentzel — Breneman. — Paul W. Bentzel III, Hartman Street cong., York, Pa., and Betty Breneman, Stony Brook cong., York, Pa., by Lloyd R. Horst, Feb. 14, 1970.

Cutrell — Handricks. — John Cutrell, Denver, Colo., First Mennonite cong., and Eve Handricks, Denver, Colo., by Kermit H. Derstine, Feb. 14, 1970.

Delagrange — Doxsee. — Steven R. Delagrange and Carolyn J. Doxsee, both of Grabill, Ind., Central cong., by Merle G. Stoltzfus, March 28, 1970.

Hunsberger — Bishop. — Titus A. Hunsberger, Souderton, Pa., and Diane Bishop, Perkaspie, Pa., both of the Blooming Glen cong., by David Derstine, Jr., March 21, 1970.

Martin — Martin. — Leon Earl Martin, Eph-

rata, Pa., and Marlene Martin, East Earl, Pa., both of the Indiantown cong., by Lester S. Martin, March 28, 1970.

Wilkins — Yankey. — Owen B. Wilkins and Patricia Dianne Yankey were married at the Damascus Church of the Brethren, Criders, Va., by Ralph Thomas, Jan. 23, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hostetler, Atlee A., son of Abe and Gertrude (Miller) Hostetler, was born at Farmerstown, Ohio, Feb. 20, 1893; died in the Dunlap Memorial Hospital, Orrville, Ohio, March 27, 1970; aged 77 y. 1 m. 7 d. On Sept. 16, 1922, he was married to Nettie Friedt, who survives. Also

surviving are 5 children (Robert, Richard, Darrel, JoAnne — Mrs. Nelson Kilmer, and Louise — Mrs. John Evans), 4 brothers (James, Dan, Ervin, and Evan), and 4 sisters (Mrs. Mary Smucker, Mrs. Celesta Good, Mrs. Barbara Mast, and Mrs. Gertrude Schneider). He was preceded in death by one daughter (Anna Gertrude). He was a member of the Orrville Church. Funeral services were held at the Gresser Funeral Home, Orrville, and at the Walnut Creek Church, March 31, with J. Lester Graybill and John J. Yoder officiating; interment in the Walnut Creek Church Cemetery.

Kempf, Emra, son of Mose and Mary (Fisher) Kempf, was born in Iowa Co., Iowa, Jan. 17, 1884; died at Iowa City, Iowa, March 25, 1970; aged 86 y. 2 m. 8 d. His wife together with 10 children survive. (Alice, Orpha, Russell, Walter, Warren, Martha — Mrs. Uyril Justice, Lester, Wayne, John, and Oliva — Mrs. Wayne Eash), 18



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grandchildren, 3 great-grandchildren, and one sister (Tillie Biggerstaff). He was a member of the West Union Church. Funeral services were held at the Iowa City Church, March 28, with Joseph Hertzler, Emery Hochstetler, and Herman Ropp officiating; interment in the Lower Deer Creek Cemetery, Kalona, Iowa.

Kipfer, Elmer S., son of the late Mr. and Mrs. Abraham Kipfer, was born in Wilnot Twp., near New Hamburg, Ont.; died at his home in Kitchener, Ont., March 28, 1970; aged 57 y. He was married to Annie Helmuth, who survives. Also surviving are 3 sons (Ross, Gary, and Richard), 3 grandchildren, one brother (Nurias), and 4 sisters (Pearl—Mrs. Gideon Boshart, Viola—Mrs. Alvin Brenneman, Mabel—Mrs. Elam Roth, and Dorothy—Mrs. Harry Snyder). He was preceded in death by one brother (Oliver). He was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held March 31, with Robert N. Johnson and Henry Yantzi officiating.

Lambert, Ellis A., of Front Royal, Va., died at the Shawnee Nursing Home, Winchester, Va., March 1, 1970; aged 85 y. He is survived by 5 sons and 2 daughters. His wife, Ollie, preceded him in death 8 years ago. Funeral services were held at the Robertshaw-Turner Funeral Home, Front Royal, March 3, with M. C. Showalter officiating.

Lehman, Seth, son of the late Andrew and Anna (Zehr) Lehman, was born at Croghan, N.Y., March 31, 1906; died at Lewis County General Hospital, Lowville, N.Y., Jan. 26, 1970; aged 63 y. 10 m. 20 d. On Oct. 4, 1933, he was married to Mary E. Lehman, who survives. Also surviving are 3 children (Keith, Carol—Mrs. Clifton Streeter, and Karen—Mrs. Michael Ver Schneider), 3 grandchildren, one sister (Leona—Mrs. Lloyd Steinman), and 6 brothers (Ezra, Vernon, Kenneth, Stanley, Merle, and Arlon). He was a member of the First Mennonite Church, New Bremen, N.Y.

Moyer, Bessie C., daughter of David R. and Elizabeth (Clymer) Moyer, was born in Hilltown Twp., Bucks Co., Pa., Aug. 24, 1901; died at Franconia Mennonite Homes, Inc., Unionville, Pa., of cerebral thrombosis, March 30, 1970; aged 68 y. 7 m. 6 d. Surviving are 4 brothers and sisters (Mrs. Sadie Yoder, Mrs. L. Grace Horn, William H. Moyer, Jr., and Christine C. Moyer). She was a member of the Blooming Glen Church, where funeral services were held April 2, with David F. Derstine, Jr., officiating.

Plank, David E., son of Isaac G. and Mary (Kauffman) Plank, was born at Danvers, Ill., July 28, 1884; died at West Liberty, Ohio, March 24, 1970; aged 85 y. 7 m. 24 d. In March 1912, he was married to Fannie Zook, who died in 1954. On Nov. 25, 1959, he was married to Alta I. King, who survives. Also surviving are 3 children (Marvin D., Donald F., and Martha E. Ryan), 10 grandchildren, 11 great-grandchildren, and one sister (Mrs. Katie Wagner). He was preceded in death by one son (Edward) and 2 infant daughters. In 1924, he was ordained to the office of deacon and served the Roanoke Church and the Detroit Church. He was a member of the South Union Church. Funeral services were held at West Liberty, Ohio, March 26, with Roy Koch officiating, and at Scottdale, Pa., March 27, with Gerald C. Studer officiating; interment in the Scottdale Cemetery.

Ropp, Nancy, daughter of Joseph and Magdelena (Lichti) Ropp, was born at Poole, Ont., Sept. 16, 1893; died at the Milverton Nursing Home, March 7, 1970; aged 76 y. 5 m. 19 d. On Jan. 7, 1915, she was married to Peter Ropp, who survives. Also surviving are one daughter (Margaret—Mrs. Clarence Hammer), and 2 grandsons. She was preceded in death by 3 brothers and 4 sisters. She was a member of the Poole Church, where funeral services were held March 10, with Herbert Schultz officiating.

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Coming Next Week

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Cover photo by Jan Gleysteen. Falls of the Youghiogheny River, Ohiopyle, Pa.

JOHN M. DRESCHER, *Editor*

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"Life" in the City?

By Paul K. Smith

A lot of things are happening in the city which tend to make people die, primarily brought about by their struggle for survival. This statement might be reasonable if we were talking about Nigeria or Vietnam, but can we accept it as being true of our own North American cities?

There are people in the city struggling for physical survival. Some do not have enough food. We had a neighbor with an empty refrigerator and cupboard, so we rounded up some food for her. Her particular situation was related to having a job that didn't provide enough income to meet expenses.

Some people are confronted with death, mostly related to gang fighting. Sometimes this fighting resembles guerrilla warfare, except that there are alleys and buildings to hide behind instead of trees and foxholes. Not too long ago the gang in our area began arming itself in preparation to fight another gang. They can't walk around the streets with guns in their possession since the police may stop and frisk them. A church provides the best shelter for these fellows to avoid the police. So they come to us asking to use the church for a meeting site, not admitting that they have guns and want to avoid the police. In addition, the church offers some safety from the other gang.

The Fight for Survival

There are people in the city, especially youth, who are struggling to survive as persons of worth. It is hard to feel good about yourself when all you are offered is a poor school system, poor jobs, and poor housing.

Many are struggling to survive as persons with purpose in life. Most North Americans identify purpose with the goal of acquiring wealth or property. It is hard, almost impossible, for minority groups to acquire much wealth or property. The teenager joins the gang in order to get enough power to acquire some money. The gangs secure money by stealing and by threatening businesses. They use some of the money to buy marijuana and "pep" pills in an effort to feel stimulated by something other than anger and frustration. But, the need to obtain money and to feel stimulated in these ways only promotes death inside.

I have to ask what's wrong that some people must struggle so hard in order to survive. Is it because members of the

urban ghettos don't work hard enough? Is it because these people don't deserve what you and I have? The more appropriate question is: do you and I deserve all that we have? This country has enough of the basic necessities to more than decently feed, clothe, and house all of its inhabitants. So why can't we?

I think most of us have made the acquisition of financial security our primary goal in life. We have made money and security our "gods." And since these gods are dead, *we are dead*. We are dead in our feelings for others, especially toward disadvantaged people. We do not talk with others, especially those who are different from us. We worship with only those who are like us because they do not threaten us. We want to avoid anyone who points out our real gods.

In Psalm 115 David talks about idol worship: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

A Life and Death Issue

God is a living God. The idol is dead. The difference between idolatry and the worship of God is that of love of death vs. love of life. When you worship something that is dead you soon become dead yourself. You become what you worship.

We need a revolution in our lives that will remove all idol worship — including the worship of money and financial security — and make God the center of our worship. You and I need to continually examine every aspect of our lives to discover those areas that are not under the lordship of Christ. All who do this will find themselves undergoing a revolution that will change how they see other people and how they relate to their needs and problems.

You may begin to see prejudices deeply imbedded within yourself. You may begin to see hidden injustices in your life, your church, your community. You may sense the need to speak out against people who place themselves rather than others first in life. You may sense the need to speak out against the error of decisions being made on the basis of skin color. You may sense the need to reduce your standard of

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living in order to help others. You may feel the need to give up your nice home and begin renting in a poor neighborhood. You may even feel the need to change your job. There may be other more radical changes. Read Matthew 10:34-39 and Matthew 24:9-14 to discover what these changes might be.

You can be alive and help some of those in the city to have life also. You may need to give up some things that are usually considered important in this life in order to gain real life for yourself and for others. □

O Death, Where Is Thy Sting?

By Beth Robertson

When I think of death, as we all must inevitably do at times as the years roll on, I think of two people far apart in time and place who faced their final hours with such glad and gallant Christian courage that my own faltering spirits are lifted high.

First, there was the old Highland gentleman whom my late husband's father — "Dad Robertson" — knew long ago in Scotland and loved to tell us about. That gentle patriarch, as he lay on his deathbed, seemed to know just when his final hour had come. Asking to be propped up in his bed beside a window where he could look out on the great majestic mountains he had so long known and loved, he bade *them* and his family good-bye with a smile.

"Now," he said with a glow of actual joyous anticipation on his face, "Now for the grand adventure!" And leaning back on his pillows with a contented sigh, he closed his eyes in death.

I saw Dad Robertson's own face glow with a beautiful smile as he told this true story and felt beyond a doubt that *he*, like his old friend, had no dread whatever of death but looked on it as a door to greater joys than earth could ever hold.

The other story — if story it can be called — concerns Dad's own child, my husband's younger sister Mollie, who died of tuberculosis in a Manitoba sanatorium at the early age of 23. She knew many months before her time came that she was going to die, but calmly wrote cheerful letters home, gave instructions as to whom her few treasured belongings should be given (to me came her sketchbook and writings), and continued to spread encouragement and good cheer among the nurses and her fellow patients at the sanatorium.

When on a last visit to Mollie before her sudden end came, Mother Robertson, amazed at her child's serenity and almost joyful attitude, was moved to ask her tearfully, "Do you mean you are not even a *little* afraid, my darling?" To which Mollie replied in deep earnestness, "No, Mother, *no!* Not even a little. *I am looking forward to it!*"

That wonderful old man in Scotland — and dear, bright-spirited, wise young Mollie — both looking forward with joy to "the grand adventure"! God grant that *I* can face death half as gallantly when my time comes! □

Missionaries Not Wanted

By Willard E. Roth

"Are we really wanted in West Africa?" I asked a furloughed missionary. We were at Elkhart, he had just returned from where we were going for our first term overseas.

The answer was forthright and not exactly assuring: "You may not be wanted; but you are needed."

Even after 18 months, I must confess, that question and my colleague's response continue to bother me. Not to feel wanted is a bitter pill to swallow.

During the past weeks I have been gathering the opinions of young Africans on a variety of issues. One question probed the place of the non-African in Africa in the 1970s. As one might expect, responses were varied. But one thing came through clearly — if there is any place for a white man in black Africa he needs more than skin color to qualify.

The chief reporter in West Africa for United Press International told me, "The most stinking thing for an African to hear is racial discrimination. Racism is not a word one plays with. If a white man comes to Africa and appears to look down on Africans he is not welcome. Africans believe that color has nothing to do with a man's brains. I suggest to anyone coming to Africa to work or to visit that if he comes with an open mind without carrying prejudices in his luggage, he will be welcome."

A university student said, "The non-African who is genuinely interested in the brotherhood of men and their mutual dependence and progress will find a place in Africa. But the exploiter or the opportunist truly will not be welcome."

More emphatic words came from a high schooler. "The non-African will soon be expected to go back home. There's no place in Africa for him. It is high time the African maintains his own homeland."

Is there a way to heed the New Testament missionary mandate and yet take seriously the deep feelings of those to whom we go? The answer may be similar to that given by the man who was asked whether he had difficulty making decisions — "Yes and no."

Saturday Review featured American business abroad in a special issue last November. When describing the kind of person needed to work overseas, a DuPont manager emphasized, "Besides flexibility, the multinational executive needs infinite patience and a capacity for understanding." Dare the Christian missionary standard be lower?

Paul, the veteran good news spreader, once put it this way: "Live a life that measures up to the standard God set when he called you. Be humble, gentle, and patient always. Show your love by being helpful to one another" (Eph. 4:1b, 2, TEV).

Missionaries with such marks may yet be needed.

Willard E. Roth and family are serving as Overseas Missions Associates in Accra, Ghana, with Mennonite Board of Missions.

Junaluska and Jesus

"Where two or three (thousand) are gathered together in my name, there am I in the midst of them."

If Christ has a calendar I am certain He has circled August 16 to 21 and written "Junaluska" on it. It would not be good, of course, if 2,000 of the sons and daughters of the Anabaptists would get together without inviting Christ to the meeting.

Don't worry, He *will* be there. This is true because young Christians whose lives are bound up in discipleship with Christ will be there.

It is true also because Christ is on the program. The goals of the convention begin like this: "There should be many opportunities to meet Christ personally." That must mean that He will be there. It follows that some who have never met Him will have the opportunity of meeting Him for the first time. That will be more thrilling than to shake hands with the President of the United States or to bow to the Queen of England.

Another goal states that "Participants will realize and accept the fact that Christ wants to work uniquely through them." The meeting of this goal is built into the design of the program. The spirituality of the persons who speak, the subjects of their messages, the opportunities for discussion and personal encounter, the small groups and the large, the singing, the quizzing, the hikes, the tours, the films, and the free time — all these things, as Christians relate to each other and to those not yet committed, will fulfill this objective.

Let me mention a related goal. "Through encounter with Christ participants will understand that they are automatically led to personal involvement with other persons in need of Christ's wholeness." If you have a problem with the idea that Christ would be in the midst of a group of two or three thousand, let me remind you that you should not be thinking primarily of a mass meeting where all the little boys and girls are sitting in straight rows of hardbacked benches listening to a series of never-ending messages like this long sentence. Most of what happens at Youth Convention will happen in encounters between people, small groups where Christ will be in the midst.

Commitments will be made. Christ will be honored. The convention will be a blessing to young people this summer and to the church in the future as the results of the convention bear fruit.

— Arnold W. Cressman

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By Still Waters

Walk in love, as Christ also hath loved us. Ephesians 5:2.

Many years ago a writer, unknown by name today, wrote: "Oh! if you could only witness the terrible struggles passing in the hearts of friends whose vivacity annoys you, whose fickleness provokes you, whose faults sometimes even make you blush. . . .

"Oh! if you saw the tears that are shed in secret, the vexation felt against self (perhaps on your account), you would indeed pity them. Love them! make allowances for them! never let them feel that you know their failings.

"To make anyone believe himself good, is to help him almost in spite of self to become so."

Seldom do we take time to ponder what problems other people face. We are too filled with our own ambitions. We only see how others hinder our own arrival. We forget that Christ calls us not to condemn others but to love them. Christ calls us not to judge others but to care about them. And if as J. B. Phillips said, "People can only be loved into the Kingdom" then we must do a lot more loving. We must walk in love which means loving others like Christ loved us.

At Daybreak

*Great God of all the ages,
hear me as I pray—*

*Past files of history's written pages
I bring Thee this new day.*

*Write on it of love and beauty,
write of sins forgiven,
write of labor, truth, and duty,
and of hope of heaven.*

*Fill its lines from dawn till darkening
with Thy will for me.*

*And I, unto Thy mandates hearkening,
will live it so for Thee.*

— Lorie Gooding

Theology and All of Us

As war is too important to be left to the generals so theology is too important to be left to the theologians. In order for theology (that is the analyses, application, and presentation of religious truth) to remain true it must have numerous dimensions.

First, there must be a serious study of the Scripture which is willing to walk by faith. Otherwise the study of theology becomes only another philosophy of man.

Second, for theology to be articulated meaningfully there must be active and continual dialogue with the "lay" Christians and pastors who are out on the front lines. I have much more confidence in theological decisions reached by the whole church in dialogue with one another than I do in decisions reached by a supposedly elite corps of theologians. Witness the Dark Ages when only theologians made the decisions of the church.

Further, for theology to be true, it must also be in con-

stant dialogue with the world. Otherwise theology will have no real significance. This is why the criticism, that theologians are inclined to develop a faith for the man who sits in the monastery day after day but not for the man who sits up all night with a sick child in his arms, is many times true.

So it is still true that for theology to be correct there must be the study of the Word of God and also the agony in the work of God. For it is just as true for the theologian as for anyone else that unless theology is flesh and blood it has already become heresy.

Now the above refers particularly no doubt to those highly trained in theology. Yet it does not refer to such only. For as Christians we are all theologians, those concerned with religious truth. And the same imperatives are for all, the search of the Scriptures, the speaking of our faith, and the putting into practice of what we know and believe. — D.

Let's Return the Baskets

Back in the last part of the past century, the railroads seemed to be having more than their share of accidents and a lot of people were being killed. No one seemed to be doing much about it. Mark Twain, who said everyone talks about the weather and never does anything about it, did. He brought in a new day of railroad safety with a few sharp words.

He said, "The trains only destroyed—let me see—3,070 lives last year by collisions, and 27,260 by running over heedless and unnecessary people at crossings. . . . Now the companies seriously regretted the killing of these people. . . .

"After an accident, the company sent home the remains of a dear distant old relative of mine in a basket, with a note which read: 'Please state what figure you hold him at—and return the basket.'

"There couldn't be anything friendlier than that."

Those satirical words grabbed a lot of people back in the pre-automobile days and they did something to make the railroads safer.

But it is happening again, and this time with the automobile. Last year, 55,300 people were killed in auto accidents in the United States, and the staggering sum of 4,400,000 were injured. These casualties for just one year are more than the total American casualties in the Vietnam war for all years.

But the real shocker is yet to come. It is now clear that alcohol was a factor in half of those 55,300 deaths. The odor of alcohol hangs heavy over the odor of blood and gasoline in a growing number of accidents.

The United States Department of Transportation has sent a report to Congress saying that "the use of alcohol by drivers and pedestrians leads to some 25,000 deaths and a total of at least 800,000 crashes in the United States each year."

An article in the *New York Times* for April 6 says, "A drunken driver is twenty-five times more likely to have an accident than one who is sober."

We've made significant advances in recent years in education on the hazards of tobacco. Much more could and should be done, both by public and private agencies.

But smoking is an individual tragedy. The person who smokes kills only himself. The drinking driver often kills another before he kills himself. And he is a threat to every person who ventures near a highway.

We appreciate the efforts of insurance companies to educate the public on the hazards of alcohol, including Allstate and the Travelers Insurance Companies. They have a vested interest, of course, and so it is surprising that they have not done more sooner.

The least that can be done is to strengthen the laws on drunken driving as defined and measured by the alcohol content in the driver's blood. Persons who feel they must drink and drive must be denied the right to drive. They will need to decide which they desire most of all, because the rest of us and our families will not live if they must both drink and drive.

Certainly, more baskets for more dead bodies is not the answer. —Maynard Shelly, editor of *The Mennonite*.

The True Light Now Shineth

By Shem Peachey

"The darkness is past, and the true light now shineth" (1 Jn. 2:8). John referred to the "true light" of the gospel. This article is not an exposition of this text, but an application.

The New Testament Christian church has been obscured in people's minds by the fusion of church and world from the time of Constantine to this day. Church and world, fused in the West, has confused both church and world in the East and West ever since. The Reformation was a disappointment. Everybody can see the sun clearly when there are no clouds. But, speaking in symbols, Christendom has seen the sun only very dimly through the clouds which itself has cast for 1,600 years, and doesn't know that the sun can shine any brighter.

Being unconscious of their own clouds, they regard the dimness of the sun as normal. Thus, Christendom cannot discern between the Old and New Testament, between law and grace, and between war with its horrors and Christ's redeeming gospel of love and peace.

"The Reformers sought to construe the New Testament Church after the lineaments of the Old Testament, thus reversing the forward movement of God's affairs in history by an atavistic stroke which coincided with the Constantinian change."¹

Why then should Anabaptist Mennonites, whose New Testament faith enables them to see the sun clearly, want to dim their vision of it through the clouds that Christendom has cast over the earth?

"Mennonites are standing at a critical hour in their history. . . . Mennonites are tending to become American Protestants, emphasizing a common faith with the major Christian churches."²

Appreciate Our Own History

The formularies of faith of variant Christendom and Mennonitism are as distinct today as they have ever been. We appreciate the present tolerance of Christendom. But this should not be a signal for us to become intolerant of our own faith and embrace Protestantism. If we Mennonites knew and appreciated our own history half as well as our historians who expose the old medieval concepts retained by the Reformers, to which Protestantism has fallen heir, we would not "tend to become American Protestants."

With the mounting testimony of many non-Mennonite churchmen against infant baptism, church dabbling in politics, and participating in war; we should rather anticipate the possible fulfillment of the second half of the Reformation of 400 years ago, and our friends becoming Anabaptists.

The historical research of the last 35 years by both ingroup

and outgroup historians and scholars has yielded rich dividends. At least 120 doctoral dissertations have been written since the beginning of World War II. Many books have been published by both Mennonite and non-Mennonite authors. Much source material has been exhumed from European court records, archives, and libraries, with evidently much more to discover. Also many significant articles have been written.

One of the late noteworthy books is *The Reformers and Their Stepchildren*, printed in 1964, by Leonard Verduin, by Eerdmans. Mr. Verduin is an astute analyst of church history, and this book makes possibly the most pungent thrusts at the Reformers and their theology of any of our historical works. Following, is the first paragraph of the Preface by Verduin:

"In the fall of 1963 the Calvin Foundation, with headquarters in Grand Rapids, Michigan, sponsored a series of lectures on the subject, 'The Reformers and Their Stepchildren.' The contents of these lectures . . . are herewith presented in printed form. It is the hope of the Calvin Foundation, of the publishers, and of the author, that in this way the lectures may serve a wider public and further the cause for which the Calvin Foundation exists."

But why should the Calvin Foundation sponsor lectures of such nature?

"Our Christian Reformed people have become increasingly favorable to the Anabaptist faith and people, during the last decade . . . because of the historical information which has become available due to more general research, and through personal contacts, especially with persons engaged in Christian day school education. . . ."

"We have a new book on church history with a chapter on the Anabaptists, and we gave it to J. C. Wenger to criticize, and he made it more favorable to the Anabaptists."³

And they accepted it for their book.

Until early in this century Anabaptist history beyond Mennonite circles consisted mostly of hostile polemics by the Reformers who in their day sought to exterminate Anabaptists from the earth. And this general line of history was followed for four centuries. But today, and for the last 35 or more years, "The true (historical light) now shines," and with increasing brightness.

No longer are any excuses for following the old line justified, with the vast wealth of source material now available for every interested historian. The suppression of truth is one of the tragedies of history. It was always so. Cain thought that he could suppress the truth that he killed his brother from God. "Truth is fallen in the street, and equity cannot enter" (Is. 59:14). Many still believe the "chief priests" lie instead of the Scriptures, which declare Jesus arose from the dead. And this lie is almost 2,000 years old.

Our historians indicate that the Waldensian leadership had

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weakened when they united with the Reformers. And this happened just at the beginning of the Anabaptist movement. They possibly knew nothing of the "Brethren" except the reproach cast upon them by the writings of the Reformers. It was their younger ministers who were responsible for the defection from their faith. Some of the older ones refused to go along, but in a few decades the transition was complete. Thus came to a tragic end a New Testament people who stood apart from the medieval establishment at the cost of thousands of martyrs, and who covered most of Europe with their testimony for 400 years.⁴

Now Is Our Opportunity

The Anabaptist-Mennonite people have now had a history of over 450 years. It appears that right now is our greatest opportunity of history, many times greater than our capacity. There are approximately 2,300 students in our several colleges, and nearly 2,000 in non-Mennonite colleges and universities. Possibly 2,000 students attend Mennonite high schools, and thousands more public high schools.

There are numbers enough, if there were dedication enough, to scatter several thousands of stalwarts for Jesus Christ throughout the countries of the world, in all kinds of Christian service, in addition to those who are out. But how many of those thousands will be available for the Lord's work? How many of those in secular institutions will the church never hear from again? The world is bidding for every one of our youth. But can the world outbid the Lord? No! but the world is outbidding the Lord's people. This is eternally tragic. "The children of this world are in their generation wiser than the children of light." Brethren, *let's reverse this.*

"Every great spiritual declension in the history of the church originated in a corrupt and godless ministry, while every spiritual reformation had its beginning in a revival of ministerial piety."⁵

The history of Israel from Joshua to Malachi went up and down with their leaders. Evidently the Waldensians also had a period of decline. After the spiritual blossoming of the Dutch Mennonites a great declension set in that lasted for more than 100 years. In the eighteenth century there were many mixed marriages of Mennonites and Reformed people.

"Men, solicitous for posts of honor transferred to the Reformed Church. . . . The prime reason for the diminishing of their church-membership was the neglect of spiritual nurture through preaching and instruction. During the course of the eighteenth century four fifths of the church members were lost."⁶

Unitarianism had replaced the New Testament Anabaptist faith. The Mennonite Conference in Amsterdam in 1967 demonstrated that many of them are again interested in a New Testament theology. Their several years of preparation, their financial outlay for the conference, and their systematic hosting of several thousands of guests was indeed commendable. One would observe that "the simplicity of Christ" in practical Christian living is hard to come by, apparently, for Holland Mennonites. But we in America can hardly afford to be too free with our comments, for American Men-

nonites "are in danger of minimizing the unique features of their Anabaptist-Mennonite heritage: Christianity as redeemed discipleship; a close following of the teaching of Christ and His apostles on such matters as love and non-resistance, the rejection of the oath, and the permanence of marriage; the baptism of converted persons who stand ready to follow Christ, even unto death; the maintenance of biblical standards of faith and life by church discipline; and the like. . . ."

There is nothing Christian about seeking to be quaint . . . a group can become as ingrown and self-righteous as the Pharisees of the first century. But for the brotherhood as a whole, the danger which the Old Mennonites face in the latter half of the twentieth century is . . . the loss of even the best in their heritage, the danger of sinking down to the spiritually lukewarm level of much of Christendom, the hazard of confusing a glorious spiritual heritage with the cultural accidents which are being surrendered with either genuine suffering or a sigh of relief."⁷

"We have indicated that Mennonite acculturation in America somehow miscarried. But how much acculturation do we want? Is Americanization the cure for Mennonite ethnicity? . . . The answer must be a resounding "No." But now that the ethnic insularity is shattered, will Mennonites in fact escape the fate of a gullible and even vulgar Americanization? . . . As Mennonite ethnicity disappears, will the religious impulse be liberated once more, or will Mennonites simply exchange one conformity for another?

What will become of the "Mennonite Church" when it loses its ethnic matrix? These were the questions which Ezekiel (Chap. 37) faced in the valley of the dry bones. These are the questions facing every Christian to whom the adjective 'Mennonite' applies."⁸

Our younger men should be better equipped for leadership than the generation before. But education has value only in *Spirit-filled men*: men who obey and proclaim the *true* gospel of Christ. Shall our American Mennonites reenact the spiritual tragedies of the Waldenses of 450 years ago, and of Dutch Mennonites of 200 years ago; right now, when the true light of the gospel and of church history together, light up the world for all to see the truth of God in the noonday sun?

Shall we dim this light again by casting the old Constantinian clouds upon our vision? Or, shall we grasp God's opportune hour to proclaim and demonstrate the gospel of Christ everywhere (2 Cor. 4:6) and extend the hand of fellowship and support to our friends who choose to walk in the full light of the gospel? God grant it. "*The true light now shineth.*" □

1. Leonard Verduin, *The Reformers and Their Stepchildren*, p. 131. Used by permission.

2. J. C. Wenger, *The Mennonite Church in America*, p. 15. Used by permission.

3. John A. Vander Ark, Grand Rapids, Michigan, Director National Union of Christian Schools. In a conversation. Used by permission.

4. See Verduin above, pp. 178, 179. Also Broadbent, *The Pilgrim Church*, pp. 217, 219; Horsch, *Mennonites in Europe*, p. 9.

5. Wilson T. Hogue, *Homiletics and Pastoral Theology*, p. 282.

6. *Geschichte der Gemeinde Jesu Christi . . . Alt Evangelischen und Mennoniten Gemeinden*. (Elkhart: Mennonite Publishing Co., 1898, p. 184.)

7. J. C. Wenger, *The Mennonite Church in America*, pp. 15, 16. Used by permission.

8. Paul Peachey in *MQR*, p. 259, October, 1968. Used by permission.

Understanding Our Youth

By Kathryn Cullen

To understand our youth we need to sit where they sit; to listen when they talk; to let them express themselves and don't show shock at some of their ideas. How can we understand them if we don't know what they are thinking, why they do what they do, if we don't try to understand the motive behind their action? Do we react to them in hurt, anger, or resentment? We shouldn't lump all youth together, but treat them as individuals. Let them know we trust them, give them credit for having some common sense, some convictions. Teach them to be responsible by giving them responsibility. Sure they will make mistakes. That is the way they learn.

Instead of faultfinding try praise and love — love that is shown by physical contact, an arm around the shoulder, a pat on the back, a special smile. Be able to give them true Bible answers for their questions, to talk to them of the Word, of Jesus, of how important it is to be guided by the Holy Spirit. Above all, trust God and God alone in all things. He loves them more than we do. No matter how we make our youth look on the outside, unless Christ is in the center of their lives; unless they are born again, we have accomplished nothing but a sop to our pride. Our youth can spot a phony a mile away. They know if we really care. Do we practice what we preach? Do they know us to be what we try to make out of them? We criticize their clothes, their hair (the boys' is too long, the girls' is too short), their speech, their actions, where they go and where they don't go, with never a real effort to get close to them. Instead of criticizing let's earnestly and sincerely pray for each individual youth, claiming them as God's purchased possession; claiming deliverance for them from the power and persuasion of the evil one; claiming the tearing down of all the things Satan has built up in their thinking. Every time we are tempted to talk of the lack in our youth if we would, instead, plead with God on the authority of the name of our Lord, Jesus Christ, for their deliverance, we would see the power of God at work in their lives.

Sure our youth are mixed up. So are we. We haven't lived consistent lives ourselves. We are divided on so many issues in our church. Until we understand ourselves, we can't understand our youth. Until we know the sinfulness of the self-life within us, the old flesh nature that must die, the meaning of the cross in our lives, our crucifixion with Christ, our walk in newness of life; unless we walk in newness of life, unless we walk in maturity, we will not be able to understand our youth. They must see God's love manifested through us instead of a frowning, critical attitude. We must see each one, a soul loved by God, a soul to win for Him. Only then can we have God's understanding of our youth. We can be God-taught in our problems and we can have all

the things that Christ's blood has secured for us in our relationship with our youth and we can claim this for them. If criticism must be given, it will be much more effective sandwiched in praise. Instead of continuing to harp on those issues that we are fully aware cause strife, contention, hard feelings, and sharp words, we should talk to God about them, relying completely on Him to change desires and thinking.

So often I have asked myself about our differences, would I really make an issue of it, would I really care if it weren't for what others think? Often it is just pride in our own hearts, selfish pride, a building up of our own ego that is at stake. Often God has to teach us lessons through our children, and much heartache could be spared if parents would recognize this. We can't put old heads on young shoulders. We have to realize that they sin because they are sinners and only Christ can change their lives.

We have a glorious potential for Christ in our youth. Let us lead out in a true spirit of love. Let them see the fruit of the Spirit in us. Let them see our affections centered on things above. Let us pray with strong crying and tears for them — fight back the powers of darkness on their behalf, showing them the living Christ — living, real in our own lives. Let us forget our differences, the generation gap, and share Christ with them. Christ is the key. God's love is the answer. □

Is Your Light Glowing?

By Mary Merry Yoder

A lady once said to a friend of mine, "How can you always be so cheerful?"

"God has given me so much that I can't help but be happy." The first lady looked at her in surprise. She knew she had a lot more to be thankful for than my friend did.

My friend was letting her light shine. Her light was Jesus Christ. By giving the credit to Him she drew attention to Him rather than to herself.

Had my friend replied, "I have a naturally sunny disposition," it would only have fed her ego. By giving the glory to God, the first lady was forced to think: If God can make her cheerful, He could help me too.

Jesus says, "Let your light so shine before men, that they may see your good works [but He adds a little more to it], and glorify your Father which is in heaven" (Mt. 5:16).

When someone compliments *you*, do you smile smugly and take all the credit, or do you stand aside and glorify your Father?

"Father, forgive us for the times when we forget to follow Your example."



And lo a great multitude which no man could number of ALL NATIONS AND KINDREDS AND PEOPLE AND TONGUES stood before the throne and before the Lamb clothed with white robes and palms in their hands and cried with a loud voice saying Salvation to our God which sitteth upon the throne and unto the Lamb. *Rev. 7:9-10*

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. *Matt. 6:10*

Items and Comments

"All the psychotropic (mind-bending) drugs at present being used nonmedically on a wide scale . . . particularly by youth, are definitely harmful — marijuana certainly included."

This sweeping indictment of such things as "pot," LSD, and mescaline was contained in a preliminary report to the Canadian Commission of Inquiry into the Non-medical Use of Drugs by Dr. Keith Yonge, president of the Canadian Psychiatric Association and head of the department of psychiatry at the University of Alberta.

Taking the World Health Organization's definition of health as "a state of complete physical, mental, and social well-being," Dr. Yonge asserted: "The use of these drugs does indeed induce changes in personality functioning, changes which are pathological in so much as they impair the mental and social well-being."

The Christian Church (Disciples of Christ) has reduced a tentative 1970-71 budget and voted 25 percent less for 1971-72 than denominational agencies requested.

The Commission on Brotherhood Finances lowered the allocation for the next fiscal year, beginning in July, from \$11.2 million to \$10.9 million. The sum of \$10.9 million was set for 1971-72.

The funds are used for general organization, religion offices, and institutions of the denomination.

Despite the reduction for 1971-72, the \$10.9 million is \$400,000 more than anticipated income in the coming fiscal year.

Dr. Charles H. Malik, former president of the United Nations General Assembly, said that schoolteachers must share the blame for the flourishing hippie and drug cultures.

In a speech at the annual convention of the National Catholic Educational Association, Dr. Malik called for a return on campus of the teaching of the fundamental principles of Jesus Christ.

The problem, Dr. Malik told 20,000 Catholic educators, is that they themselves are the product of a permissive mood and philosophy.

In discussing campus upheavals, he said, "One had hoped that some first-class university would have taken drastic measures, even if that should cost it half or more of its endowment, thereby saving its soul and helping to save American and Western culture."

"But instead," he said, "the mood has been one of perpetual yielding on virtually all levels to the same nihilism and technicalism and immanentism and false humanism that brought about the great upheaval, the reason being, of course, that the administrators and faculty are themselves the product of this same philosophy, and therefore incapable of overcoming and rising above its presuppositions."

While students — "a wonderful lot" — come to the schools "craving the whole, substantial, life-giving truth, instead they are given a caricature of it," said Dr. Malik. "And so they will rebel, not knowing perhaps why they are rebelling, or what they are rebelling against."

Archaeological evidence on an important era in biblical history is being uncovered on the site of Dan, the northernmost city in the ancient Israelite kingdom and a cult center of the apostate King Jeroboam I.

Dr. Avraham Biran, director of antiquities for the Israeli government, made reports on the diggings in New York and in Cambridge, Mass. Excavation at Dan began in 1966 and has continued each summer since.

The project has uncovered about a half acre of the 50-acre mound, situated near Mount Hermon near the Golan Heights region. Ruins of a huge gate, believed to have been built by King Jeroboam, has been uncovered.

Dr. Biran said it was possible that the digging was near the approach to the shrine where Jeroboam set up the worship of a golden calf.

Dr. Biran said that artifacts unearthed went back as far as the fourteenth century BC. Items discovered include pottery, weapons, and the head of a figurine.

According to the Greek constitution, a Jehovah's Witness — even against his will — can be required to undergo medical treatment, including blood transfusions, when his life is at stake.

This was the opinion handed down by Greece's Supreme Court in Athens. The judgment was made in response to a query submitted to the Ministry for Social Affairs about a physician's attitude and procedure in the face of a refusal of medical services judged to be necessary to save a patient's life.

It was ruled that Jehovah's Witnesses are not exempt from the provisions of the constitution, despite their religious convictions.

The Jehovah's Witnesses appeal to Leviticus 17:10, which says "Whatsoever

man . . . eateth any manner of blood; I will . . . cut him off from among his people," in justification of their refusal to submit to blood transfusions.

A collection of 2,500 papyrus fragments — dating from the first to the seventh century AD — has been offered for sale to the Israeli government by two Old Jerusalem Arab antiquity dealers for a million dollars.

Recognized by leading scholars as of "boundless scientific value," the collection includes letters, administrative documents, and apparently hitherto unknown religious literature, both Christian and Moslem.

Last year, the dealers, Issa Maroujee and Fauzi Mansour, offered the papers to Hebrew University in Jerusalem for \$300,000, but the offer was declined because the school could not afford the purchase.

President Nixon has signed into law a bill which bans cigarette commercials from radio and television beginning Jan. 2, 1971.

The President put his signature to the document at a ceremony which was not given advance publicity. Newsmen asked the White House press office about the Chief Executive's action after they had received a statement from the Tobacco Institute.

. . .

The Baptist Union Council has asked Baptist churches and associations in Britain to study a controversial report recommending a "two-tier ministry" for the denomination.

A report by the Commission of the Ministry calls for a full-time professional ministry supplemented by a "properly trained" lay ministry designed to enhance the professional ministry with experience of the secular professions.

The proposal was made in an attempt to cope with "the lack of effective oversight and leadership" in British Baptist churches, believed caused by an ineffective ministerial system.

Under the proposal, professional ministers would be given pastoral charge, with supplemental ministers working in partnership. Some lay ministers would be in charge of smaller congregations.

The report also called for a full-time, properly paid professional ministry of smaller numbers than at present, having higher qualifications and better training. At present there are an estimated 2,117 Baptist churches with 1,248 pastors in charge. The number of pastors would be cut to about 400. Total Baptist membership is about 280,000.

CHURCH NEWS

Draft Debate in Washington: Repeal vs. Reform

By a 52 to 38 percent margin, the American public would like to see the entire draft system scrapped and a volunteer army substituted for it, according to a recent Harris public opinion poll.

A blue-ribbon panel, designated "The President's Commission on an All-Volunteer Armed Force," recently announced its strong recommendation for an end to the draft by July 1, 1971, when the current authority to induct expires.

Ending conscription by July 1971 would be possible, according to the Gates Commission, by (1) reducing the armed forces from the present 3.2 million to 2.7 million men—a Pentagon projection of "peace-time" needs, (2) increasing pay for the lower ranks at an annual additional estimated cost of \$2.7 billion, (3) recommending standby draft authority (Selective Service System and registration), and (4) induction reactivation only by Presidential request with Congressional approval.

The latter point is one that troubles the President and is the most crucial recommendation of the Gates Commission. To reactivate the draft would require a joint resolution of Congress, thus returning the constitutional power to raise armies to the legislative branch.

The Commission said: "With the all-volunteer force, the President can seek authorization to activate the standby draft, but Congress must give its consent. . . . If the need for conscription is not clear, such [public] discussion will clarify the issue, and the draft will be used only if public support is widespread."

Mr. Nixon, like his predecessor, would like to retain the powers he now has to activate draft calls and commit troops to combat without acts of Congress. Though the President is on record for ending the draft, the crucial question remains—with what qualifications? To implement all the other proposals of the Gates Commission, but to leave the power to reinstitute inductions in the hands of the President can be viewed as an attempt to gain the benefits of popular approval for "ending the draft" without truly ending it.

On the other hand, by reinvesting Congress with this constitutional power, future Vietnams might well be avoided. Had such a safeguard been in effect in 1964, the

executive branch might well have been restrained from engaging the U.S. in an "undeclared war."

Support for, as well as opposition to, an all-volunteer military crosses all lines in Congress. The volunteer army has adherents from both liberal and conservative wings. Among its advocates are Senators Barry Goldwater, Mark Hatfield, and George McGovern.

Many Congressmen acknowledge the inequities in the draft law and Selective Service procedures, but are more inclined to support reform of the draft than repeal. The inequities in the narrow provisions for granting conscientious objector status, and the discrimination against minorities and the poor in the college and occupational deferments which favor the affluent, have long been acknowledged. Yet it can be argued that to seek reform of these foibles in the system represents mere tinkering with a system that is basically unjust and immoral. To reform rather than repeal the draft could tend to reinforce and acknowledge conscription as a legitimate system, thereby insuring the permanency of its continuation.

Opposition to a volunteer military by the predominantly promilitary Senate and House Armed Services committees has slowed any move to open hearings by these committees. Any serious influence toward ending the draft will require the influence of citizens being registered with Congressmen outside these Armed Services committees, as well as through the testimony to be presented before these panels. Hearings by the Senate Armed Services Committee were expected to get under way sometime in April.

The sentiment for repeal of the draft is, nevertheless, greater than the country has known in many years. The strong position taken by the Gates Commission could add to that sentiment.

From the President's and the Pentagon's perspective, any "deadline" for terminating the draft is largely dependent on the rate of troop reductions in Vietnam. Unaccustomed as the Defense Department is to having any kind of real restraints placed on it, it came as no surprise to us at a recent briefing at the Pentagon to hear the military official express dismay over the Gates Commission's July 1, 1971, target

recommendation.

A Nixon-appointed task force is now hard at work rechecking the conclusions of the Gates Commission, with instructions to report to the President in the near future. Some Washington observers anticipate that the President will have a volunteer force program in some form ready to propose to Congress by late spring or early summer.

The Gates Commission, headed by former Secretary of Defense Thomas S. Gates, included several prominent Americans, including Generals Lauris Norstad and Alfred Greunther, both former Supreme Allied Commanders in Europe; Theodore Hesburgh, president, University of Notre Dame; Roy Wilkins, executive director of NAACP, and others.

The Commission agreed unanimously:

That a volunteer military will cause only a small budget increase and will actually be cheaper than the draft in real economic terms, since higher paid personnel will reduce turnover.

That a volunteer military is not more isolated from society than the present mixed force where one in six is a draftee.

That military adventurism is fostered not by the voluntary force, but by a peacetime draft which requires no public debates or Congressional action for an increase in manpower.

That ending the draft will terminate the practice of "channeling" (through selective occupational deferments) which provides the military with powers of a massive influence on our society.

That a volunteer military would not vary greatly in social or economic mix—with roughly the same percentage of blacks serving in a volunteer force. — Delton Franz.

Nursing Instructor Is on Furlough

Florence Nafziger arrived in North America the first week of April for a three-month furlough, having completed her fourth term of service as a missionary nurse in India. She was first appointed by Menno-nite Board of Missions in 1945 and began serving early the following year. Miss Nafziger is presently a teacher in the Dhamtari Christian Hospital School of Nursing in the Madhya Pradesh province of India.

In some ways hospital care in India might appeal to people from North America. For instance, a private room costs about \$1.00 per day. This includes a bed for the patient plus a bed for a member of the family. Every patient is required to bring a family member along who can cook the meals and assist in hospital care.

Presently the hospital at Dhamtari has five doctors on its staff. Dr. H. S. Martin, a native of Dhamtari, serves as superintendent of the hospital. The hospital has 150 beds for its patients, with 65 of these termed

"charity" beds for patients who are unable to pay for medical care. The hospital also treats approximately 200 outpatients each morning. While the hospital is largely self-supporting, student scholarships and some capital grants are being provided by the Mission Board.

The nursing school at Dhamtari Christian Hospital provides a three-year training course plus a one-year midwifery course. Each class consists of 14 students. Of this number ten are women and four are men, largely because more jobs are available for female nurses. The most recent class of 14 was chosen from about 60 applicants.

In an Apr. 9 interview at Elkhart, Ind., Florence was asked about the relationship of hospital and medical work to church building in India. She expressed herself as firmly believing that medical work helps build the church.

"Many Christians who are working and

training in the hospital and nursing school are also very active in the work of the church," she said. "The hospital provides a location and opportunity for Christians to practice what they preach. It gives others who may not be Christian an opportunity to see how a Christian functions in the secular world and on the job.

"The hospital is also something of a witness center," Miss Nafziger continued. "A chapel connected with the hospital seats approximately 100 persons and chapel services are held daily. Besides the staff and students who attend, many patients and relatives of patients come out of curiosity.

"Also in connection with the hospital a bookroom offers Christian literature for reading and distribution. In these ways the hospital becomes a very effective contact point for reaching new people with the message of Jesus Christ."

"Family Communication" TV Spots Released

It used to be said, "The family that prays together, stays together." Nice idea. And it probably works for some families.

But for other families, not even praying together can close the gaps of misunderstanding and mistrust. Staying together for them begins with hearing each other, talking to each other. And that is the underlying motif of this year's television spots, being released this month throughout North America.

"Build understanding in a family — then love can grow!" says the information release sent in April to U.S. and Canadian stations, offering this year's three spots. "Family communication gap? The sixties produced lots of gaps between husbands and wives, parents and children. It takes understanding and generous interest in each other to build a bridge for love . . . with the resources God can provide."

How widely will the spots be seen? "We are hoping to better last year's excellent distribution," claims Bernie Wiebe, who heads up Mennonite Radio and Television in Winnipeg, Man., a new inter-Mennonite group formed to distribute television and radio spots and programs in Canada. Wiebe is also director of Faith and Life Radio and Television for the General Conference Mennonite Church.

"At least we hope to do better in the U.S.," says Kenneth Weaver of Mennonite Broadcasts. "Bernie Wiebe did a great job last year — both CBC and CTV networks carried the spots in Canada, which means virtually all stations in Canada handled the spots as a public service."

Nearly 300 stations in the U.S. ran the spots last year, covering every state, Puerto Rico, and the Virgin Islands. Currently preparations are being made for translation and dubbing in a Spanish sound track

for use throughout Latin America.

Of the message of this year's spots, Louis Paul Lehman reports: "We want viewers to meet the fact of God in a memorable way." Lehman, who is radio and television director for the Mennonite Brethren Churches (U.S.A.), also wrote one of the spots, *A Fella'd Have to Be God*.

What happens to a child when parents quarrel all the time? In *A Fella'd Have to Be God*, a young boy, in a 60-second playground sequence, tells a friend that he's wrecked his parents' marriage because "when they fight they always say how happy they were before I came along." The situation is poignant and the message memorable.

A 30-second spot, *Marriage Is for Love*, written by David Augsburg of Mennonite Broadcasts, tells in fast-moving sequence how married couples can reach for new understanding in a "grown old and tired" marriage. Some couples fall into the communications gap through apathy or conflict — yet marriage is for listening to each other, understanding each other, loving each other — with God's resources.

A second 60-second spot is *A Childhood to Remember*, by James Fairfield, Mennonite Broadcasts. The spot uses two techniques — modern full color and black and white in old silent-movie style. In the old days, the adage "children should be seen and not heard" kept children at a safe distance, but today things have changed — or have they? The spot shows how easily parents build communication gaps with children in today's world, and how parents could make childhood a time to remember.

The 1970 spots are a conjoint production of the General Conference Mennonite Church, the Mennonite Church, and Mennonite Brethren Churches (U.S.A.). Production

supervisor was Harold Weaver, Elkhart, Ind.

Distribution of the spots is through Mennonite Advertising Agency, Harrisonburg, for the U.S., and Mennonite Radio and Television, Winnipeg, for Canada. Over \$5 million in free public service time was given last year by television stations for Family Life TV Spots. — James Fairfield.

Students to Tour Church

Two groups of Goshen College students — one known as "The Seekers" and the other as "The Diakonia" — are visiting congregations and youth groups across the church April 27 through May 19.

Going west to Illinois, Iowa, Kansas, and Colorado, the five-member "Seekers" will present 25 programs in a 23-day period. In the group are Miss Christine Nightingale, sophomore from Beaver Falls, Pa.; Miss Audrey Noblit, senior from Smithville, Ohio; Fred Kauffman, junior from West Point, Neb.; Rick May, junior from Flanagan, Ill.; and Mark Smucker, junior from Smithville, Ohio.

Going east to give programs in Ohio, Pennsylvania, and Maryland is the six-member "Diakonia," a name from the Greek meaning "to go out and serve." The itinerary calls for 28 appearances in 23 days. In the group are Miss Kathy Bennett, sophomore from Elkhart, Ind.; Miss Marilyn Houser, sophomore from Geneva, Ind.; Miss Bonnie Mierau, freshman from Goshen, Ind.; Mario Bustos, freshman from Milwaukee, Wis.; Rick Stiffney, freshman from Albion, Ind.; and Everett Thomas, sophomore from Willow Street, Pa.

Programs of both groups include religious folk music, personal testimonies, and ample time to talk and share with their audiences. One student commented, "All I want is the love of Jesus to shine through."



MISSION '70
July 1-7 • Lansdale, Pa.

Board Offers Film Resources

A film documentary presenting the Mexican-American struggle for identity in society has been added to the audiovisual library at Mennonite Board of Missions.

Mexican-Americans: The Invisible Minority, a black and white 40-minute production, was primarily filmed in Southwestern United States as an in-depth portrayal of the plight of Spanish-speaking minorities. Excellent camera work and editing are evident throughout the picture.

Lupe Gonzales, a member of the Mennonite Relief and Service Committee and director of El Centro migrant opportunity program in South Bend, Ind., feels that every member of the Mennonite Church should see this film as an orientation to the United States' second-largest and fastest-growing minority group. The film was produced by National Educational Television (NET).

Mexican-Americans: The Invisible Minority is available rent-free from Audio-visuals, Box 370, Elkhart, Ind. 46514.

A catalog listing more than 200 film and filmstrip titles in the Mission Board's AV library was released to congregations in mid-1969. More recently a supplemental flier promoting six additional films and five filmstrips has been prepared for inclusion in the May monthly mailing to pastors and Mission Board members.

Additional copies of the new Board AV flier, offered free of charge to encourage increased use of film resources in Mennonite congregations, are available upon request from Box 370, Elkhart.

Army Barracks Taken over by Mennonites

The eighth annual Christian Life Conference of the Honduran Mennonite Church was held in Trujillo this year. It is always a special event, for during Holy Week the brethren from the various congregations gather to "feast on the good things of God." This year was doubly special because it marked the 20th anniversary of the Mennonite Mission in Honduras. George Miller, pioneer missionary to Honduras, was one of the guest speakers.

The Mennonite witness in Honduras began in May 1950. Trujillo, where George and Grace Miller first began to sow the precious seed of the Word, is an old, old city (Christopher Columbus landed here on one of his voyages). During the early years a large colonial-type house overlooking the Caribbean Sea was purchased to house the missionaries and to provide facilities for a medical clinic. Today this massive structure houses the Mennonite Bible Institute and is adjacent to the Trujillo Army Barracks. Throughout the years many valuable con-

tacts have been made with the military officials, and some personal friendships were established. Last July, after the five-day war between Honduras and El Salvador, the soldiers were transferred to other barracks nearer the war zone, and the Trujillo plant was left vacant.

Since a large group was expected for the 20th-anniversary meeting, missionary George Zimmerman requested the use of the barracks for the incoming guests. The military officials freely gave permission, and the Mennonites "took over the place without firing a shot"! This was a tremendous help to us, for the guests numbered approximately 300. The barracks served not only as dormitories but also as shelter for the meetings during the conference. There we enjoyed Christian fellowship and heard the Lord speak to us. For five days this fort was the "house of the Lord," the "Lord's stronghold." — Norman S. Hockman.

Scholarships Awarded

Mennonite Mental Health Scholarships have been awarded to four persons for the 1970-71 school year, it was announced by Vernon Neufeld, Director of Mennonite Mental Health Services. The winners are Henry D. Landes, Eric J. Lehman, Rhoda L. Moyer, and David O. Zook. Alternate winners are James M. Lapp and Galen O. Yoder. Each scholarship carries a stipend of \$500.

The Mennonite Mental Health Scholarships are made possible by the donated earnings of Voluntary Service workers at Brook Lane Psychiatric Center. It is administered jointly by Mennonite Mental Health Services and MCC-VS. A Scholarship Committee, representatives of MMHS, MCC, and the Mennonite colleges, determine the annual winners.

FIELD NOTES

A program director — construction supervisor is urgently needed May 10-June 18 at the Mennonite Voluntary Service Unit in Pass Christian, Mississippi. Room, board and travel expenses will be provided. Interested persons should immediately call Leonard Garber at 219 522-2630.

John W. Eby will join the faculty of Eastern Mennonite College this fall. Eby, a candidate for the PhD from Cornell University, Ithica, N.Y., has accepted the position of assistant professor and will head the department of sociology.

A Fiftieth Anniversary Meeting will be held at the Rock Mennonite Church, Elverston, Pa., June 27, 28. Services will be held on Saturday evening and Sunday morning and evening. Charles Gogel is the guest speaker. Reminiscences by past and present members.

Thirteenth Annual Missionary and Inspirational Song Meeting at the Columbia (Pa.) Mennonite Church, May 17. Instructors: Ivan B. Leaman and J. Clyde Shenk. Song leader: Raymond H. Shertzer.

Ascension Day Meeting will be held at Oley (Pa.) Mennonite Church, May 7.

Jan Overduin of Rockway Mennonite School, Kitchener, Ont., has been awarded a major Canada Council Scholarship. Mr. Overduin, instructor of music and director of the Rockway School choirs, is also well known as organist and choirmaster at First United Church, Waterloo, concert recitalist, director of Menno Singers, part-time instructor at Waterloo Lutheran University, and accompanist to the Kitchener-Waterloo Philharmonic Choir.

The Canada Council award will be used by Mr. Overduin to study organ improvisation, music composition, and choral conducting, under internationally famous instructors in Western Europe.

German evangelical missionary societies met in their second annual conference in Frankfurt, Germany, Feb. 12-14, 1970. Rep-

Calendar

Rocky Mountain Annual Conference, La Junta, Colo., May 2-3.
Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
North Central Annual Conference, Minot, N.D., June 11-14.
Western Ontario Conference Sessions, June 12-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
Alberta-Saskatchewan Conference sessions, Calgary, Alta., July 2.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30 — Aug. 1.
Indiana-Michigan Conference sessions, July 30 — Aug. 2.
Iowa-Nebraska Annual Conference, Shickley, Neb., Aug. 11, 12.
South Central Conference annual meeting, Hesston, Kan., Aug. 14-16.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

resented in the conference were 35 missionary societies with an overseas worker force of 650. The goals of the conference were to enlarge vision and to promote fellowship and cooperation. Omar Stahl represented EMBMC.

New Every-Home-Plan congregations for *Gospel Herald*: Morning Star Mennonite Church, Stockton, Calif.; Central Mennonite Church, Woodburn, Ind.; Powhatan Mennonite Church, Powhatan, Va.

New members by baptism: one at Glenwood Springs, Colo.; one at Sweet Home, Ore.; one at Bellwood, Milford, Neb.; nine by baptism and four by confession of faith at Willow Springs, Tiskilwa, Ill.; two at East Bend, Fisher, Ill.; five by baptism and one by confession of faith at Farmington Center Chapel, W. Farmington, Ohio.

Special meetings: Lawrence Burkholder, Arlington, Mass., at Zion, Morgantown, Pa., May 9, 10.

Fifty-first Annual Sunday School Meeting to be held at Stony Brook Mennonite Church, York, Pa., Saturday evening, May 9, and Sunday morning and evening, May 10. Guest speakers are Donald E. Lauver and Paul M. Roth.

Harold D. Lehman, professor of education at Madison College, Harrisonburg, Va., and jogging enthusiast will lead a Conference on Leisure at Laurelville Mennonite Church Center, May 8-10.

Send your reservation now to Laurelville Mennonite Church Center, R. 5, Box 145, Mount Pleasant, Pa. 15666 or call 412 423-2056.

Change of address: Laurelville Mennonite Church Center from R. 2 to Route 5, Box 145, Mount Pleasant, Pa. 15666.

Gladys Widmer, Bayamon, Puerto Rico, writes: "A new step in the Bayamon Mennonite Church is having their pastor, Hector Vargas, leave his lucrative job to serve the church full time for about half the salary that the little church group can give him."

Overseas missionaries arriving in the U.S.A. during the next three months for furlough: Mr. and Mrs. B. Frank Byler, Uruguay; Mr. and Mrs. Jake Flisher, India; Erma Grove, Ghana; Mr. and Mrs. Don Heiser, Puerto Rico; Marian Hostetler, Algeria; Mr. and Mrs. Roy Kreider, Israel; Anna Marie Kurtz, Ghana; Mr. and Mrs. David Powell, Puerto Rico; Mr. and Mrs. Willard Roth, Ghana.

A missionary orientation sponsored by Mennonite Board of Missions for new overseas appointees and missionaries on furlough will be held June 18-26 at Board headquarters in Elkhart, Ind.

Marvin Yoder, Sapporo, Japan, reports: "Reiko Yaguchi died about 5:30 a.m. on Sunday morning, Apr. 5. A watch service was held Sunday evening at the Shiroishi Church. Funeral service at Hokusei University Chapel, Monday, 10:30 a.m. Committal at the crematory about 1:00 p.m. . . . A final prayer service was held at the

Shiroishi Church."

Don Heiser, Aibonito, Puerto Rico, says: "The work here in Aibonito is encouraging. We are planning a baptismal service for 16 converts soon. Some are adults and youth; some are intermediates. We have also had several youth who made decisions during our special services with Espada Matta. I have been taking an active part in the youth group, as counselor and Sunday school teacher, and have been challenged by the group we have here in Aibonito."

There were 373 persons on the active role for Home Bible Studies Correspondence Courses during the first quarter of 1970, according to a report from HBS director Wilbur Hostetler at Mennonite Board of Missions. This figure includes 92 prisoners and 153 new enrollees.

On Apr. 5 the Calvary Mennonite Church, Mathis, Tex., elected Atanacio Paiz as its new pastor. Paiz, a member of the 137-member congregation, was to begin ministerial responsibilities immediately.

An Eastern Mennonite College history professor received an award recently in Columbus, Ohio, for the "most substantial, original volume of local history published in Ohio in 1969."

James O. Lchman, a former teacher in the central Ohio town of Kidron, won the Award of Achievement from the Ohio Association of Historical Societies and with the approval of the Ohio Historical Society for his 384-page book entitled *Sonnenberg — a Haven and a Heritage*.

In a special part of Goshen College's commencement service on April 19, Paul Mininger, President, announced the setting up of the center for Study of Christian Discipleship. Its purpose is to give new emphasis to the college's character as a church college and to aid in the study of the Christian life style in the modern world from the perspective of the unique heritage and contribution of Anabaptism. The program of the Center for the first two years is being underwritten by a northern Indiana businessman and his son who have found inspiration in the dedicated life of Sanford C. Yoder, Goshen College's seventh president, and others like him.

The setting up of the college's first professorship and first named endowment was also announced. The Sanford Calvin Yoder Professorship in Christian Life and Service is a tribute to S. C. Yoder's fine spirit and devotion to the total cause of Christian higher education. The Ernest E. Miller Endowment for Intercultural Education will perpetuate E. E. Miller's persistent and successful efforts for worldwide Christian service and responsibility.

Daniel Kauffman, chairman of the Board of Overseers, presented Paul Mininger, who is retiring from the presidency on June 30, a citation for his creative and faithful leadership in college, church, and community during his sixteen years of administration.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I have been giving some thought to the letters by Brother Lederach and Brother Zehr appearing in the February 17 and March 17, 1970, issues of the *Gospel Herald*.

I, for one, am ready to have the church examine the financial standing of itself and its organizations, especially for the purpose of guarding against the overexpansion of any one organization. However, I am sure that the church would be pleased to discover it is not on the verge of bankruptcy. The church is richer today than at any time in its history. Contributions for the support of the church's organizations have increased in the past and are continuing to increase. Granted, support has not kept up with all the financial needs of the various church programs, but whose fault is that? It is easy for church leaders to sit back and bemoan the lack of adequate funds, but it could be that the needs and the work being done have not been adequately presented to the church in order to challenge greater support. And it could also be that pastors and agency representatives have neglected adequate teaching regarding the Christian stewardship of money and property.

My second comment has to do with the idea that high level officials of the church should get together to work out a unified strategy for the future. Now I am all for unity and proper strategy which is led by the Spirit, but I am wondering who the church really is. It could be possible that the high level officials of the church organizations may be too much involved in the forest to see the trees. Such persons have a tendency to be biased toward the programs in which they are deeply involved. It is only natural that it should be that way. Therefore, if there would be a meeting of persons to discuss the strategy of the church, this should involve brethren who are not in leadership responsibilities of our church organizations, since they are the large majority of the church and the ones doing most of the giving.

Maybe a better approach to securing the needed dollars to support the work of the church would be for the church leaders to find new and better ways for teaching and informing the church regarding the work being done. From my few years of experience in fund-raising, I have observed that where there is a legitimate and successful work being done and when the needs of this work are adequately and appropriately presented, the church has responded.

The Bible says, "it is more blessed to give than to receive." Many have discovered the joy of this kind of experience. Many others have not yet discovered this. I am convinced that the lack of sufficient contributions is a spiritual problem involving poor communication rather than unsound financial planning. — David C. Leatherman, Elkhart, Ind.

I would like to make a few comments on the editorial "I Become Fearful."

It is a good article but there are a few things that are conspicuous by their absence. One thing is the word "anarchy," which I believe should be in there somewhere.

Regarding our forefathers it is also good to remember that they were not killed for inciting riots, or burning universities, or parts of cities, or looting, or murdering hostages, etc. There is also a proverb "People who will not be governed by God will be ruled by tyrants." — Gordon Erb, Zurich, Ont.

You and your family are in our prayers, Brother Arthur Jackson. Thank you for sharing your sad story with us. May God continue to give

you and your family courage and strength each day as you serve Him. — Robert J. Good family, Orrville, Ohio.

• • •

Is it really necessary to print such confusing and misleading articles as "The Thousand-Year Period" by Bro. T. E. Schrock in the Jan. 27 issue? I want to say "amen" to Orvil Crossgrove's response to this article in "Readers Say," Mar. 24. He said what I have been wanting to say, only I could not have written it as well as he did. — Mrs. Elbert Yoder, West Liberty, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Barth, Donald and Kathleen (Hershberger), Beaver Crossing, Neb., first child, Lori Ann, April 5, 1970.

Beachy, Sanford and Marilyn (Mayer), Sarasota, Fla., second child, first son, Sheldon Dean, April 2, 1970.

Bohn, Wayne and LaVonne (Garber), Manson, Iowa, third child, second son, Kenton Wayne, March 31, 1970.

Boll, John E. and Anna Lois (Good), Lititz, Pa., second son, Lamar Neal, —; received for adoption, March 12, 1970.

Flanagan, Robert H. and Marlene (Steiner), Newport News, Va., second daughter, Teresa Gail, March 30, 1970.

Hershberger, Tom and Shirley (Troyer), Scottsdale, Pa., first child, Mary Ann, April 9, 1970.

Horst, Glenn R. and Velma (Strite), Stephens City, Va., fourth daughter, Maria Gay, March 11, 1970.

Hostettler, Keith and Nancy (Kyjuk), Windsor, Ont., first child, Mark Andrew, March 9, 1970.

Houser, Rodney E. and Mary Lou (Weaver), Lancaster, Pa., first child, Amy Carla, Feb. 8, 1970.

Kauffman, Byron and Barbara (Gingrich), Champaign, Ill., first child, Alan Jay, March 2, 1970.

Klassen, Cliff and Jean (Baer), Kitchener, Ont., second child, first son, John Andrew, March 19, 1970.

Kulp, John E. and Betty Lou (Derstine), Souderton, Pa., first child, Kristine Renae, Jan. 17, 1970.

Miller, Donald and Jeanette (Nauman), Ulysses, Pa., second child, first daughter, Darlene Yvonne, March 26, 1970.

Oswald, John and Charlene (Hostettler), La Junta, Colo., second child, first son, Jeffrey Grant, Feb. 16, 1970.

Schlabach, Dale and Vivian (Crilow), Indianapolis, Ind., first child, Tami Jo, Jan. 12, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Black — Miller. — William R. Black, Naubinway cong., Naubinway, Mich., and Gwendolyn Kay Miller, First Mennonite cong., Middlebury, Ind., by Samuel J. Troyer, April 11, 1970.

Bollinger — Kirchner. — Glenn Richard Bollinger, Chambersburg, Pa., and Susanne Marie Kirchner, Lancaster, Pa., by Rev. Plunkett, Dec. 13, 1969.

Hibshman — Brendle. — Victor Hibshman, Ephrata, Pa., and Ruth Elaine Brendle, East Earl, Pa., both of Lichtys cong., by J. Paul

Graybill, March 28, 1970.

Kolb — Yancey. — James Kolb, Sarasota, Fla., and Brenda Yancey, Myakka City, Fla., both of the Bay Shore cong., by Nelson Kanagy, March 27, 1970.

Monroe — Wenger. — Earl B. Monroe, Stuarts Draft, Va., Greenmonte cong., and Joy M. Wenger, Chesapeake, Va., Mt. Pleasant cong., by A. D. Wenger, Jr., father of the bride, assisted by Roy D. Martin, March 21, 1970.

Shertz — Slaybaugh. — Dale E. Shertz and Kay Anne Slaybaugh, both of the Salem cong., New Paris, Ind., by Harold D. Myers, March 28, 1970.

Sommers — Sensenig. — Moses V. Sommers, Lancaster, Pa., and Arlene G. Sensenig, Lititz, Pa., both of the Carpenter's cong., by Amos H. Sauder, April 4, 1970.

Troyer — Leatherman. — Neal Troyer, Pryor, Okla., Zion cong., and Margaret Leatherman, Pipersville, Pa., Deep Run cong., by Floyd Hackman, March 29, 1970.

Weber — Kauffman. — James Weber, Atmore, Ala., Poarch cong., and Ruth Ann Kauffman, Sarasota, Fla., Palm Grove cong., by Orie Kauffman, assisted by Paul Leaman, Dec. 21, 1969.

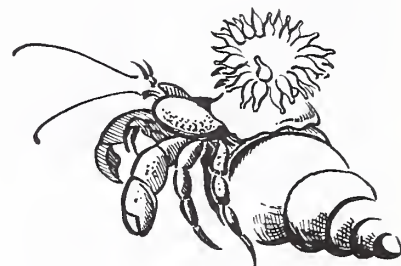
Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Marcus, son of the late Aaron and Magdalene (Gingerich) Bender, was born in Wilmot Twp., Ont., Feb. 20, 1919; died at the K-W Hospital, Kitchener, Ont., following a lengthy illness, March 12, 1970; aged 51 y. 20 d. On Nov. 26, 1944, he was married to Marian Jantzi, who survives. Also surviving are 2 sons (Raymond and Ronald), 2 daughters (Elaine and Sharon), one sister (Verna — Mrs. Aden Snyder), 2 brothers (Earl and Edmund), and one foster brother (Fred Bricker). He was preceded in death by one brother. He was a member of the Maple View Church, where funeral services were held March 15, with Alvin Leis and Chris O. Erb officiating.

Eby, Anna Mary, daughter of John R. and Lizzie (Brackbill) Eby, was born near Kinzers, Pa., Oct. 9, 1887; died at Landis Homes, near Lititz, Pa., March 28, 1970; aged 82 y. 5 m. 19 d. On Nov. 4, 1909, she was married to Elias E. Eby,

The Hermit Crab and the Sea Anemone



live together on the ocean floor in symbiosis. That means they depend on each other. The hermit crab carries the anemone on its back from one feeding ground to the next; the anemone protects the crab by concealing it and stinging snoop, dangerous fishes.

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who died in 1968. Surviving are one daughter (Mrs. Esther Mae Long), one son (Wilmer M.), 7 grandchildren, 3 great-grandchildren, and 2 brothers (Willis B. and Roy J.). She was preceded in death by one daughter (Janet A. — Mrs. Martin L. Miller) and one brother (Aaron J.). She was a member of the Lititz Church, where funeral services were held March 31, with Melvin H. Lauver and Lester B. Wenger officiating.

Graybill, Lucy M., daughter of Joseph and Lena (Blough) Mishler, was born at Johnstown, Pa., Aug. 4, 1882; died at the Eureka Hospital, Eureka, Ill., Feb. 3, 1970; aged 87 y. 5 m. 30 d. On Jan. 22, 1914, she was married to Simon Graybill, who died Oct. 22, 1941. She served with her husband who was minister at the Freeport Church. Surviving are 3 daughters (Lois — Mrs. Eldon Shank, Olive — Mrs. Willard Gingrich, and Verna — Mrs. Scott Jones), one stepson (Paul), and one stepdaughter (Mary — Mrs. Paul Wert), and 2 sisters (Mrs. Emma Roush and Edna — Mrs. Muri Hostetler). She was preceded in death by one son (James), one stepson (William), 3 sisters, and 2 brothers. She was a member of the Freeport Church, where funeral services were held Feb. 5, with Robert Harnish officiating, assisted by LeRoy Kennel.

Hochstetler, Mary J., daughter of Jacob and Mary (Schmucker) Zook, was born in Howard Co., Ind., Oct. 19, 1876; died at Kalona, Iowa, April 1, 1970; aged 93 y. 5 m. 13 d. On Jan. 21, 1900, she was married to Emanuel B. Hochstetler, who died in 1952. Surviving are 6 daughters (Katie — Mrs. Emanuel N. Swartzendruber, Mrs. Ella Roderer, Mary, Edna — Mrs. Gerald Teets, Eliza, and Lizzie), and one foster granddaughter (Mrs. Norman Berkshire). She was a member of the Conservative Church. Funeral services were held at the Kalona Church, April 4, with Carl L. Smeltzer and Morris Swartzendruber officiating.

Leatherman, Elizabeth B., daughter of the late Isaac L. and Catherine (Bergey) Kulp, was born near Doylestown, Pa., Nov. 23, 1872; died in the La Junta (Colo.) Medical Center, March 26, 1970; aged 97 y. 4 m. 3 d. On Oct. 24, 1893, she was married to Aaron M. Leatherman, who died in 1962. He had served as a minister for the East Holbrook Church, near Cheraw, Colo., for 30 years. Surviving are one daughter (Kathryn), one son (Elwin K.), 10 grandchildren, 36 great-grandchildren, 6 great-great-grandchildren, and one sister (Catharine Kulp). She was preceded in death by one son (Isaac) in 1968. She was a member of the East Holbrook Church, where funeral services were held March 28, with Lee Miller, H. James Martin, and Menno M. Troyer officiating.

Nissley, Joseph M., son of Ephrim and Mary (Meckley) Nissley, died at his home, Pinecraft, Sarasota, Fla., March 8, 1970; aged 89 y. He was married to Alice Herr, who died in 1941. He was married to Nellie J. Beachy, who survives. Also surviving is one sister (Mary — Mrs. Christian B. Brubaker). He served as a minister in the Lancaster Conference and was in charge of the Altoona Mission for 30 years. He was a member of the Tourist Church, Pinecraft, where funeral services were held with Otho Shenk, Alvin Weaver, and Mahlon Miller officiating; graveside services and interment at the Graybill Cemetery, Mt. Joy, Pa.

Zehr, Samuel S., son of Michael and Anna (Lengacher) Zehr, was born in Allen Co., Ind., March 19, 1889; died at Parnell Nursing Home, Ft. Wayne, Ind., April 6, 1970; aged 81 y. 18 d. On Nov. 5, 1912, he was married to Elizabeth Stauffer, who died April 15, 1968. Surviving are 6 sons (Wilmer, Henry, Michael, Jack, Elmer, and Sam, Jr.), 2 daughters (Mabel Leavitt and Mary — Mrs. Omer Liechty), 25 grandchildren, 6 great-grandchildren, 3 brothers, and one sister. He was preceded in death by 2 sons, one great-grandson, 3 brothers, and 2 sisters. He was a member of the North Leo Church, where services were held by Merle Stoltzfus.

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Volume LXIII, Number 18



Look, Mom!

By Roger L. Richer

If your children lived in someone else's home, would they have better examples of following Jesus Christ?

George W. Truett tells the story of his boyhood days in North Carolina. Every morning his mother would go out into the apple orchard and spend a little time. When she came back the light of heaven would be upon her face and a song on her lips. George and his brother were curious to know what happened out there in the orchard, so one day they hid themselves in the corner of the rail fence. After a while their mother came and knelt beneath an old apple tree and then she prayed: "Lord, You have given me these boys and I cannot bring them up in the right way without Your help. I will make shipwreck of their lives if I cannot have that help." The boys went back to their play, but they had learned a great secret. There is only one abiding source of strength and help, God Himself. Mother had faith in prayer. She had worn a pathway to the throne of grace and she kept on using it.

Of all the special days in our calendar year, few appeal more strongly to our sentiments than "Mother's Day." Grateful and tender memories of childhood years and adult years flood our minds. Emerson said, "Men are what their mothers make them." Abraham Lincoln wrote, "All that I am or hope to be I owe to my angel mother." A proverb states, "Behind every great man is a greater woman." Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. For example, there are plenty of roses, stars, sunsets, rainbows, aunts, and cousins. But there is only *one* mother in the whole world.

While the vocation of homemaker is not represented in *Who's Who in America*, it is the major vocation in America numerically, sociologically, and religiously.

"Mother's Day" is more than a day of sentiment for cards and flowers of remembrance. Its finest meaning is its mighty appeal for a Christian home. Motherhood reaches its highest peak of influence in building character and shaping the course of lives in the atmosphere of a Christian home. Mothers often serve as human bridges for their children, helping them to span the difficulties and distresses of life. Mother is often the bridge between danger and safety, frustration and security, error and truth, hate and love, selfishness and sharing.

A mother's task is nearly indescribable. Someone has attempted it by saying: "Mother conducts a university, a clothing establishment, a laundry, and a restaurant. At the same time she is a health officer and truant officer. She is president of the little state called home where she has to face all the problems of economy. As president of a bank she must study how to make ends meet and often faces financial panics, shortages, and depressions. She is God's great priest on earth, the most effective teacher and indispensable companion — this mother of mine."

Among the many roles of an effective mother, perhaps four are most important in this sequence: her role as a person, a partner, a parent, and a pattern.

Mother's Role as a Person

Mother is a person whose life is meant to be *Christ-centered*. To be a real mother she must have a personal knowledge of and relationship to the greatest Son ever reared by a mother, the Lord Jesus Christ. Every child deserves a genuine Christian mother who knows, loves, worships, and serves the risen Lord.

Mother is a person whose life is meant to be *biblically oriented*. "I want to be the best mother I can possibly be" is the natural heart-cry of every sincere mother. But this

Roger L. Richer is pastor of the Upland, Calif., Mennonite Church.

will not happen unless the light of the Scripture is allowed to permeate and direct her daily living. The principles of the Bible when followed lead to personal peace, peace with others, and spiritual strength. Where is there a better manual on family living than found in God's Word?

Mother is a person whose life is meant to be *person-concerned*. Children soon learn what means the most to mother: things or persons, houses or neighbors, material wealth or cultivated friendships. A Christian mother naturally cares about other people, including her own family members.

Mother is a person whose life is meant to be *Spirit-filled*. In Ephesians 5 Paul suggests that such a person has a song of praise to the Lord in her heart (not crabbing) a testimony of thanksgiving for all things (not grumbling or griping), and a submissive spirit (not bossing or nagging). When mother is filled with something other than the Holy Spirit, she must confess it and appropriate the fullness of the Spirit in the midst of her current failure.

Mother's Role as a Partner

Musically speaking, mother is never the accompaniment to her husband's solo. She is always a vital part of their vocal duet. Even though he sings the melody, her rich alto makes possible the lovely duet. They mean to cooperate rather than to compete. Together they can form an effective team based upon mutual love, admiration, and agreements.

What kind of a welcome does your husband get when he comes home from work? Does your disposition depend upon how the children have been or how your husband has treated you? According to Jesus' teaching, our spirits are not dependent upon others or circumstances. Happiness is not in circumstances, but in the heart. If your heart is full of joy, can anyone possibly stir up anything but joy in your heart?

As a partner, your husband and you should chart a course for your family living that is mutually agreeable. Then if one of you needs to be absent from the family, you may trust that your children are being treated just as they would if you were present, because your mate is using previously agreed-upon principles.

If you're going to have zing and zest in your life, you must cultivate a wholesome relationship with your mate. Failure at this point casts a black shadow over all the rest of life. Someone has said that if you can get along well with your mate, you can get along with anyone in the world.

On those rare stalemate occasions when mutual agreement seems impossible after attempted understanding and prayerful consideration, then allow your husband to make the decision knowing that he will decide according to the best ultimate interests of the family. Just as in an efficient business organization, someone has to have the last word and make the best possible decision when there is a stale-

mate, so it is in the family since the Scripture designates the husband as the head.

Concentrate on being a loving partner. Earn your partner's respect and admiration.

Mother's Role as a Parent

Parents guide their children either by default or by deliberation. It is no accident that the wise man of old said in Proverbs: "Train up a child in the way he should go. . . ." Obviously this is an adult decision, not a child's.

Mother is a *guiding* parent. Laubach renders Ephesians 6:4 in this way: "Bring them [children] up well by teaching them and training them to follow the Lord." This requires teaching, patience, and discipline.

Mother is a *releasing* parent. The best guidance allows the child increasing freedom to discover personhood and maturity tempered with discretionary parental control.

Mother is a *loving* parent. This love can be manifested and mentioned in a thousand ways. Telling your child you love him should be as natural as telling God that you love Him.

To be a successful parent, keep your eyes upon the beautiful Savior, the blessed Book, successful parents, and unsuccessful parents.

Mother's Role as a Pattern

A psychologist reporting at a recent meeting of the American Psychological Association said, "By the time a child has learned to talk, his mother has indelibly stamped his personality." Be that as it may, children do tend to become like their parents. Children watch what is important to mother, whether that is preparing for the next world by furthering the work of the church or by being absorbed by this world. They know whether or not the church takes precedence over the school or community when there are schedule conflicts. Children tend to adopt their parents' value systems including their attitudes concerning money.

Your children should want to emulate your spiritual pattern. "If mother is a Christian, then I want to be one, or . . . ?" Do your children see that Christianity really pays off for you, that it makes you a better person, constantly improving? Be a good steward of your influence — a most powerful tool. Use all the influence you've got to bring spiritual direction to your home. Ask yourself, "If my children lived in someone else's home, would they have better examples of following Christ?"

Children and husbands, be sure that the emotions you express on "Mother's Day" will carry over into the 365 days to follow. Be certain that the pedestal of honor that you give her on this special day is a position of permanence. For in reality, "Mother's Day" comes not only once a year, but every day. □

Self-Preservation or Servanthood?

It is a time of fragmentation. In spite of the technological expertise that binds all people together in a global community there is an overwhelming awareness in many of a fragmentation of spirit and structure both within and beyond the church.

The speed of change is just too much for most. When change was slower, the shift was so slight it could hardly be detected. It was like a series of still pictures shown one by one on a screen. When still pictures are speeded up, as in a film, patterns emerge. We are seeing the patterns and we don't like what we see. Society in many ways is breaking up around us. We are included in the fragmentation because we are a part of society.

The U.S. national response is to panic into the past. It tries to recapture an earlier conservatism. The government reflects the mind of a huge silent majority that dreams of days that never were, days when life was simple, when the young didn't talk back, when streets were quiet, when one's home was his castle, when all the world loved the U.S.A., when blacks stayed meekly in their place, and when the WASP never had it so good.

The church looks over its shoulder, too. That is less frightening than to look ahead. There is comfort in the retreating, backward world of the rearview mirror because we have all just been there. We would like to mold the present after the order of the past.

The church is tempted to emphasize solidarity in a time of fragmentation. If only there could be a consistent nonconformity, a correct theological answer to every question, a single voice on any issue. Then, say some, the church would be strong and ready to face the seventies.

I think those who say these things are wrong. If the church is to survive, the strategy dare not be self-preservation but *servanthood*. It must be ready to give itself away, to break out of its own safety zones, to have the freedom to abandon its worldly security for Christ and the gospel, to take the risks of involvement in the world as Jesus did.

This is opposite to the tendency of trying hard to save ourselves. But it just happens that Jesus had a viewpoint that applies here. He said, "He who finds his life will lose it, and he who loses his life for my sake will find it."

— Arnold Cressman

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Crucifix

By Lorie Gooding

*A silver cross upon a chain,
and holy beads to tell the prayers,
memento of immortal pain
of Christ (upon a rugged tree
He hangs all pierced, and no one cares.
The blood from hands and feet flows free,
and free the stream from spear-torn side,
but little droplets trickle down
from underneath the thornwove crown.
O tortured Man, with arms spread wide,
bearing such agony for love,
suffering through the darkened day,
finding no succour from above
for even God has turned away—
yet loving still and bearing all
for those who handled spike and maul,
for those who mock and taunt and hiss,
and seeing, turn away again.)
O Christ, how did You come to this—
a silver cross upon a chain?*

Can You See Beyond Yourself?

By Irene Swartzentruber

Walking. Walking. Without stopping, you walk. That is life — you keep going, going.

Who is that walking beside you? Can you see him? Clearly, that is? Can you see when his face is twisted with pain and fear, or when it mirrors the joys of life? Can you see his outstretched hands as he reaches desperately for help, or as he seeks to help you? Can you read the message in his eyes? Perhaps you see only a blob because you are walking, not in the light, but in the gray.

In the dim grayness, you cannot see beyond yourself. The person beside you is not important. He has nothing to offer you. Neither do you desire to share with him. In your own little world, you walk on and on.

But the light! It is coming! Now you can see your brother, and he can see you. Your attention is turning outward rather than inward. Your self-importance dwindles since you are able to see others.

What is the source of this light? You did not generate it on your own. But Christian fellowship is made possible when you walk in the light of God, and not only that, but when you walk in the light *as God Himself is in the light*.

The Double Threat

We are preoccupied with violence. A long winter of discontent on the campuses may well give way to a long hot summer of violence in our cities. Admittedly not all protest has turned to violence but much of it has. The legitimacy of violence and the necessity for its use are proclaimed by influential leaders of the academic and black communities and sanctioned by some ecclesiastical spokesmen.

Those not advocating violence are preoccupied with its threat. They see a deterioration in law and order that threatens the very foundation of an organized society. Life and property of law-abiding citizens are in peril. If violence is unchecked our universities and colleges will become hide-outs for modern-day Robin Hoods and our cities pockets of armed rebellion. The threat of a civil war becomes a possibility. Not since the days of the Civil War has our country been so divided.

The counter danger to this condition of violence and protest is the strong arm of a strong man. The majority of society frightened and desperate turns to one who promises peace on street and campus. All he asks is the waiving of the rights of the individual for the good of the whole. His platform will be law and order. His rallying cry will be God and America.

Why is this type of editorial appropriate in a religious paper? It is because conservative Christians are rightly concerned about respect for law and they themselves are law-respecting citizens. This respect for law and their theological position makes them peculiarly responsive to this authoritarian approach. If I evaluate correctly what I read in the conservative Christian press, it has stood with the military against its attackers; with the police rather than the courts; and with capital rather than labor. I recently heard an evangelical leader say, "I see a fascist horseman on the horizon and the evangelicals are piping him in."

What can a Christian do in light of these two threats to our existence as a free society? Let me offer several suggestions which are neither exhaustive nor profound.

We should recognize the legitimacy of much of the protest that is taking place. We will surely deplore the methods of violence. We may even question the value of nonviolent means of protest and choose not to support them. But we cannot deny the justification for a voice to be raised against conditions in our society.

We need to inform ourselves as Christians as to the real issues and conditions behind the protest. We will find that there are professional agitators and outside financial support. But if this is the extent of our information we are ill-informed. The impersonal quality of a large university; the

hopelessness of the black community; the inner conflict in a young man's mind who is asked to participate and indeed give his life in a war that is questioned militarily, diplomatically, and morally are very real issues of our time and will not go away if protest is silenced.

As Christians we must clearly deplore violence but just as clearly identify ourselves with the legitimate issues. To support violence is obviously sub-Christian if not anti-Christian. To refuse to identify with the legitimate issues is to admit that we have no better solution. A former president of the United States has said that those who resist peaceful change make violent revolution inevitable.

Let us be wary of the leader who offers easy and quick solutions to difficult and deeply rooted problems. Let us be doubly wary of one who promises to deal with the unrest and the protest without a serious and costly attack upon the causes.

The Christian is a minister of reconciliation bearing the message of reconciliation. It is the Christian's opportunity—and a unique one—to bring upon any situation the resources of the gospel which changes men, atmosphere, and conditions.

Nor should we forget that we are "protest-ants" and that our forefathers were guilty of protesting. There is the danger that should a strong government arise that resorts to strong armed methods—limiting freedom of speech and assembly and equating dissent with treason—we may well discover that we had more in common with the protesters than we knew and that we have bound our arms to keep our hands from shaking.

—John E. Zercher, editor of *Evangelical Visitor*.

Inter-Church Vandalism

Recently a friend told me of a group which received a letter addressed to Inter-Church Vandalism. Whether written by mistake or in mischief it starts one thinking because there are many ways of committing church vandalism.

From time to time there are those who have gone from church to church stealing church property and money. Then there have always been proselyters who steal sheep from other churches. Perhaps the most common form of vandalism is the name-calling and judging and gossiping which robs others of their name or reputation.

Perhaps there are other ways of committing interchurch vandalism. I suppose it still means stealing no matter in what form it is found. — D.

War: Who Can Answer?

By Wilbert R. Shenk

Brandenburg Gate, the Temple Wailing Wall, Hue, now Owerri°. . . . You stand staring — or hurriedly move past, looking for the next scene in the war that was. All the time a tumult of thoughts overwhelms your mind. Attempts to sort it out, to fathom it all, end in nagging frustration.

An entire battalion, 7,000 men strong, drive through a heavily mined spot and are wiped out in an earthshaking blast at Awka. A victory for mankind? A loud salute to God-given intelligence?

Mutilated men — and women — and youth — and children. Maimed in mind and body. The future? What future for half-a-man in an economy already overtaxed trying to provide opportunities for the elite of trained and able-bodied? In the meantime you-with-one-leg-missing will learn to stand alone, or. . . .

Fine highways they were. Well-engineered and macadamized. Symbols of communication and mutually profitable commerce. Alas, these highways also carried the traffic of warfare and common destruction. These too now bear the marks of war. Deep slashes spaced with precision each 100 feet, set to swallow any tank or truck which dared to pass that way in pursuit of the enemy. The trenches now are filled, but each jolting bump of the LandRover keeps the questions vividly alive.

A throng of village folk jostle each other for a place in line. A doctor or nurse will quickly examine each one and sort them out. The sick and severely malnourished will get cards so they can eat at a feeding center. The rest will fend for themselves. A 12-year-old — gaunt and sick — gets her card. The 3-year-old in her care is judged well enough to survive without additional food. The 3-year-old cannot

comprehend and waits on — bowl in hand.

Battered and bombed-out hulls of buildings, once beautiful and useful, now stand as silent sentinels. Vehicles which got stranded along the road have been cannibalized for their vital spare parts. Here and there is a military vehicle which got hit and became a charred junk heap.

The physical destruction is distressing and you wish reconstruction could happen quickly. But what of the people destroyed or half-destroyed? Can these survivors be convinced that they have been given a great second chance to live as a result of this war? And what of the tensions that erupted into war in the first place? Did the propaganda that kept the people emotionally charged up to fight lay a foundation for peace based on mutual respect and understanding? You listen to people speak and you wonder.

The church? You wish the "church" were not so visible. The Catholic Cathedral overlooking the city, even now impressive in its burned-out state, and the dozens of lesser church buildings of all denominations which stand along the roads fairly shout that the church was present. But to what effect? A long history in the land — rich in edifices of worship, institutions, and "good works" — but where in the church were the prophets when a great moral question arose? Must the church always sell her soul at the Brandenburg Gate, the Wailing Wall, Hue, Owerri — wherever men have engaged in war?

War as an instrument of peace is a contradiction. Men resort to naked armed power when they have left off talking to each other. It is a recourse to the unthinking, irrational solution, the point at which man repudiates his claims to be human.

The church? I wonder when the church will listen to Jesus for a change. ☐

Wilbert R. Shenk, secretary for Overseas Missions at Mennonite Board of Missions, writes from the background of having returned on March 13 from a two-week administrative trip to Nigeria to ascertain the Mennonite role in rehabilitation efforts following the 2 1/2-year civil war.

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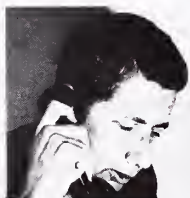


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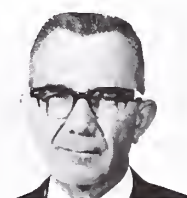
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"If You're a Christian, Smile"

By Robert J. Baker

I suppose it was eight years ago when the question was asked of me, a question that has done much to change my outlook on life. It was not a pleasant question that confronted me that day in church, in fact, it was an embarrassing one. But Dorcas thought it a necessary question. It had been asked of her, asked about me, and she came straight to the horse's mouth to get the answer.

The conversation began in an innocent way. Church was over and Dorcas beelined her way to me, a smile on her face, and asked me if I knew a Mrs. Likens. Of course, I do. She teaches at my school. Well, Dorcas, a registered nurse, had been taking care of Mrs. Likens' mother in a local nursing home. And by chance the nurse and teacher in conversation found out that I was a mutual friend. So they discussed me in a kind sort of way. Then Mrs. Likens asked Dorcas a question about me, the question, "But tell me, Dorcas, why does Bob Baker go around looking so sad?"

And that day in church Dorcas transferred the question to me. I had no ready answer, I had no answer, period. I didn't know I looked sad. But evidently I did. And it bothered Mrs. Likens. It evidently bothered Dorcas, and I would add, it certainly bothered me. I stuttered for an answer, but came up only with a miscellaneous assortment of, "Well . . . you see . . . I never thought . . . maybe she thinks . . . can a person be sure . . . er. . . ." Dorcas and I separated, but I carried her question with me.

I've thought about it often. For years I taught in the same school as Mrs. Likens, along with many other teachers. And I faced many students in classroom and hall, literally thousands of them. How did those teachers and students see me? Mrs. Likens saw me as a sad-looking teacher. I presume that many of the others saw me that way also.

The shock wore off slowly. I had a few things to admit to myself, to others, to Another. You see, I do rejoice in the Lord, but usually at church. I have a testimony for my Savior, but most frequently before my Sunday school class. Sure, I have a good word for the Christian life, especially if you will let me put it in writing. I can easily, graciously expound on how the Lord has blessed me, my voice ecstatic, my face glowing, but it's usually told to a nice quiet group of Mennonites who nod approvingly.

I did a little evaluating, set a few things down in my mental notebook. There's room there for evaluating, I've got plenty of blank pages. The actual physiognomy that was assigned to me from the gene pool of my parents, I can do little to change. My goodly sized nose, my generously proportioned ears, my run-of-the-mill chin, my strictly middle-of-the-road eye color, my lack of hair, I either cannot, or do not intend to modify. So be "them." But the expression I have on my face, over that I have control. Smiles and frowns are controlled by voluntary muscles.

Why should I as a Christian look sad? Why should any Christian look sad? Is such sadness a mark of piety? Does it brand us, you and me, as possessors of an extra-special, high-quality Christianity? Is it like being a monk, a sign of our withdrawal from worldly things, an indication of our spiritual superiority? Does God give us a gold star for each day that we don't smile, two of them if we can signify by facial expression that the Christian life is painful? Is there some virtue in my looking like I just swallowed a mixture of vinegar and quinine? Does God intend that the Christian should be characterized with a long face, a turned down mouth at the bottom, a wrinkled, worried brow at the top? Can you cite me Scripture for such a display? I'm finding lots of "Blessed are ye," "Praise ye the Lord," "Happy are they," "Rejoice in," etc. scattered throughout my King James.

The more I thought about that question raised by my fellow teacher, passed on to me by Dorcas, my fellow Mennonite, the madder I got — madder at myself, that is. I sort of took hold of myself and gave myself a good shaking. Here I am, a born-again Christian, positive of it, certain about it, glad to be so identified. But I was going around looking like I was from Atlanta, Georgia, and my own General Lee had just surrendered at the Appomattox Court House, time being, April 9, 1865. What kind of an impression was I giving to the world about my Lord?

I decided real quick that what I had inside had to show to the outside. Maybe my unconcern about how I appeared in the eyes of others was some of the unfortunate spin-off coming from a too rapid and in some cases misguided de-emphasis of externals? But I would not excuse myself. I must have been a sad-looking Christian long before such

Robert J. Baker, Elkhart, Ind., is a writer and teacher.

trends. No, I could not blame others. What it summed up to be was that I was getting along fine with the Lord, but I was a lousy advertisement for Him, probably losing money for the kingdom by looking like the gates of hell had prevailed against it. That was hardly scriptural.

I began to catch myself walking down the hall at school wondering how I looked to pupil and teacher. Did I look like an advertisement for a cemetery? Was I walking around with a perpetual frown glued to my visage? I knew I couldn't beautify my looks, but I could keep from underselling my Lord by walking around looking like I just dropped \$10,000 in the stock market. I started shaping up.

As a Christian I practice smiling. I want people to see my mouth turned up, not down. I want them to see me with my head up, not drooping like I just heard that my tax assessment was doubled.

And really, we don't have to fake a thing. We just need to do a little blessing counting. I'm a happier Christian today because I've been thinking more about what the Lord has done for me. And believe me, that makes the old mouth curl up, not down.

I believe that Jesus was a smiling Jesus. He was not the sad, solemn figure often pictured. Sure, there were times of sadness like when He wept over Jerusalem, the Lazarus experience, the Garden agony. But you would have a hard time convincing me that Jesus played the sad man role much of the time. In His Father's house there were many mansions. He was a Son approved of God. He rejoiced with His disciples at the subjection of the devils. Don't tell me He frowned when Jairus' daughter was raised, when the issue of blood stopped, when the paralytic took up his bed and walked. His relationship with children proves the point to me. He was fond of them, they were fond of Him. It was a happy connection, solidified by smiles and laughter. You can't fool children, they don't gravitate to a sourpuss.

Don't get me wrong. There are times when the Lord wants me to cry. I know that. There are times in my Christian life when the tears must flow, flow for me, for others, for my Lord. But most of the time the Lord would have me smile. He wants to hear my laugh, note my grin, spot my exuberance, sense visually and audibly my joy. I do not feel that it is a sin to laugh at home, school, on the street, or even in church. Mark me down as a weirdo if you must, but sometimes I've had to smile, yes laugh with happiness, when the Lord and I have devotions together at night. If you think that's carrying things too far, please forgive me, but I intend to keep right on rejoicing in my Christian life, praising my Lord by word, deed, and facial expression. I don't want anyone, and I mean, *anyone*, ever asking again, "Why does Bob Baker go around looking so sad?"

My Lord wants happy, smiling, laughing Christians here on this earth to testify of all that He has done for us. And He has done great things for us, so we ought to be glad. My Lord is one that is happy and He makes me happy. If your God is any different, sorry about that. □

427 Cubic Inch Ego Extension

(Or the Big Lie)

By Earl Sears

My 427 cubes climbed to 60 in 8 flat! Wow! If Betty Jo could see me now! And if you're not satisfied with melting the pavement from 0 to 60 in 8 flat there's even more goodies coming from the big three. Super Bird is here! A 440-cube, six-barrel wedge, a pureblood race car being offered for use on our standard, overcrowded highways, where 100 mph is the surest way to a short life or plastic surgery.

And what is this all about? It's about a moral issue! Most Christians can become concerned about the exploitation of sex in public media. It is the pollution of a beautiful human experience. But the pollution of the human ego in convincing it that it can become bigger and better than ever behind the wheel of a 427-cube sports coupe is seldom objected to. The big lie being peddled by the big three is that you can "be somebody" in a 427 with four on the floor and a racing stripe. Maybe. But that somebody is hardly worth being.

More specifically, that high performance car may be as big a moral issue as Vietnam! When according to the United States Department of Transportation 55,000 persons were killed in highway accidents in 1968, this amounts to a national crisis. Admittedly this problem reaches beyond the high performance car. But when the president of the Nationwide Insurance Companies points out that the superpowered (high performance) cars produce on the average 56 percent more losses than standard powered automobiles, this raises questions about the morality of owning one of these "ego extensions" for highway use.

The Nationwide Insurance Company defines a car as high performance on the basis of weight to horsepower. A car with only eleven pounds of weight to one horsepower is rated as high performance. If it has a stick shift, 13 pounds of weight per horsepower is rated as high performance. In short, there is no good reason for having a car with one horsepower for every eleven pounds unless one is going to use his car for a tow truck or he plans to dig up the turf in the back forty with a six-bottom plow. Four and two-tenths million persons were injured in accidents in 1968. Eighty percent of these accidents were attributed to "driver error." In the Auto Aid division of Mennonite Mutual Aid, the highest percentage of accidents are attributed to "loss of control." A car with one horsepower for every 11 pounds increases greatly the chances for loss of control and driver error. If we claim as Christians to value life, what is our justification for driving a high performance speed machine on public highways?

Earl Sears is pastor/teacher of South Side Fellowship in Elkhart, Ind., and Central Area Representative for Mennonite Mutual Aid.

Just Dust Me

By Francis W. Smucker

Sometimes little boys do not like soap and water. When water is just water, it is all right; but when water becomes lather, boys resent it. A certain mother was trying to reason with her son about the matter of keeping clean with soap. "Surely," she said, "you want to be a clean little boy, don't you?" "Yes," he replied tearfully, "but can't you just dust me?" This question deserves an answer — "Why can't you just dust me?" We dust furniture, we dust floors, we dust some of the clothes we wear — why can't we dust ourselves? When our bodies are soiled by the dust of the street, why can't we do with our bodies as we do with some of our clothes? Simply because dusting just won't bring about the desired results. Should we dust our bodies we would find that we were more soiled after dusting than before.

"Why can't you dust me?" we may be asking of God when we want Him to make us acceptable in His sight, but it has not helped at all. There are those "dust" particles that get so deep inside us that even soap and water will not reach them. It takes a power greater than our own to reach them. The power that cleanses us from much of our "dust" is the power of the Spirit of God — the power we may claim through prayer. And the particular kind of prayer that works cleanliness is the prayer wherein we ask for forgiveness.

There are many things which are a detriment to our daily lives that cause God, our fellowmen and us, much concern.

Francis W. Smucker, Orrville, Ohio, is a school administrator.

The disposal of these ailments, difficulties, weaknesses, and trials are not brought about by the mere readjusting of the problems, but a disposal can be made, if the proper ingredients and processes are used to eliminate that which should not be a part of us.

I would like to mention four "dust particles" (and there are more) which may be closing the pores of our spiritual being and causing us to appear before God as unacceptable, and also to indicate the remedy needed for cleansing.

Doubt

One person said, "Doubt your doubts and believe your beliefs."

Doubt, like dismal, dank darkness settles down on our spirit with bewilderment and we don't know what to do or which way to go. Doubt, like a deep-seated disease, gnaws at our convictions and conscience; and dizzy with dismay, we may falter and faint. We doubt our friends, our background, our future, our faith in the Bible, and the God it presents. Doubt defeats, discourages, and destroys.

The same question can be asked of us that Christ asked Peter at the time when Christ walked on the water, "'How little faith you have! Why did you doubt?'" The question is as significant as it was 2,000 years ago on that stormy night. The fright of those disciples was not caused by the great storm to which they were exposed, but by their own lack of faith. Storms cannot frighten people who are trusting in the Lord. Doubt is the foundation of every fear that can possibly assail the child of God.

Is doubt a necessary and integral part of Christianity? If not, why do we let it become so much a part of our life? It is evident that Scripture and common sense are utterly against doubting — the Bible tells us that doubting is sin. James 1:6 says, "Whoever doubts is like a wave in the sea that is driven and blown by the wind." Any such person must not think that he will receive anything from the Lord — for he is unsure and undecided in every step he takes.

Apparently there are ways of remedying our weakness of doubt and bringing us back into the area of faith. The first is to bring our plight to the Master Himself. It is no sin to bring our wants to Him in time of need. God's mercy is new every morning and is everlasting.

Our second step is to believe the evidence. Christ told Thomas, "Reach hither thy finger, and behold my hands . . . be not faithless, but believing" (Jn. 20:27).

The third step is to believe His Word. John 14:1 says, "Let not your heart be troubled." Doubts cannot live where they find no nourishment. Doubt defeats; faith triumphs. Doubt destroys, faith makes alive.

A second "dust particle" that affects all humanity is that of unrest. Unrest (turmoil, frustration), worry, lead us into trouble. Dogs don't worry. A certain Chicago physician found

that out. It seems that he spent considerable time in research on ulcers. For this purpose he used dogs. He would inflict ulcers on dogs by artificial means. Then the dogs would sit down quietly and cure themselves by refusing to be bothered about anything. So the doctor had to abandon the use of dogs for experimental purposes. Worry keeps ulcers alive. But dogs refuse to worry. Maybe dogs can teach us something.

Each time we sin and try to cover it, explain it, or ignore it, we are becoming less sensitive to God, for sin perverts man's sense of judgment. James S. Steward reminds us that "every time a man sins he is making himself less capable of realizing what sin is, less likely to recognize that he is a sinner." The only logical conclusion is that he is less likely to seek God's forgiveness.

The best remedy we can give for ridding ourselves of unrest is the words Christ gives in Matthew 11:28, "Come unto me . . . and I will give you rest."

Selfishness

"Why can't you just dust me?" We have vigorously sought to dust our selfishness away, but it has not helped at all. Selfishness gets deep inside us. Simple prayer contacts the power that cleanses the heart. A dusting will not do for the little boy, nor will it do for us. But if we confess our sins to God, that will do it — it will do so much, so very much to make us clean inside.

We sometimes look at a man and get the wrong concept of him because we measure him improperly. The next time you measure the worth of your neighbor or friend, or any man, try putting the measure around his heart instead of his title, his money, or his intellect.

But let us look at ourselves — let me ask if you were another person would you like to be a friend of yours?

I would like to have us look at this third point of the dust of selfishness as sin in our lives as that which we do when we try to do things only for the big *I*. To be meek and lowly in heart one must get rid of the *I* in his life. Some people think they are humble and lowly in heart when they say bitter and disparaging things about themselves, but convincing evidence is that the giant *I* is often quite as much exalted and puffed up by self-blame as by self-praise.

Are we selfish? Are we inclined to be blinded to the needs about us? There may be some things about the manner in which we carry on our business life that would be quite revealing. The biographer of the Duke of Wellington had but little difficulty in gathering material for his book. The biographer could find plenty of material on what the Duke had done, but he could not find much on what kind of man he was. And then he found the Duke's old checkbook stubs. By examining these he gained more insight into the character of Wellington than he had found anywhere else.

The same would be true in our own lives. The places and things for which our money and time go reveal the kind of person we are and what our major interest is.

Solomon tells us in Proverbs 3:27, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Thanklessness

The fourth of the four points that represent the "dust" of our nature is thanklessness.

Shakespeare wrote, "How sharper than a serpent's tooth it is to have a thankless child."

All of us need to ask ourselves the question — Have I been guilty of this thanklessness? When did you express appreciation to your neighbor for being a neighbor? When did you tell the person who does things for you that are of daily routine, that you appreciate him — even though you pay for the services? I'm sure all of us need to develop the habit of saying *thank you* and mean it.

If you think that praise is due him,

Now's the time to slip it to him —

For he cannot read his tombstone

when he's dead. — Berton Braley

But what about our man-to-God expressions? Have we given a thank-you to God for the provision He has made for us to give up doubt, unrest, selfishness, and thanklessness and other elements of our sinful nature, and replace it with His divine nature?

You may ask, can I give thanks to God for those experiences in life that are difficult to endure? All I can say is like Paul expresses it in his letter to the Ephesians in 5:20; "Always give thanks for everything to God the Father, in the name of our Lord Jesus Christ."

Our God is a faithful God and would not grant us those things that are not for our good, but at times we question them.

Let us strive to be men who are above the mediocre — to be uncommon men in the sight of God.

During the lenten season there are many people who are giving up something to place them in a position of being acceptable in the sight of men and in the sight of God. I would challenge each of us to be different than the lad, to want the mere dusting.

The Apostle Paul tells us in 2 Corinthians 7:1, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from the filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The psalmist David's prayer would be an appropriate one for us to use — "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!"



A Personal Testimony

By Roy Buchanan

When draft resistance came to my attention I looked upon this idea with some disdain. I thought and spoke unkindly about it, for which I apologize and beg forgiveness to my young friends who have convictions along this line.

I think of those in the military conscription age as being in three areas. First, those engaged in the destruction of human life and property. It is their business to manipulate destructive implements of warfare: to put to death their foe. Christ said, "Love your enemy." I could not conscientiously join this group. Second, there are those engaged in non-combatant service. There are three branches of noncombatant military service: medical, engineer, and quarter master corps. These men do not employ life-destroying implements. They assist the combatants in various ways.

What is the difference between the hod carrier and the brickmason? Are they not both in the business of building a house? The brickmason could not build a wall if the hod carrier did not fetch him the needed material. I could not join this group. Third, we have the conscientious objector group, who do not participate in military service in any form. They engage in some sort of alternative service which is of a constructive nature, entirely away from military action. I am wholeheartedly with this group.

Do I have an obligation to my government? I certainly do. Read carefully Romans 13:1-7. Of course there are exceptions. Pharaoh did not always please God, and we could name other governments who were not in line with God's purpose in human governments. There are sometimes conflicts between human government and our devotion to God. We find the answer to this in Acts 5:29, where Peter has said, "We ought to obey God rather than men." Often bigots and zealots become heads of governments. I have lived in the time of fifteen presidents of the United States of America. Not one of them was a bigot or zealot that I know of, nor any of the preceding twenty-one presidents. Our government is based on biblical principles. Sometimes an individual official of the government may get out of line with our government's policy.

We Mennonites, as believers in the nonresistant doctrine, as it is taught in "The Sermon on the Mount," and other Scriptures, ought never cease thanking our government for its kindness to our way of life. There should never a day pass without praise and thanksgiving to God for the liberty of conscience that is granted to us by our government. Romans 13:1-7 deserves a close study.

Loyalty to our government is related to loyalty to God, for Paul, by the directing of the Holy Spirit, admonishes us,

"Let every soul be subject unto the higher powers." Our American government comes nearer to being God's plan of human government than any that I know of. "For rulers *are not a terror* to good works, but to the evil." Those words ring loud in my ears, for that is what our American government is endeavoring to be, "a terror to evil."

I am by no means placing loyalty to my government on the same level with my devotion to God. Human government is temporal, terrestrial. God is from eternity to eternity, everlasting, celestial. I am reminded of Romans 13:7: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." I have recently examined two draft cards, and found nothing on them that would disturb my conscience. In my way of thinking I see no lofty purpose in burning draft cards, and with kindest respect to my young friends in the draft age brackets I cannot go along with the idea of draft resistance.

During the First World War I spent ten months of uncertainty and confusion plus a generous amount of abuses and some torture. These afflictions *were not* by the hands of government officials or high-ranking military officers, but by low-rank and petty officers and enlisted men. While I was confined to the guardhouse (military jail) I was confronted with the threat of a court-martial (military trial).

When the proceedings for the trial were completed, except for one item, the prosecuting officer had the guards escort me to his orderly room (military office) for the purpose of arranging my defense. That completed local arrangements for the trial; it was necessary for the officer to send the proposed court-martial papers to the War Department office in Washington, D.C., for approval, and it would take about two weeks for their return. The trial was to take place soon after the papers were returned. While I was waiting for the trial I ran across an item in a church paper which told about a conscientious objector being court-martialed, and sentenced to a military prison for twenty-five years.

After reading that I was most certain that I was in line for a twenty-five-year "stretch." "Twenty-five years!" I thought to myself. "I will be fifty-five years old at the end of that time!" All sorts of things were filling my mind. "One consolation," I thought, "those dreadful uncertainties are gone. I am now certain of what is in store for me." I whiled away the following days with my buddies in the guardhouse.

Two weeks passed then three, and I heard nothing about the proposed court-martial. I asked a guard if he knew anything about the proposed court-martial. He said that the

Roy Buchanan is from Eureka, Ill.

papers were being held in Washington. A new hope began to dawn within me. "Could it be that those papers were being held by the War Department because I was a conscientious objector?" they knew that I was. "Something new to speculate on," I thought. I heard nothing more of the proposed court-martial. How grateful I was for the kind consideration of the War Department! I am reminded of that phrase in Romans 13:3, ". . . not a terror to good works. . . ."

The conscientious objector problem in World War I was a growing one to military men. I shall never forget the kind consideration that President Wilson, Secretary of War Newton Baker, Major General Crowder and other top officials of the government and War Department had for the conscientious objectors.

For handling this problem Secretary Baker chose three broad and fair-minded men as a Board of Inquiry. These men were Harlan F. Stone, Dean of Columbia Law School; Julian Mack, a high-rank lawyer, and Major Stoddard of the U.S. Army. This Board of Inquiry went from one military post to another, interviewing conscientious objectors for classification. Congress had recently passed a furlough act, which permitted conscientious objectors to have extended furloughs from army camps.

Three classifications were named in this furlough act: farm, industrial, and the American Friends Service Committee for relief work in France. I came before this Board of Inquiry July 20, 1918. I was interviewed by Dr. Stone. After a few questions Dr. Stone advised that I would be placed in the industrial group. I asked him if he would change his decision and place me in the Friends Service Committee group, for I had been accepted by them for service in their organization eight months prior to this time. Dr. Stone unhesitatingly and gladly complied with my wishes.

For fifty-one years I have been very grateful to Dr. Stone for his kindness. A few years after this incident Dr. Harlan F. Stone was appointed to the high office of Chief Justice of the Supreme Court. Six years after this pleasant meeting with Dr. Stone, as Chief Justice of the Supreme Court, he appointed J. Edgar Hoover Chief of the Federal Bureau of Investigation, which office Mr. Hoover still holds after forty-five years of faithful service to the American people.

At the end of the war came the big job of demobilization. As soon as the German Kaiser abdicated and fled to Holland all movements toward the front lines of military action were put in reverse to hasten the process of discharging men from military service. Our group of thirteen landed at Bordeaux, France, the evening of November 9, 1918. While our ship was being docked we were greeted with, "*Kaiser Abdicated*," in extra large headlines of newspapers.

The following morning we boarded a train for Paris. While en route we met a large troop train of American soldiers. The troop train sidetracked to let our train pass. Our train stopped alongside of the troop train. Some of us fellows got off our train and the soldiers did likewise. When we met the soldiers they seemed perplexed and their minds in a state of bewilderment. They couldn't understand why they were going back over the same route that they had traveled

the previous day. We asked them, "Haven't you heard the good news?" "Why, what happened?" they asked, breathlessly. "The Kaiser has abdicated, and fled to Holland," we replied. "The war is practically ended."

You never saw a more jubilant group of fellows as they scurried back to their train to tell their buddies. This was twenty-four hours after the Kaiser fled to Holland and twenty hours before the armistice was signed. There were several of us conscientious objectors in France who had been furloughed from the army for one year to do relief and reconstruction work with the Friends Service Committee. We were free from the army, but at the same time we were technically military conscripts, and it was necessary for us to be discharged from the military system the same as those who performed military service. At first it appeared that we should have to return to America to be discharged from the army.

This presented a very grave problem to the Friends Service Committee. Dr. Rufus M. Jones, Chairman of the American Friends Service Committee, went to Washington, D.C., to find if there was a way by which we furloughees could be discharged from the army without leaving our work in France. Dr. Jones was advised by the War Department that there was no provision whereby one could be discharged from the military system in a foreign land. Dr. Jones pleaded that it would jeopardize their mission of relief and reconstruction in France if all of us furloughed men would have to return to America for our discharges from the army.

Dr. Jones, whom I think of as a No. 1 conscientious objector in World War I, was well-known by top military men in Washington, and highly respected by them. Dr. Jones had a fine personality and had made many trips to Washington interceding for the boys in military camps during the war. Top military men could appreciate our situation, and to make a long story short, a plan was worked out whereby we could be discharged from the army in France without interfering with our program of operation. We were grateful for this very fine act of cooperation of the War Department.

When the American Expeditionary Forces in France were nearing the end of evacuation there were great quantities of supplies left on the field of military action. Much of this could be used in our program. Of course, we had no use for the weapons and ammunition. The military authorities gave some supplies to our organization. Among these supplies were many motor vehicles, large and small trucks. Though they were designed for a military purpose we could put them to good use.

During the spring and summer months of 1919 I drove a military-designed, light pickup truck over the devastated areas of France, and it served our purposes well. Our gift from the military forces enabled us to bring much more relief to the destitute war victims than we could have done without it, and for this we were very grateful. Was not this one mode of beating "their swords into plowshares, and their spears into pruninghooks" (Is. 2:4 and Mic. 4:3)?

The soldier's life is rough, very rough, and I see no reason why my role as a conscientious objector should be any smoother in my bringing comfort and relief to war-victimized women and children. □

When Considering Voluntary Service....

By Roy Yoder

A young person is assigned to the city as a teacher or recreation director. He has not lived in an urban setting before, and now he is expected to move right in and *do* something. A fellow one year out of high school who is still rebelling against his own parents and background is assigned as care worker at a home for welfare boys. Now he is supposed to help fellows several years younger than himself to accept themselves and overcome their problems.

Voluntary Service is basically an in-service experience for persons with little or no specialized training. Most volunteers have had some college or other type of educational background. Regardless of the extent of his training, a newcomer to a community must first learn to know the people who live there, understand their way of life, and roughest of all, learn to accept them.

There is little a person can do "in-service" unless he accepts and loves the people he is working with. Sometimes it takes most of a VS term to accomplish this. In an interracial setting a person is often surprised to find personnel prejudices emerging, but once admitted and faced, he can go a long way.

One objective of all VS units is to make Christ known through demonstrating love by physical and social assistance and by talking about Him. This seems to be a difficult area, but part of the learning experience is trying to discover how Christian service grows out of caring about people and identifying with their needs.

One couple went to an isolated community to live and work among the Indian people. At first they thought mainly of leaving at the close of their two-year term. Then they began to take themselves and the people more seriously. Now they see the need for long-term association with the people and feel God is calling them to make this community their home. There are persons in other locations who are doing the same.

One rather obvious admonition about VS — don't choose it for the money. In fact, some parents urge their children not to consider it because VS is not a way to get ahead financially. However, it does provide a chance to put one's talents and earning power to work for the church and other people, with personal financial rewards placed in a secondary role.

At most institutions and agencies VS-ers draw the regular staff salaries. This money is placed in the unit fund to cover operating and program costs for that unit. Excess funds are then forwarded to the Elkhart office to be distributed among

other VS locations needing financial assistance.

Some community service units, like Surprise, Ariz., for instance, have no source of local income. The "earning units" come to their rescue. Seventy-five percent of the VS program is financed in this way. The remainder is covered through church contributions. (Isn't this the way a church should also operate, where those who have more distribute their wealth to those who have little?) Hopefully, the "vow of poverty" and sharing earning power will help VS-ers affect the smothering affluence so many Christians experience.

Roy Yoder is acting secretary for Relief and Service at Mennonite Board of Missions.

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

Some Christians are assets in disguise. One of my prize examples, of course, is Convert X to whom I have referred in previous reports. He has become not only chairman of the planning committee but also church school director—all in slightly over a year after his conversion. This could seem a defeat for our side but for the fact that his wife has become completely alienated from the church because of his preoccupation with it. (He is so busy he has hardly noticed her spiritual deterioration; the only thing that upsets him is if she suggests he go somewhere with the family when he has a meeting scheduled at church.) The boys are keen observers of what is happening, and they have decided that religion is a home-wrecker; they plan not to become involved with it.

Just the reverse has occurred with another couple in the congregation. Vacation church school takes its toll in family felicity each year. In this particular household the husband has become secondary to assembling handcraft materials. He has had to iron his own shirts, settle for sandwiches instead of meals, and go next door to use the telephone because the home line is tied up with VCS dialogues. This annual irritation lasts only two weeks, but that's long enough for the seeds of dissension to take root.

Then there is the zealot who "does too much for God." He presides over the Easter pageant, directs the summer recreation program, plans the fall festival, and makes up the Christmas baskets. He is ubiquitous and—to some of his fellow churchgoers—unbearable. They aren't about to volunteer for the many jobs he handles, of course, but they resent his overeagerness. I encourage this resentment.

When I was given this assignment I thought the church would be my number one target; more and more I find it is my best ammunition.

Vignette of Love and Sorrow

By J. Mark Stauffer

Her brother was in prison for robbing telephone booths; when I stopped at the Howard Johnson to tell her that he had given his life to Christ, she was skeptical. Her husband was an alcoholic and I suspect that she had heard a lot of promises and resolutions of reform.

She had to work to support her three children because much of the family income went down the drain over the weekend. She was an attractive young mother and an accomplished waitress.

I can never forget the time I found her in the hospital; her husband had struck her with the butt end of a shotgun and she was unconscious for almost an hour. Her left eye was surrounded with a big, blue bruise. She was hurt—badly hurt, and yet was thinking of her imprisoned husband. She asked me to go to the jail and talk with him.

Unforgettable also is the evening she placed her youngest child, a small baby, into the arms of her mother, and said, "Here Mother, take care of the baby, I'm leaving." She did; she moved quickly and silently out into the evening and was gone for a couple of days. But she came back—back to her abusive husband and to the dual responsibility involving her children.

One day at the Howard Johnson, she told me of her resolve to get a gun and to shoot her husband if he again became brutal. With more logic than empathy, I gave her two good reasons why she should not do this. But my counseling professor told me I did not respond properly. He suggested that I might have responded thus: "Well, ———, it seems as though you have had all you can take" and he added, "Then let your heart bleed."

A bleeding heart is one that hurts; hers was hurting badly. The threat to use a gun against her husband was an attempt to reveal the depth of her emotional distress to me. In essence, she was saying, "Can you possibly know and feel the extent of my injury and pain?" I could not at the time. I believe that God has helped me to feel more deeply the hurt of my suffering friends in recent years. Everyone carries a burden and some are well-nigh unbearable. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). Obviously, none of us ought declare ourselves strong; only as God's strength bears us up, dare we offer to help the weak.

Father of all love and mercy, look on those who suffer—whose lot in life seems only that of pain and disappointment. Bless, with Thy strength, encourage, and comfort, those who are bound in the ongoing web of human suffering. May they know the healing love of Christ, Thy Son, in whose name we pray. Amen.

A Promising Purpose

By Willis L. Breckbill

What are you living for? A new car? A new house? To get married? Maybe you have no goal. Maybe you are facing the draft and the discouragement of the prospect leads to despair.

Purpose! Do you have a purpose for living? One man built barns and filled them and decided to tear them down and build bigger ones. But life does not consist in the abundance of things which a man possesses.

Life consists of purpose that has eternal value. "Only that is important which is eternal." Life without a goal bigger than self is a small life. A salesgirl was asked if she had a compass. "We have the kind of compass you draw circles with," she said, "but not the kind you go places with."

A contractor builds with a purpose. He has a goal and makes plans and proceeds toward that goal. He has to lay the foundation before he puts up the sidewalls. He obviously puts up the sidewalls before he puts on the roof. What kind of a building would he have if he tried to do things in reverse order? It would be a flop and a frustration.

Live can have a purpose that promises wholeness and fulfillment. If man was made for only the temporal he would be able to find satisfaction in the temporal. But man is made for God and only as he glorifies God does he find true satisfaction. Man's purpose takes on eternal values. If you set out to glorify God you discover a new dimension for living.

Man can find his purpose in the plan of God. In the story of Jonah one can see a man who found purpose. In the first chapter of the prophet's life we see him running *away from* God. He is unhappy. He brings consternation to others. Things generally are not good. Second, he admits his disobedience and runs *to* God. He finds forgiveness and then God sends him on his way. Third, we find Jonah running *with* God. He is informing the people of Nineveh of the coming destruction. God's work of repentance is done among the people. Jonah now runs *ahead of* God and that is as frustrating a situation as running away from God.

God has a purpose for your life. Don't run away from, run to Him and with Him. Paul talked about God's purpose for his life in the first chapter of Romans. Paul acknowledged that he was a debtor. That the grace of God was to be shared. He said he was ready to do what God asked of him. Last, he was not ashamed of the good news from God because it was the power of salvation.

Purpose in your life will be found when God is found. When you are ready to live by His plan and then live it without hesitation. Don't settle for less.

Christ's life was powerful because He had a purpose. He came not to be served but to serve and give His life a ransom for many. Life without purpose is life without direction and power. You may arrive in a dead-end street, not knowing which way is out. Get with God, go with God! □

Items and Comments

Major General Smedley D. Butler, U.S. M.C., Retired, wrote the following in the Jan. 1970 issue of *The Petal Paper*.

"There isn't a trick in the racketeering bag that the military gang is blind to. It has its 'finger men' (to point out enemies), its 'muscle men' (to destroy enemies), its 'brain guys' (to plan war preparations), and a 'big boss' (supernationalistic capitalism).

"It may seem odd for me, a military man, to adopt such a comparison. Truthfulness compels me to do so. I spent 33 years and 4 months in active military service as a member of our country's most agile military force—the Marine Corps. I served in all commissioned ranks from a second lieutenant to Major General. And during that period I spent most of my time being a high-class muscleman for big business, for Wall Street, and for the bankers. In short, I was a racketeer, a gangster for capitalism.

"I suspected that I was just part of a racket at the time. Now I am sure of it. Like all members of the military profession I never had an original thought until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of the higher-ups. This is typical with everyone in the military service.

"Thus I helped make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-12. I brought light to the Dominican Republic for American sugar interests in 1916. In China in 1927 I helped see to it that the Standard Oil went its way unmolested.

"During those years, I had, as the boys in the back room would say, a swell racket. I was rewarded with honors, medals, and promotions. Looking back on it, I feel that I might have given Al Capone a few hints. The best he could do was to operate his racket in three city districts. I operated on three continents.

More than half of the weddings performed in Roman Catholic churches in this country are mixed marriages, according to a survey conducted by the National Commission on Ecumenism of the Catholic Bishops' Conference.

The survey also produced the following data:

—A total of 5.7 percent of the mixed marriages end in divorce as compared to 2.9 percent of the unions in which both partners are Catholic.

—Three of every 10 families in which both husband and wife are Catholic do not practice their faith, as compared to 7 of 10 families in which only one partner is a Catholic.

According to an article by Harry Jones, Jr., appearing in the *Kansas City Star*, an excessively large portion of the funds collected by the Holy Land Christian Mission in Bethlehem, Israel, which has headquarters in Kansas City, Mo., has been used for administrative purposes. In fact, the article states: "In the last 8 years, around \$7 million has been contributed to the Mission, but the records that are available give strong evidence that little more than 1 million of it has been put to charitable use in Bethlehem."

The article further states that in South Kansas City there is a big, new opulent red brick building, done tastefully in modern French colonial, at a construction cost of \$800,000. Part of it is the new headquarters for the mission and the rest (cost \$157,000) is the new residence of Mr. Baney, executive director of the Mission, and his attractive wife, Ruth. Behind it are stables for Tennessee Walking Horses, which Mr. Baney contends will eventually provide income for the mission, and around it are 236 acres of farm land laced with straight white fences. As of the end of 1966, the investment of mission funds in the horse farm operation (over and above the cost of the land) was \$341,000.

Incidentally, the Internal Revenue Service has revoked the tax-deductible status of the Holy Land Christian Mission.

More than 4,000 Indian children between the ages of 8-18 have been placed in Mormon homes this year under a unique program sponsored by the Church of Jesus Christ of Latter-day Saints.

The Indian Student Placement Program, launched in 1954 with some 100 Indian students, is aimed to develop greater understanding between white Mormon families and the Indian community—by allowing Mormon families to "adopt" Indian children during a school year.

This year, 4,500 Indians from 10 states and Canada have been enrolled and placed in homes in seven states and in

Canada. More than 20 tribes are represented in the program, including the Hopi, Navaho, and Apache.

Radical sex education in the public schools is a result of the teaching of evolution, according to Dr. John Blanchard, Jr., executive director of the National Association of Christian Schools. Speaking to ministers, delegates, and visitors at the twenty-eighth annual convention of the National Association of Evangelicals meeting at the Muehlebach Hotel in Kansas City, Mo., Blanchard said, "The new sex education could not have come about without a full generation of evolutionary teachings to our children."

The former government official said a real cause for concern is the literature curriculum in many English Literature courses. "If your child tells you that he has been selected to the Advanced Honor Literature Society, I beg of you, please get a list of the books he will read. Read them yourself. You'll be shocked at the philosophy used to undermine his spiritual heritage."

The educator pointed out that 12 million of our schools' 45 million students are from broken homes and that the church has a real challenge to become a teaching branch of happiness found in the Christian home.

"In a way, I'm happy for every radical student demonstration on our college campuses," Dr. William Bright, director of Campus Crusades for Christ, San Bernardino, Calif., told ministers and delegates at the twenty-eighth annual convention of the National Association of Evangelicals. "They are awakening a sleeping America," he added.

Bright told the group meeting at the Muehlebach Hotel that the demonstrations also served another purpose—by the process of elimination, many of the demonstrators are turning to Christianity as a revolutionary cause.

Campus Crusades for Christ has some 1,800 staff personnel serving in 44 countries and last year trained 100 people to communicate their faith at seminars held across the nation and in several foreign countries.

"An estimated 2 percent of the students on our college campuses are communists," Bright said. "But they can influence an additional 28 percent to communist causes. If Christian students are properly trained, they can and will influence their classmates for Christ," he added.

CHURCH NEWS

VS to Continue in Puerto Rico

"Voluntary Service can stay; ignorance concerning Puerto Rican culture must go." This capsule statement highlights the findings of an evaluative session involving officials of Puerto Rico Mennonite Conference meeting with Roy Yoder and Jerry Miller of the Relief and Service Office, Elkhart. Miller was in Puerto Rico Apr. 4-13 for a VS administrative visit. Yoder, acting director for Relief and Service, joined Miller on Apr. 13 to meet with national church leaders, missionaries, and institutional administrators to ascertain the future of VS on the island.

"We are encouraged by what we see happening with volunteer workers in Puerto Rico," said Miller upon his return to Elkhart. "In addition to hearing conference leaders affirm the need for VS to continue there, we were encouraged to take whatever steps are necessary to strengthen ties between the Elkhart administration and the Puerto Rican churches."

Suggestions for strengthening VS in Puerto Rico were given on three levels: upgrading orientation for new VS-ers before and upon their arrival, outlining in detail the responsibilities of the Puerto Rico youth secretary and his relationship to the three VS units, and encouraging national leaders to assume initiative in counseling VS-ers for their assignments and discovering opportunities for "plus service."

Miller pointed out that a working knowledge of Spanish continues to be a prerequisite for Puerto Rico VS assignments. It is the key to gain entrance into the Puerto Rican culture and in breaking down communication barriers, he said. Arrangements are now being made to provide language study for VS-ers prior to their arrival on the island and to provide additional study for those already there.

In addition to language study, incoming VS-ers will undergo more in-depth orientation to Puerto Rican culture. This will include an introduction to the work and witness of the Puerto Rico Mennonite Church, understanding the program philosophy of the church-related institutions where VS-ers are employed, and finding a church where each VS-er will become involved during his term of service.

As youth secretary for Puerto Rico Conference, Raul Rosado has become the contact person for future VS planning and evaluation in cooperation with the VS office at Elkhart. This is to include assisting with orientation, visiting the units with

the Elkhart representative, and serving as a sounding board for unit problems and projections for the future.

Three units have been established since VS personnel first arrived in La Plata. At Aibonito, VS-ers have been serving as English teachers, office workers, or maintenance personnel at Betania School, a conference-operated institution with grades kindergarten through nine. Mennonite General Hospital employs registered nurses, lab technicians, and dietitians, while the *Luz y Verdad* office (Spanish division of the *Mennonite Hour*) utilizes the services of a radio technician.

In metropolitan San Juan volunteers teach kindergarten through eighth-grade classes at Academia Menonita, sponsored by Summit Hills Mennonite Church. At the Botijas unit in rural Orocovis, a married couple teaches in the local public schools and performs community services. A registered nurse is urgently needed at Botijas to work with the local branch of the Office of Economic Opportunity (OEO). Most VS assignments in Puerto Rico run 26 months, including in-service orientation.

Voluntary Service in Puerto Rico offers a learning experience in an intercultural setting, fusing a positive Christian testimony to the local community with participation in the life and activities of the Puerto Rico Mennonite Church. Likewise, it is hoped that Puerto Rican youth will be encouraged to consider involvement in the Mennonite Church's service programs.

Civilian Peace Service Council Dissolved

Action was taken by the Civilian Peace Service Council, meeting in Chicago on Apr. 10, just prior to the two-day Mennonite Youth Council meeting, to dissolve and merge with the MYC. The move had been discussed and debated for several years.

The CPS Council had been composed of representative coordinators from each of the Mennonite conferences. Increasingly the conferences have delegated CPS coordinator functions to their youth secretaries. The overlapping concerns and functions of CPS Council with MYC seemed an unnecessary duplication. Therefore the move was made to merge the two organizations into one council. It is hoped that district conferences will complete the merger of the two offices at their local levels by

appointing one person to serve as both youth secretary and as CPS sponsor.

The resultant organizational efficiency is not the sole benefit occurring from reorganization. The merger provides the Mennonite Church with a better base from which to discover the possibilities of a ministry encompassing all young adults — whether they attend school, work in service programs, or are gainfully employed.

Price of New Hymnal Increased

The Mennonite Cooperative Publishers (Faith and Life Press, Newton, Kan.; and Mennonite Publishing House, Scottsdale, Pa.) announce a price increase for *The Mennonite Hymnal*. The increase will become effective on Aug. 1, 1970.

The single copy price will go from \$3.75 to \$4.25, and the quantity price for fifty copies or more will be increased from \$3.50 to \$3.95 per copy. All firm orders received before Aug. 1, 1970, will be billed at current prices.

Through this change in price the publishers will keep abreast of spiraling costs. The publishers will also be able to retire development and engraving costs more rapidly. These preprinting costs amounted to \$60,583 for the two editions.

In anticipation of liquidating these costs, the publishers are exploring the need and cost for publishing a companion or handbook for the new hymnal. Requests for this kind of worship resource have come from a number of congregations and individuals.

Mission Program Needs Doctor

The medical clinic in the rural community of Araguacema, Brazil, staffed by Mennonite Board of Missions missionary nurses Ann Carpenter and Dorothy Yoder, reopened recently after being closed for two months. Following a change in the local government some time ago, a Brazilian medical doctor settled in Araguacema. The mission clinic, while forced to close, was interested that the area should have a doctor. The doctor's long-range plans and practice, however, did not materialize, and he subsequently left the community.

In Araguacema (pop. 3,000) there is presently a great appreciation and need for the clinic operations, which includes a midwifery program. Clinic personnel are in consultation with the closest clinic (one hour by air) to obtain a medical doctor for the area. Until then they will seek to maintain flexibility while continuing to serve the Brazilian people.

Senior Citizens Love Life



"A man is old when his vitality runs dry, when he resigns himself to passive thoughts and finds it's too much trouble to start a new venture, when it's no longer fun to get up in the morning and commence a new day, when the urge to learn has vanished, when meeting people is just too much trouble—that's when a man is old."

If that's what being old is, then the 20 senior citizens (up to 82 years old) at Lakewood Retreat, Brooksville, Fla., on Apr. 10-12, 1970, don't qualify.

True, they sang the old songs and judged them to be the "best yet." But there were no passive listeners to John Shenk and Martin Lehman, retreat pastors. Discussions were lively and serious and fun.

The warm welcome the senior citizens

gave two bearded, Honda-riding, EMC one-term dropouts, who dropped in at Lakewood Retreat, proved the generations can sing, eat, laugh, and worship together even though they don't always understand each other.

On Sunday morning, Matilda asked, "How did the disciples in the upper room become of 'one accord'?" Then, with a sweep of her arm which took in senior citizens from three Sarasota churches, she said, "Here, it seems, we're all in one accord." Yes, in one accord on the things that mattered, and the twenty senior citizens at Lakewood Retreat were old enough and wise enough to know the difference.

The retreat was planned by a committee of Sarasota senior citizens and directed by Elias Schlabach, himself a senior citizen.

Choice: A First-Year Surprise

"We thank God for the remarkable success of *Choice* in its first year," Kenneth J. Weaver reports in his annual summary to the Board of Mennonite Broadcasts, Inc. "The program ran on 75 stations at least once a day and audience potential totaled in the millions."

Choice is a 13-week series of daily programs aimed at helping men know Christ by showing His way in making the moral and ethical decisions of our modern world.

As David Augsburg, writer and narrator of the series, points out: "We want them to see these 'choices' not only from the practical side, but from Christ's point of view. And we want to help them see there are deeper levels of decision-making. As Paul puts it: 'For all who are led by the Spirit of God are sons of God.'"

The broadcasts have grabbed the attention of men as few religious broadcasts have.

"The guys in my car pool stop talking

and turn up *Choice* to listen like nothing else we've ever heard," commented a Westinghouse factory worker. "We wouldn't miss it—that program really gets to you."

A New Jersey homemaker wrote, "I want to tell you how much my husband enjoys *Choice*. He listens every morning on his way to work."

Choice program situations are problems and decisions men face in their working lives. And most of the 75 stations which have carried the program have aired it when men are apt to be listening—during morning or evening drive times.

Results? Significant impact in communities where the program is heard. One pastor reports a number of comments from men—businessmen, storekeepers, workmen—who have been impressed with the program.

David Augsburg, who wrote the series, has edited the major themes of *Choice* into a new paperback, *Man Uptight*. The first

series of *Choice* has been revised to offer the 96-page book free to listeners. Previously, *Mennonite Hour* leaflets were sent to persons writing in to the broadcasts.

Summer Tour for Students

Daniel Wenger, history and civics teacher at Lancaster Mennonite High School, will accompany a group of high school students to Europe this summer with the Foreign Study League of Salt Lake City, Utah.

The six-week study tour will depart by jet from New York and return by ship. Students will study in Italy, Switzerland, France, and England. The curriculum is Comparative Governments with four hours of classwork in the morning and excursions and course-related activities in the afternoon.

The Foreign Study League all-inclusive tuition includes round-trip transportation, lodging at selected student accommodations, three meals a day, excursions and sight-seeing, inter-European travel, textbooks, and insurance. Programs are available for junior high school, high school, or college students. To date, Wenger has twelve students enrolled.

Washington Seminar Held for Women

A Seminar for Women on Foreign Policy and Reconciliation was held in Washington, D.C., Apr. 9. Sixteen ladies representing the Akron, Bethel, and Monterey Mennonite churches of Lancaster area attended. Arranged and organized by Delton and Marian Franz of the MCC Peace Section Washington Office, the meetings were held mainly in the United Methodist building.

Rodney Shaw, representing the United Methodist Office on Peace and World Order, spoke on "How Congress Functions and the Role of the Citizen in Influencing It." Stressing the idea that each citizen should be responsible for speaking up and being heard, he also said, "Words don't mean much unless followed by commitment and commitment means involvement." To be totally committed and involved means becoming aware of and informed about the world situation.

The luncheon speaker, Annalee Stewart, is a leader in Women's International League for Peace and Freedom. She told about various women's peace organizations, what they stood for, and how they operated. Among those discussed were: Another Mother for Peace, Women's International League (WIL), and Women's Strike for Peace.

"The Military Industrial Complex" was the topic of the talk by Sanford Gottlieb, executive director for SANE (Committee for a Sane Nuclear Policy). Like Shaw, he also stressed the idea of individual involve-

ment and suggested ways that one could express his interest and ideas: visit Congressmen, distribute literature, express oneself on local talk shows, and write letters to the editor of one's local newspaper or church periodical.

Within the church itself, he suggested holding discussions on various important issues, meeting the various political candidates, and finding out where they stand on certain issues and how they think. Another idea suggested by Mr. Gottlieb was that we must help to educate our Congressmen as to what situations exist and what could be done about them.

The seminar group also attended a congressional hearing dealing with the issue of possible deployment of ABM missiles against Red China. This session was not only interesting, but also educational.

A highlight of the day was an audience with Edwin Eshleman, representative from the Lancaster area. During the session,

the group expressed its continuing concern over the United States' involvement in the Vietnam War and the huge amounts of money being allotted for military spending. The group requested that he remember their feelings expressed and favor a decided decrease in that area.

The group also told Rep. Eshleman some of the specific needs within the district including some witnessed by several who are active in the Community Action Program (CAP). It was suggested that Christians become more interested in encouraging their government to work positively in the area of human needs such as pollution, poverty, race relations, inner-city housing, and urban renewal.

Considered a challenging and successful day, the participants encourage other women who are interested in this subject and live within reasonable proximity of Washington to avail themselves of a similar opportunity. — Frances Nussbaum.

mission boards. The MAP Board, in its administrative structure, carries a mandate from the above seven churches through their council to initiate, fund, and administer service projects.

Staff work of MAP is carried out by a program director who is presently employed by the Board on a half-time basis. He, along with the chairman of the council, serves as liaison between the council and the MAP Board. The program director also works closely with the Board in strategy and planning.

The first project undertaken by MAP was Camp Deepark which is located in the foothills of the Catskill Mountains, 85 miles northwest of New York City. This 277-acre camping facility was bought and a camping program was begun in the spring of 1969. It is providing a meaningful year-round camping ministry for these city churches.

For the future MAP is concerned with the following areas of special need: a rehabilitation program for drug addicts, a juvenile foster care program, special youth ministries, leadership-training institutes, etc.

In seeking its mission, MAP is taking a Spirit-directed, hard-nosed look at our present-day urban problems as they affect the life of the church. The following three principles for charting Christian concern are guiding the Board in its work: determining strategy by community need, setting forth long-range and immediate goals, and planning comprehensively and cooperatively.

Churches in New York Organize for Action



Left to right: Nelson Kauffman, chairman, Council of Mennonite Churches; Ron Collins, Secretary, MAP Board; Aurelio Rodriguez; Glen Zeager, President, MAP Board; John Buckwalter, Vice-President, MAP Board; Eugene Shelly; Carl Metzler, Treasurer, MAP Board; Dale Stoltzfus, Program Director of MAP.

Mennonite Action Program (MAP) was organized in 1969 to conduct service projects supported by the seven Mennonite churches in New York City. This Christian service board became a reality after several years of thorough discussion and experimentation on a small scale. Although each church carries out its various ministries in their respective neighborhoods, concern had developed for an organization that could sponsor and conduct timely service projects that would be of invaluable assistance to each church as they participated collectively.

The supporting organization of MAP is the Council of Mennonite Churches in New

York City which is a legal corporation in the state of New York. The membership of this council consists of representatives from the following churches: First Mennonite Church of Brooklyn, Bronx Spanish Mennonite Church, Mennonite House of Friendship Church, Fox Street Mennonite Church, Glad Tidings Mennonite Church, Seventh Avenue Mennonite Church, and the Good Shepherd Mennonite Church. The two conferences represented among these churches are Ohio and Eastern and Lancaster. The Mennonite Board of Missions and Charities at Elkhart, Ind., and Eastern Mennonite Board of Missions and Charities at Salunga, Pa., are the two sponsoring

Arena Wins All-American Award

Arena, the three-year-old inter-Mennonite paper for university students, received an All-American rating from the Associated Collegiate Press at the University of Minnesota in Minneapolis. The student monthly, which appeared October to April, was prepared by the Inter-Mennonite Student Services Committee for college and university students of General Conference Mennonite, Old Mennonite, and Mennonite Brethren churches. Student editor throughout the three years of the paper's existence has been John Rempel, now living in Sarasota, Fla.

In categories relating to the character of the magazine, the editorial content, illustrations, editing and displaying, and production, the magazine consistently scored "excellent" ratings.

The judge found *Arena* to be "extremely interesting," commenting, "I can't be of help other than to praise your efforts and to note the constant attempts to improve both content and layout. Continued success."

A total score of 1880 placed *Arena* in the All-American category, the highest category awarded. The following scoring range was used: All-American (low score

1850); first-class (low score 1650); second-class (low score 1300); and third-class (low score 900). *Arena* was discontinued with the April issue.

Camp Deerpark Summer Schedule

Glad Tidings MYF, May 2, 3
Released-time Class, May 16, 17
Bronx Spanish Church Retreat, May 23, 24
City-wide MYF, May 29-31
Good Shepherd Church Retreat, June 6, 7
Urban Leadership Institute, June 11-13
7th Avenue Church Retreat, June 20, 21
Camping Staff Retreat, June 25, 26
Junior Camp (ages 9, 10), June 27-July 3
Glad Tidings Church Retreat, July 4, 5
Family Camp, July 6-10
Nature Camp (ages 10-14), July 11-17
Junior Camp (ages 11, 12), July 18-24
Brooklyn Spanish Church Retreat, July 25, 26
Wilderness Camp, July 27-31
Junior High Camp (ages 13, 14), Aug. 1-7
Fox St. Church Retreat, Aug. 8, 9
Youth Workers' Camp, Aug. 10-14
House of Friendship Camp, Aug. 15-28
Teen Camp (ages 15-18), Aug. 29-Sept. 4
Council of Mennonite Churches Retreat, Sept. 5-7

For information contact: Dale Stoltzfus, 2720 Kingsbridge Terr., Bronx, New York 10463.

Laurelville Church Center 1970 Summer Calendar

Ministers' Refresher Course, June 7-20
American Sunday School Union, June 22-27
Ashram, June 28-July 4
Family Week, July 4-11
Junior Camp, July 11-18
Week for Families with a Retarded Child, July 11-18
Junior Hi Camp, July 18-25
Business and Professional Family Week, July 25-31
Primitive Camp (ages 9-11), July 25-31
Vacationers' Week, Aug. 1-8
Primitive Camp (ages 12-14), Aug. 1-8
Music Week, Aug. 8-15
Missionaries' and Friends' Retreat, Aug. 15-19
Investment Opportunities, Aug. 19-22
Creative Experiences in Worship, Aug. 22-27
Youth Happening, Aug. 27-30
Senior Citizens' Retreat, Aug. 31-Sept. 5

For more information write Laurelville Mennonite Church Center, R. 5, Mount Pleasant, Pa. 15666.

Black Rock Retreat Kirkwood, Pa.

John Rush, Quakertown, Pa., has been appointed the 1970 director for Black Rock Camp located near Quarryville, Pa., along the scenic Octoraro. He is a senior student at EMC Seminary, Harrisonburg, Va. He was the camp pastor for the 1969 season.

1970 Camp Schedule

Family Day, May 30
Arbutus Camp (ages 9, 10), June 15-20
Laurel Camp (ages 11, 12), June 22-27
Family Retreat, July 2-5
Oakwood Camp (ages 11, 12), July 6-11
Teen Villa Camp (ages 13, 14), July 13-18
Camp for Retarded Children, July 20-24

Town and Country Camps

Camp Eagle Rock (ages 13-16), July 27-Aug. 1
Camp Deerlick (ages 11, 12), Aug. 3-8
Camp Rocky Mount (ages 9, 10), Aug. 10-15
Single Women's Retreat, Aug. 19-23
Ministers' Retreat, Aug. 24, 25
Family and Music Retreat, Sept. 5-7
Women's Retreat, Oct. 2, 3

For further information call or write to Black Rock Retreat, R. 1, Kirkwood, Pa. 17536 or phone 717 529-2179.

Camp Hebron Schedule

Canoe and Trail Camps

Susquehannocks, June 8-13
Juniata, June 13-18
Tuscarora, June 18-23
Wilderness Riders, June 15-17
Ranch Riders, July 6-8
Ruff Riders, July 27-29
Adult Horse Trail, July 11
Adult Horse Trail, Aug. 8
Trailblazers, June 30-July 3

Shelter Camps

Indian Village, June 27-July 4
Penn's Woods, July 11-18
Craft Village, July 18-25
Woodland Whispers, July 25-Aug. 1
Ruff-a-Week, Aug. 8-15

Cabin Camps

Comrade Camp, June 27-July 4
Explorer Camp, July 4-11
Friendship Camp, July 11-18
Senior High Camp, July 18-25
Family Camp, July 25-Aug. 1
Youth Retreat, Aug. 1, 2
Frontier Camp, Aug. 8-15
Teen Camp, Aug. 15-22
Zion's Retreat, Aug. 22-29
Zion's Vets, Aug. 29-Sept. 5

For further information write Camp Hebron, R. 2, Halifax, Pa. 17032.

Special Services Held in Ghana



Nine young people baptized on Easter Sunday morning during Holy Week Conference of the Ghana Mennonite Church. At far left is church leader Samuel A. Tetteh.

Special Holy Week services were observed by the 200-member Ghana Mennonite Church March 26-30 in Amasaman. Nine youths were baptized into the Amasaman Church on Easter Sunday morning followed by a communion service.

Care is taken to confront young people with the full implications of what it means to be a Christian. The decision of the youths to be Christians is always discussed with parents or guardians. An invitation is given to the parents or guardians also to commit their lives to Christ.

John Hiebert of African Challenge was guest speaker on Friday and Saturday evenings. The Thursday mass meeting included a children's meeting, music by the Amasaman Chorus, a sermon and a foot-washing service. All nine services in the three-day event were well attended.

The Holy Week services were intended to bring all the churches together for fellowship; provide a time when all look again at Christ's crucifixion, resurrection, and ascension; and structure a program that could be duplicated in part in any one of the local congregations. Plans for a similar conference next year may include regional meetings.

"Quarter-Century" Celebration Planned

This year completes the first quarter century of Rockway Mennonite School's existence as an inspected private school. It is fitting that a suitable celebration ceremony be planned to recognize this milestone and to give thanks to God and to honor the persons and the vision that led to the founding of the school in 1945.

A committee composed of present students, staff, and administration, plus representatives from the Board and the alumni association, is planning a weekend of activities in May.

Saturday, May 9, will be Alumni Day. Class reunions will be held on campus or in local homes of alumni members during the afternoon. The Alumni Association

will plan an informal evening program in the auditorium.

The Spring Home Concert presented by the Rockway choirs and instrumental ensemble will be the featured event on Sunday afternoon, May 10.

A formal service of celebration on Sunday evening will provide a fitting climax to the weekend of activities. Ross Bender, principal of Rockway from 1956 to 1961 and presently Dean of Associated Mennonite Biblical Seminaries, will present the keynote address. A variety of special features suitable to this occasion are being planned, including a recognition of the first staff team comprised of Harold Groh, first principal, and Salome Bauman, who this year completes her twenty-fifth year as a teacher at Rockway.

Former students, staff, and all friends of the school will want to plan to take part in these events. Come for the entire weekend! Classmates and other friends will be happy to provide accommodation to persons attending from out of town.

Farmers Discover Land Potential

A two-week farmers' training course, held recently at the Ranchi Agricultural College, Bihar, India, was attended by 24 Palamau District farmers recommended by the Mennonite Service Agency.

The Mennonite Service Agency, formerly known as the Mennonite Relief Committee, is comprised of representatives of the Mennonite Central Committee, the Bihar Mennonite Mission, and the Bihar Mennonite Church. John E. Beachy, missionary with the Mennonite Board of Missions (Elkhart, Ind.), serves as program director for the Mennonite Service Agency.

The course challenged the traditional methods of Indian farming, the national professors of the college giving their time free to discuss improved seeds, use of fertilizer and pesticides, steel plows and cultivators. The course included lectures and tours of model farms.

Many of the farmers threw themselves into changing their methods immediately upon return to their farms after the close of the course.

Suliman Kujar, a college student, says that now he wants to try out on his family land what he has learned in the classroom. He had earlier thought that he needed training to find employment in a city. Now he says that he believes if he uses the improved methods he learned he could earn his living from the soil.

"Why haven't we been given this information before?" he asked. "We could have had food even in those hard years."

The two-week course opened a door through which the farmers got a glimpse of

the potential of their own land. They will now be a nucleus with whom the Mennonite agency will work, giving loans for improved seeds which will be repaid in kind at harvesttime. The farmers can receive 50 percent subsidy in fertilizers and pesti-

cides, the balance for which the Mennonite agency is trying to help them obtain government agricultural loans. Two agricultural supervisors, employed by the agency, will assist them in soil-testing and other technical services.

FIELD NOTES

John E. Harshberger, Scottdale, Pa., Publishing House employee in layout and design died suddenly April 25 of a heart attack. Obituary will follow.

J. Laurence Burkholder, professor at Harvard Divinity School and a former member of Goshen College Faculty, has been elected by the Mennonite Board of Education to be Goshen College's 10th president. He will assume responsibility of the office July 1, 1971. Full story next week.

John Hess, who has been minister of the Mennonite Church in Warden Park, Toronto, Canada, for 13 years, was named Scarborough's Man of the Year for his part in getting a \$300,000 community center built in Warden Woods, a public housing project with 2,000 residents.

D. Edward Diener was installed as pastor of the West Clinton congregation near Pettisville, Ohio, on Apr. 19. The service was in charge of E. B. Frey. Walter Stuckey preached the sermon.

All present and former MCC workers are invited to an MCC Reunion at the South Union Mennonite Church, West Liberty, Ohio, May 16, at 3:30 p.m. Mrs. J. N. Byler will display and sell Arab needlework. Visitors are invited to stay for a great Peace Convocation on Sunday with O. O. Miller, Robert Kreider, Vern Preheim, Elmer Neufeld, and Lloyd Fisher as speakers. Visitors should send reservations (number and time of arrival) to Chauncey Kauffman, West Liberty, Ohio.

New members by baptism: one at Black

Congratulations, Brother.

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Mt. Mission, Chinle, Ariz.; one at California, Mich.; eight at Roanoke, Ill.; eight at Souderton, Pa.; two at Kidron, Ohio; eight at North Leo, Leo, Ind.

The phone number of Floyd Kauffman, Minot, N.D., was changed to 701 838-1554.

Special meetings: John M. Drescher, Scottdale, Pa., at Beaver Run, Watsonstown, Pa., May 9, 10.

Mennonite Nurses' Association and Mennonite Medical Association are meeting together at Eastern Mennonite College, Harrisonburg, Va., Aug. 6-9, for their annual board and business meeting. The general theme is: "The Christian's Obligation to Poverty."

Make food and lodging reservations with Mrs. Walter Schlabach, 1187 Westmoreland Drive, Harrisonburg, Va. 22801.

Alvin Hostetler, Mission Board photographer, who submitted to major surgery on Mar. 2, visited the office on Apr. 22. He seems to be making satisfactory progress in his recovery.

Hiroshi Kaneko writes from Quito, Ecuador: "Good Friday a large group gathered on the HCJB grounds for an outdoor baptismal service. Each person being baptized gave a short testimony acknowledging that he had accepted Christ as Savior."

... Mar. 26-29 the Holy Week Evangelistic Campaign was held in the Alliance Academy Auditorium. The very first night the entire auditorium seating 2,500 was overflowing. There were over 400 decisions for Christ in this recent campaign."

The Overseas Missions Committee met at Board headquarters in Elkhart Apr. 28-30. The Relief and Service Committee meets May 5 and 6. A conjoint Executive and Personnel Committee meeting is scheduled for Elkhart, May 12-14.

Mrs. Otis Hochstetler, Brasilia, Brazil, reports: "At the two bookstores that Otis manages, sales have been higher during March and April than the previous months. Religious books, Bibles, and religious records still account for about 48 percent of the total sales. The best sellers which have been translated into Portuguese are *World Aflame* by Billy Graham and some of Oswald J. Smith's books. *The Cross and the Switchblade* was just translated and is selling well. *Living Letters* was translated but sold so well that it is already out of print."

Calendar

Rocky Mountain Annual Conference, La Junta, Colo., May 2, 3.
Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
Ontario Conference, June 4-6.
Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
North Central Annual Conference, Minot, N.D., June 11-14.
Western Ontario Conference Sessions, June 12-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
Indiana-Michigan Conference sessions, July 30—Aug. 2.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Illinois Mennonite Conference, Aug. 28-30.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Oct. 20-22.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Paul K. and Elizabeth (Mast), Lancaster, Pa., fourth child, second daughter, Ellen Rose, March 19, 1970.

Brubaker, Roy and Hope (Beidler), Mogadiscio, Somali Democratic Republic, second child, first son, Roy Dale, April 13, 1970.

Burkholder, Harold and Mary (Van Bergen), Duchess, Alta., third child, second son, Arnold Roy, Jan. 1, 1970.

Eicher, C. Samuel and Roma Jean (Diller), Albany, Ore., third daughter, Jaqui Lyn, April 5, 1970.

Eigsti, Kenneth and Ruth (Kulp), Glenwood Springs, Colo., first child, Jon Howard, April 12, 1970.

Esch, Charles and Cathy (Stahl), Pigeon, Mich., first child, Gina Renee, April 6, 1970.

Hershey, J. Kenneth and Joanne (Campbell), Kinzers, Pa., second child, first son, Steven Mark, April 12, 1970.

Kauffman, Byron and Barbara (Gingerich), Champaign, Ill., first child, Alan Jay, March 2, 1970.

King, David S. and Martha (Spicher), Red Lake, Ont., fourth child, second son, Galen Ray, March 20, 1970.

Landis, Paul S. and Joanne (Denlinger), Dover, Pa., first child, Pamela Joy, Jan. 8, 1970.

Leatherman, Andrew and Dorothy (Umble), Taegu, Korea, second child, first daughter, Judith Lynn, Feb. 1, 1970.

Mast, Morris G. and Rebecca (Brown), Columbus, Ohio, second child, first son, Randall Glen, April 7, 1970.

Moyer, Lowell and Rose (Landes), Lansdale, Pa., first child, Michael Todd, May 13, 1969; received for adoption, April 2, 1970.

Shank, Gerald L. and Ella Jean (—), Spring Grove, Pa., first child, Charlotte Renee, Feb. 5, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Groff — Seibel. — Paul R. Groff, Stevens, Pa., Martindale cong., and Laverne Seibel, Orwigsburg, Pa., Tamaqua cong., by J. Paul Graybill, April 11, 1970.

Holliday — Hartzler. — Gordon Holliday, Bellefontaine, Ohio, and Nancy Hartzler, West Liberty, Ohio, South Union cong., by Ralph M. Smucker, Feb. 17, 1970.

Mast — Stahl. — LeRoy Mast, Goshen, Ind., Waterford cong., and Sherry Stahl, Goshen, Ind., Brenneman Missionary Church, by G. G. Waun, assisted by Elno Steiner, Feb. 27, 1970.

Peachey — Nicole. — Glen Peachey, Belleville, Pa., and Yvonne Nicole, Indianapolis, Ind., at St. Peter Lutheran Church, March 28, 1970.

Schloneger — Smucker. — Willard Schloneger, Sarasota, Fla., Bay Shore cong., and Carol Smucker, Dalton, Ohio, Kidron cong., by Bill Detweiler, April 12, 1970.

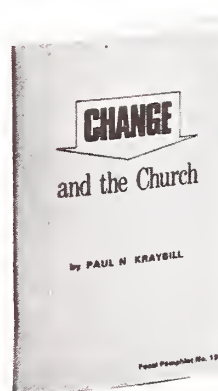
Stutzman — Troyer. — David L. Stutzman, East Fairview cong., Milford, Neb., and Kathleen Ann Troyer, Milford cong., Milford, Neb., by Milton Troyer, father of the bride, March 13, 1970.

Venhuizen — Handrich. — John Venhuizen and Bonita Gail Handrich at the Fairview Church, Fairview, Mich., by Willard Handrich, March 21, 1970.

Yoder — Waters. — Galen Yoder, Wellman cong., Wellman, Iowa, and Dixie Waters, Pleas-

Change and the Church

by Paul N. Kraybill



Focal Pamphlet No. 19. Here is a constructive approach to a process that seems to be increasing in tempo. The author attempts to understand the changes taking place in society and their effect upon the church.

He outlines the problems resulting from change and then looks at two pressure points, the force of tradition and the revolutionary nature of the gospel. He presents the problems of change as a challenge to spiritual renewal. Here is orientation to the circumstances you face regardless of where you live. 0-8361-1619-4: \$.50

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Norman B., son of Elmer and Annie (Bergey) Benner, was born May 17, 1911; died at the Grandview Hospital, Sellersville, Pa., of cancer, March 27, 1970; aged 58 y. 10 m. 10 d. On March 4, 1933, he was married to Ethel Weaver, who survives. Also surviving are 5 children (Kenneth, Doris, Douglas, Dale, and Herbert), 7 grandchildren, and 4 sisters (Mrs. Elaine Grubb, Mrs. Eva Bender, Mrs. Ed Sigenfuss, and Mrs. Charles Leatherman). On Dec. 5, 1948, he was ordained to the office of deacon and served the Perkasio Church, where he was a member. Funeral services were held at the Blooming Glen Church, March 31, with Richard C. Detweiler and James M. Lapp officiating; interment in Perkasio Mennonite Cemetery.

Bowman, Lydia L., daughter of Aaron and Lovina (Gehman) Newswanger, was born in Salisbury Twp., Lancaster Co., Pa., Jan. 15, 1914; died at her home in Conestoga Center, Pa., after a brief illness, April 12, 1970; aged 56 y. 2 m. 28 d. Surviving in addition to her husband, Harvey N., are her stepmother (Mrs. Bertha F. Newswanger), 4 children (J. Wilmer, John Edwin, Doris L., and Irvin Clair), 4 grandchildren, 5 sisters (Mary—Mrs. Vernon Fritz, Mrs. Esther Arment, Mrs. Anna Arment, Ella—Mrs. Willis Hershey, and Ruth—Mrs. Carl Long), 2 brothers (Ivan and Willis), one half sister (Martha—Mrs. Paul Beyers), and 2 half brothers (Landis and Mahlon Newswanger). She was a member of Glad Tidings Temple. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., April 15; interment in the Manor Brethren in Christ Cemetery.

Byers, W. Russell, son of Willard J. and Anna (Wideman) Byers, was born in High River, Alta., March 27, 1935; died at St. Vincent Hospital, Portland, Ore., March 26, 1970; aged 34 y. 11 m. 30 d. On Dec. 16, 1966, he was married to Betty Howard, who survives. Also surviving are his parents, 2 brothers (Dean and Gary), one sister (Noreen—Mrs. James Roth), 3 nieces and 3 nephews. He was preceded in death by an infant sister (Rita Kay). Funeral services were held at Adamson's Funeral Home, Sheridan, Ore., March 30; interment in the Mennonite Cemetery, Willamina, Ore.

Eshleman, Martin Horst, son of Daniel and Susan (Horst) Eshleman, was born at Smithburg, Md., Nov. 3, 1883; died at Harrisonburg, Va., April 2, 1970; aged 86 y. 4 m. 30 d. On Oct. 30, 1913, he was married to Ada Horst, who survives. Also surviving are 6 children (Esther, Mabel—Mrs. Mahlon Hess, James D., Mrs. Bertha Navarro, Sam J., and Velma), 16 grandchildren, 3 great-grandchildren, and one half sister (Mrs. Penrose Benner). He was preceded in death by one daughter (Clara—Mrs. Harry Harms) in Jan., 1959. He was a member of the Zion Hill Church. Funeral services were held at the Weavers Church, April 5, with Glendon Blosser, C. K. Lehman, and Moses Slabaugh officiating.

Fisher, Freeman H., son of Eli and Katie (Yoder) Fisher, was born in Logan Co., Ohio, Feb. 11, 1892; died at Bellefontaine, Ohio, from a heart attack, April 10, 1970; aged 78 y. 1 m. 30 d. On Jan. 29, 1918, he was married to Nellie Detweiler, who survives. Also surviving are 4 sons (Lloyd, Dale, Joe, and Carl), 2 daughters (Ruby—Mrs. Roy Byler and Mary Kay—Mrs. Arnold Regier), 22 grandchildren, and 2 great-grandchildren. He was preceded in death by an infant daughter. He was a member of the South Union Church, where funeral services were held April 13, with Roy S. Koch officiat-

ing, assisted by Ralph Smucker.

Hostetter, Ella R., daughter of Henry N. and Emma (Reist) Hostetter, was born near Mt. Joy, Pa., April 4, 1888; died at the Oreville Mennonite Home, Lancaster, Pa., —, aged 82 y. Surviving are one sister (Katharine—Mrs. Harry Swarr), one nephew, and one niece. She was a member of the Mt. Joy Church, where funeral services were held March 15, with Harvey Frank and Raymond Charles officiating; interment in the Kraybill Cemetery, near Mt. Joy, Pa.

Kauffman, Enos J., son of Jacob L. and Mary (Hochstedler) Kauffman, was born at Kalona, Iowa, Sept. 23, 1893; died at Mercy Hospital, Iowa City, Iowa, from cancer, April 12, 1970; aged 76 y. 6 m. 20 d. On Oct. 16, 1919, he was married to Saddle Kinsinger, who survives. Also surviving are 3 sisters (Mrs. Anna Snyder, Mrs. Orlo Fisher, and Mrs. Frank Yoder), and one brother (Mahlon). He was a member of East Union Church, where funeral services were held April 15, with J. John J. Miller and David L. Yoder officiating.

Longenecker, J. Elwood, son of Elam and Florence (Brubaker) Longenecker, was born in Lancaster Co., Pa., Jan. 24, 1925; died in a tractor accident at his home in Colerain Twp., Pa., March 2, 1970; aged 45 y. 1 m. On June 11, 1949, he was married to Arlene Stauffer, who survives. Also surviving are 4 children (Linda L., J. William, David G., and Rosanne E.), his parents, 2 sisters (Thelma and Mary—Mrs. Harold Charles), and 2 brothers (Harold and Charles). He was a member of the Mt. Vernon Church. Funeral services were held at Union Presbyterian Church, with J. Lloyd Kreider and Charles Gogel officiating, assisted by Richard Yates and Howard Witmer; interment in the Union Cemetery.

Oesch, David, son of Joseph and Caroline (Schmidt) Oesch, was born in Hay Twp., Jan. 6, 1896; died in the South Huron Hospital, Exeter, Ont., March 22, 1970; aged 74 y. 2 m. 16 d. On March 6, 1918, he was married to Fannie Gascho, who survives. Also surviving are 4 children (Violet—Mrs. Alvin Rader, Laureen, Vera—Mrs. Lloyd Guenther, and Carl), 16 grandchildren, and 7 great-grandchildren. He was preceded in death by one son (Vernon). He was a member of the Zurich Church. Funeral services were held at the Westlake Funeral Home, March

25, with Ephraim Gingerich and John Shrier officiating; interment in the Goshen Line Mennonite Cemetery.

Schmucker, Marie A., daughter of George W. and Sophie (Duffey) Martin, was born at Peoria, Ill., Aug. 29, 1897; died at Canton, Ohio, April 13, 1970; aged 72 y. 7 m. 15 d. On Feb. 15, 1922, she married Simon Schmucker, who died Aug. 25, 1951. Surviving are 3 children (Ada—Mrs. Allen Metzler, Clyde, and Clarence), 2 sisters (Mae—Mrs. Ernest Ventz and Grace—Mrs. Wilbur Cramer), and one brother (Homer). She was a member of the Beech Church, where funeral services were held April 16, with Wayne North and O. N. Johns officiating.

Shisler, Wilmer F., son of Henry and Irene (Frederick) Shisler, was born in Lower Salford Twp., Montgomery Co., Pa., Jan. 17, 1889; died at Finland, Bucks Co., Pa., of asphyxiation from smoke inhalation while burning leaves and brush in a grove of trees, April 9, 1970; aged 81 y. 2 m. 23 d. He was married to Martha Moyer, who survives. Also surviving are one son (Wilmer), one niece (Mrs. Mike Souchock) whom the Shislars reared, 4 grandchildren, 10 great-grandchildren, one sister (Mrs. Florence Nice), and one brother (Raymond F.). He was a member of the Souderton Church, where funeral services were held April 13, with Richard C. Detweiler officiating.

Short, Anna Mae, daughter of Joseph B. and Christina (King) Short, was born at Archbold, Ohio, Jan. 3, 1900; died at the home of a nephew, Archbold, Ohio, March 22, 1970; aged 70 y. 2 m. 19 d. Surviving are one sister (Mrs. Leah Werder), 2 brothers (Elmer and Ira J.), 2 nephews and one niece (Roscoe, Paul, and Mabel Pursel) whom she cared for when their mother, her sister, died when the children were very young. She was a member of the Lockport Church, where funeral services were held March 25, with Walter Stuckey officiating.

Snider, Violet Almeda, daughter of Joseph S. and Hannah (Shantz) Weber, was born in Waterloo Twp., Oct. 6, 1904; died in Woolwich Twp., March 22, 1970; aged 65 y. 5 m. 16 d. On Feb. 21, 1931, she was married to Leonard G. Snider, who survives. Also surviving are 3 children (Marie Eileen, Edward, and Ruby—Mrs. Elroy Wideman), 3 grandchildren, 5 brothers (Joseph, Newton, Orphen, Orville, and Byron),

WE BELIEVE

by Paul Erb

What do I believe? Why do I believe it? These are questions every Christian should be able to answer. *We Believe* was prepared to help young Christians review their beliefs on the basics of the Christian faith. Discussion questions are provided for each subject.

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and 2 sisters (Hannah—Mrs. Herbert Snider and Beulah—Mrs. Delton Schmidt). She was preceded in death by 2 sons (Elmer Leroy and Clifford James) who died in infancy, 2 brothers and 3 sisters. She was a member of the St. Jacobs Church, where funeral services were held March 25, with Glenn Brubacher officiating; interment in the Erb Street Mennonite Cemetery.

Weaver, Alma Etta, daughter of Jacob and Mary Ellen (Wenger) Loucks, was born in Olive Twp., Ind., Jan. 22, 1899; died at the Elkhart (Ind.) General Hospital, April 9, 1970; aged 71 y. 2 m. 18 d. On April 14, 1917, she was married to J. Albert Weaver, who survives. Also surviving are 2 daughters (Gladys—Mrs. Maurice Yoder and Helen—Mrs. Dan Bontrager), 6 grandchildren, 4 sisters (Mrs. Noble Hoover, Mrs. Joseph Gorsuch, Mrs. Nelson Paul, and Mrs. Willis Hartman), and one brother (Oliver). She was preceded in death by 2 sisters (Mrs. Boyd Shriner and Mrs. Harve Holmes). She was a member of the Olive Church, where funeral services were held April 12, with Richard Hostetler and Ivan Weaver officiating.

Widrick, Elizabeth (Libbie) R., daughter of Jacob and Anna (Lyndaker) Roggie, was born near Croghan, N.Y., July 6, 1894; died at the Evergreen Nursing Home, Mannsville, N.Y., March 15, 1970; aged 75 y. 8 m. 9 d. On Jan. 11, 1927, she was married to John S. Widrick, who died Jan. 5, 1962. Surviving are 3 children (Clayton R., Anna Mae—Mrs. Raymond Roes, and Catherine—Mrs. Robert Barnes), 6 stepsons (Amos, Andrew, Chris, Ernest, Lawrence, and Ervin), one stepdaughter (Nina—Mrs. Reginald Zehr), 8 grandchildren, 24 stepgrandchildren, several step-great-grandchildren, one sister (Katie—Mrs. Erwin Z. Lehman), and one brother (John L.). Funeral services were held at the Woodville Church, March 18, with Andrew Gingerich officiating, assisted by Richard Zehr.

Yoder, Enos M., son of Jacob S. and Elizabeth (Moyer) Yoder, was born at Souderton, Pa., Aug. 18, 1879; died at the Angeline Nursing Home, North Wales, Pa., April 11, 1970; aged 90 y. 7 m. 24 d. Surviving are his wife (Emma L.), 4 sons (Jacob B., Paul B., William B., and Walton B.), 2 daughters (Elizabeth B.—Mrs. Donald D. Stover and Sara B. Yoder), 15 grandchildren, and 22 great-grandchildren. He was preceded in death by one son, one daughter, 3 sisters, and one brother. He was a member of the Souderton Church, where funeral services were held April 15, with Richard C. Detweiler officiating.

Yoder, John Henry, son of Phenias and Susanne (Miller) Yoder, was born in Middlefield, Ohio, Aug. 22, 1909; died in Berne, Ind., where he was visiting, —; aged 60 y. 7 m. On March 13, 1938, he was married to Susie Born-treger, who survives. Also surviving are 5 sons (Kenneth, Gene, Donald, Robert, and Thomas), 8 daughters (Pauline—Mrs. Joe Miller, Susan—Mrs. Adrian Hillen, Joanne—Mrs. Jesse Gehman, Nancy—Mrs. Frank Gallagher, Karen—Mrs. Russell Gould, Brenda, Cynthia, and Pamela), 8 grandchildren, 5 brothers, and 5 sisters. Funeral services were held at the Burton Church, with Freeman Mast and Rudy Detweiler officiating; interment in the Pleasant Hill cemetery.

Zimmerman, Anna M., daughter of Samuel and Laura (Weaver) Eby, was born in East Earl Twp., Pa., Aug. 31, 1892; died at Lancaster, Pa., April 7, 1970; aged 77 y. 7 m. 7 d. On Sept. 21, 1912, she was married to Harvey S. Zimmerman, who survives. Also surviving are 2 children (Edna—Mrs. Roy D. Hackenberger and Esther—Mrs. John Zug), 3 grandchildren, one great-grandchild, and one sister (Mrs. Esther Usner). She was preceded in death by one son (Harvey) and one daughter (Laura). She was a member of the East Chestnut Street Church. Funeral services were held at the Weaverland Church, April 11, with James M. Shank and Luke J. Shank officiating.

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GOSPEL HERALD

Tuesday, May 12, 1970

Volume LXIII, Number 19



Make

It

Plain!

By Charles Ludwig

I was extremely tired when I stopped at the tube station and faced the woman behind the cage marked information. Our trip from Dover to London had been a grueling one, for I had not yet become accustomed to driving on the left and the steering wheel of our little car was on the "wrong side." But since I was anxious to make every moment in the great city count, I had dragged myself out of bed in order to go downtown.

"Please," I said, "could you tell me how to get to Piccadilly Circus?"

Without lifting her eyes from the novel she was reading, she replied with a jumble of incoherent sounds I could not understand. The sounds bubbling up from some deep cavern within her ample frame reminded me of the noise produced by an old-fashioned sausage grinder on grandfather's farm.

I tried again. "Please, I want to get to Piccadilly—"

Again she replied with the same incomprehensible polysyllables, and the deep frown on her pasty face assured me that I would be insulting her if I inquired again. But fortunately a gentleman saw my problem and offered to help. He showed me how to get a ticket by dropping the proper coins in a slot. Then he escorted me to the lift, descended with me to the proper level, and pointed to the train I should board. And all of this was done with a smile!

Receiving unintelligible directions is a common experience. Every traveler learns that when he hears "you cawn't miss it," that that is exactly what he will do. The basic problem is that we assume everyone knows all we know, and we act accordingly. And most unfortunately, many who are seeking the abundant way are often confused by eager directors who do not speak plainly enough to be heard or understood by nonchurchgoers.

When Francis Gardner found herself in church for the first time, she had no idea what was happening. When the leader asked for witnesses and testimonies she thought she must be in some kind of court, for in her mind "witnesses" and "testimonies" were legal terms.

Christian nations are filled with people who have no idea at all of religious terminology. To Joe Doaks a feast is a table loaded with edibles, not a session at church where one is inspired by a missionary. Likewise, to millions the word Jesus is merely a swear word. It does not flash before their eyes the image of the "only begotten Son of God paying for the sins of the world."

The art of effectively witnessing through plain speech is an art that all of us should study. Jesus was the master at this and He led the way.

If you will study His sermons and interviews you will find that He reached people through words and ideas that they understood. As He spoke to His disciples by Galilee

Charles Ludwig, is an author of many books and a free-lance writer from Tucson, Arizona.

He referred to fish; on the roof of a house with the wind tugging at His gown, He spoke to Nicodemus about the source of the wind; and when He spoke to a group out in the fields He talked about seed. Moreover, He spoke in very simple terms and knew how to get the interest of a prospect at once. As He rested on the edge of a well, He asked the Samaritan woman for a drink; and then after He had slaked His thirst, He remarked: "Whosoever drinketh of this water shall thirst again. . . ." Nothing could have been plainer or more simple than that. Many of us might have considered it to have been beneath our dignity to have made such a remark. But as the result of those simple words a revival was kindled and many found the abundant life.

Would-be writers seem convinced that they should be difficult. They scorn the simple declarative sentence and the short Anglo-Saxon words. Instead, they produce long, complicated sentences filled with Latin derivatives. And as a result the only thing they receive for their labor is a printed rejection slip. The speakers and writers and leaders who last are the ones who know how to make difficult things plain.

At Gettysburg, Edward Everett started his nearly two-hour speech with a long, finely balanced sentence; while Abe Lincoln started his with the simple words: "Fourscore and seven years ago. . . ." Edward Everett's words have been forgotten while those of President Lincoln have become immortal.

Newell Dwight Hillis made a comment on the contrast that sums it up very well. "Everett's oration was a bushel of diamonds carefully polished, Lincoln's a handful of seed corn that has sown the world with the harvest of liberty."

Few preachers have been more effective than Alexander Maclaren of Manchester. His scholarship and evangelistic zeal drew large congregations. When an agnostic started to attend, Dr. Maclaren prepared a series of sermons which he hoped would remove the man's doubts. And then toward the end of the series the agnostic marched forward and took a public stand for Christ.

"Which one of my sermons won you?" asked Maclaren, eagerly.

"Oh, it wasn't any of your sermons at all," replied the man. "It all happened when a lady dropped her umbrella on the church steps. As I picked it up for her, she said: 'Have you learned to know my Jesus? He means everything to me!' The look of joy on her face convinced me."

But perhaps the most subtle mistake many of us make is that of confusing the prospect by leading him beyond his depth. We outline John 3:16 for him, and then about the time he understands this we take him down the "Romans road"; and then we make a detour into First John. The seasoned Christian understands all of this. He knows that the various

analogies describe the one single way. But the poor inquirer who may not know the difference between the gospels and the epistles is only confused.

Being in a hurry to reach my next appointment, I asked my host to draw a map to show me the way. I followed him carefully as he told me just what to do. But just as I was about to understand, his wife spoke up. "That's all wrong," she said. "This is the way." I then concentrated on her system, and it did seem a little easier. But this wasn't the end, for just as I was about to leave a daughter came in and announced that both her mother and father were wrong, that there was a much better way.

Thoroughly confused, I stopped at a filling station and followed the directions given by the attendant.

The basic way of salvation is a plain way. Isaiah declared that it would be so plain "the wayfaring men, though fools, shall not err therein." Isaiah 35:8.

Those who know how to make it plain are following in the steps of Peter, Paul, and Jesus! ☐

The Practice of Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps. 55:17).

Two things are primary for life — one is air and the other is food. Prayer is called the Christian's "vital breath" the Christian's "native air." The Scripture is called the "bread of life" and the "milk" on which we are nourished. Prayer promotes our spiritual life and growth as nothing else, except feeding on God's Word.

David knew the importance of prayer. He knew that the only way to be triumphant over the pressures which pull us down and the cares which distract and cause doubt, is by constant watching unto prayer. It is still true that the prayerless person is a powerless person.

Those who know least about the practice and persistence of personal or corporate prayer have the most doubts as to how prayer works. When prayer is not practiced its effectiveness is doubted, its worth is questioned, and its joy is not understood.

But those who practice prayer do not question its effectiveness even though it cannot be explained in natural terms. Those who pray in sincerity do not doubt its worth because somehow in His own way God works His will. Those who pray know the joy of prayer and don't waste much time on how prayer works. And if Jesus, Lord of all, needed to pray, how much more we need to pray.

Making the Word Flesh

One basic religious question has a new answer in every decade. It is, What is the *primary* task of the congregation? It must be asked not only by the congregation but by Christian education leaders if they are to be helpful servants to the congregation. The simple answer, "spread the gospel," is no answer because it does not consider the context in which the good news is to be spread nor how the Word is to be made flesh in this particular decade. To those who say, "But the gospel doesn't change" let me answer, "You are wrong." For the medium *is* the message. It is one package. The Word is the Word only when it is made flesh to people in a particular time and place and in a way that they can understand it.

Those congregations which refuse to change their medium to match the seventies have no message for the contemporaries of the seventies — only for the people whose psyches were formed in the fifties or the forties or the thirties. Those who refuse to change the medium are usually unaware that their message has become empty when they don't. The congregation must make the Word flesh in every decade. When they don't, they are unfaithful.

The place where congregations are missing it most at the moment is in communicating the gospel to a generation of young people who can't stand linear discourse. Lately I heard more young people than every say, "We have heard enough of talk." Unless talk is matched with appropriate action it is to this generation a sick trumpet in the wind. That should be our first cue. It is a time for less talk. It is a time for *action*.

Every generation of Mennonites must be regenerated in the fires of its own convictions. We must discern where the conviction is so we can see where God is working. There is the place for us to help the congregation to get moving again.

— Arnold Cressman

. . .

Once John Wesley was conversing with General Oglethorpe when word was brought that a certain subordinate of Oglethorpe's had been found guilty of minor disobedience. Scowling at Wesley, the general growled, "You know, Mr. Wesley, I never forgive."

"Then I hope, sir," replied Wesley, "that you never sin!" — William P. Barker in *As Matthew Saw the Master* (Fleming H. Revell Company).

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By Still Waters

"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Is. 26:3).

We lack peace when we let our mind center on ourselves. The fitful, frustrated, and fear mind is centered on self. As selfishness can never bring satisfaction, so putting our own concern first will never bring peace. The psalmist says the secret to peace is to center our minds on God — that is, who He is, what His will is, and the accomplishment of His will. Strange as it seems, yet it is strikingly true to life, that joy comes, not in doing our own will but in doing the divine will.

We lack peace when we let our minds center on circumstances. Circumstances distract and double our doubts. We doubt God's care when we fix our minds on the adverse, the unexpected, and the ill-happening rather than on the God who knows the end from the beginning. Temptation and trial is the time to turn our minds on God. The promise of security is not for the fearful and doubting heart but for the heart which puts all its confidence in God. And He promises us perfect peace.

Makes Me Love Everybody

There is an old gospel song that says, "The old-time religion — makes me love everybody." Maybe this old song needs to be brought back into the worship service and for sure its message of loving everybody must be brought back.

The "old-time religion" is the religion that Jesus taught and lived — and died for. Nothing is more heartbreaking than to see people of the church failing to love everybody. Nothing in the whole wide world is so beautiful as to see a person whose heart goes out in compassionate love for all people.

I think I hear more condemnation these days than ever before in my life. Politicians, preachers, and people from all walks of life are showing their real feelings of rejection of their fellowmen. You do not condemn a person into being a good citizen or Christian — you love them into it. All of the "gaps" that threaten to destroy mankind are made wider by our condemnation.

We disagree and begin to hate. We misunderstand and withdraw fellowship. We say we have heard enough of this "love stuff" and reveal the real feeling that is down in our hearts. We do not just condemn a person's action that may be wrong — we condemn the person.

I ask the church to join with me in daily prayers that the people of God may come to "love everybody." This is the saving salt — this is the light set on a hill. This is the body of Christ living in a sinful world. This is the only hope for bridging the gaps that separate mankind from each other — and God. — Hubert Covington, Woodbine Church, Nashville.

Try the Spirits

Today is a time when it is doubly important to test the spirits. All kinds of voices are speaking. Some so-called prophets are even making predictions with a fair amount of fulfillment. Who is a true prophet? Who is false?

It is good to recall the Scripture concerning the last days. Many shall arise speaking great things and doing great things and shall draw many persons after them. Yet these things do not necessarily say that those who say and do them are of God. So our call as Christians is to try the spirits to see what is of God and what is not of Him. For this testing we have the Scriptures themselves, the Holy Spirit who leads to truth, and fellow believers whose lives preach and portray love for Christ and His will.

A number of guides are given in the Old Testament to help test the true. In Deuteronomy 13 Israel was told that even if a prophet's prophesies come true yet he draws attention away from God or lessens love for God, he is not God's prophet.

In Isaiah 28 false prophets are characterized as living in reveling and riches. They demonstrate their devotion to themselves rather than to God because they care first for their own pleasure and profit.

Jeremiah says in chapter 23 that false leaders let people under the impression that no punishment will result from their sin. Their story is that God is all sweetness and light, that He will overlook sin.

According to Ezekiel 13 a genuine prophet speaks on behalf of another. He speaks not his own message, but is a medium of God's Word. A false prophet however speaks a message people like to hear.

Micah in chapter 3 says that the false prophet says peace to the rich who feed them well but has no answer from God on the issues confronting the people. The concern is food and money and for this he distorts and even suppresses the truth and is ultimately unable to discern the truth. Such ignore the problems of the time and pay little attention to the Word of God. Such also lack power and consistent honesty.

Zephaniah chapter 3 says that a false prophet does not preserve the distinction between the holy and profane. He is a braggart, extravagant, and arrogant about his own ideas.

Help to discern or test the spirits can be sighted in the New Testament as well. In addition to the numerous Scriptures which tell us who are the sons of God and the sons of Satan and those which tell us that Christ's follower is one who does not rob Christ of His deity and divinity or of his atoning death, there are other signs that one is led of the Holy Spirit. The following are a few although, of course, not all.

One under the control of God's Spirit speaks of Christ

and not of himself. Even the Holy Spirit, the Scripture says, "shall not speak of himself." The Holy Spirit's work is to magnify and to draw attention to Christ. So the one led of the Spirit does the same.

Beware of the person who parades his own program, seeks praise for himself or is a great promoter of personalities rather than the one person — Jesus Christ. Self-centeredness and selfishness is a mark of a false prophet. A false prophet sets a premium on things that exalt man.

In *Marks of False Teachers* the writer says, "The false teachers hide their lack of the real gospel message by playing up debatable issues. They wrangle about incidentals. They call themselves God's special messengers to revive and preserve the truth, which are their man-made doctrines. Usually they claim to have had a vision or dream in which they were given this special commission from God to be a defender of the faith. . . . The false teacher does not make Jesus Christ the center of his message, but plays up some mysterious doctrine which he claims to have received by special revelation. . . .

"The false teacher lacks humility, love, and sacrifice. He is anxious to demonstrate his ability and authority. He is driven by a desire to establish himself as a hero. He exalts himself and often humiliates and condemns others. The spirit of brotherly love, and 'in honor preferring one another' is missing."

One led by the Holy Spirit unites rather than divides. Unity is the work of the Holy Spirit — a unity created around Jesus Christ and His redemptive work. It is the unity which the one led by the Spirit will endeavor to keep while a hireling scatters the flock.

One who is led by the Holy Spirit will follow both "peace and holiness." Today everyone seems ready to laud the former. But not so many are interested in holiness. But without both of these we will not see the Lord here or hereafter. That is, without these we cannot be on His side here or eternally. The life in which the Holy Spirit dwells must be holy.

If one thing is clear it is this that many who cry "peace, peace" are not necessarily nudged by the Holy Spirit. The Scripture warns of some who will cry exactly this at the very time destruction is near. So we must link the holy life with the love for peace. Somehow the person who cries for peace and equality yet defends four letter words, pot, and alcohol, doesn't ring true. Both peace and holiness must characterize the life of the true prophet of the Lord.

Finally a simple formula to test the true as against the false spirit is — Is Christ magnified? Is His Word obeyed? Is there love for all and a deep desire to help others on the path of peace and holiness? — D.

In Memory of Rowena Lark

Ed. note — On March 5, 1970 Rowena (Mrs. James) Lark of Fresno, Calif., passed away following a heart attack at the age of 77. Born in Savannah, Ga., Mrs. Lark was widely known for her musical abilities and together with her husband helped to pioneer black urban ministries in the Mennonite Church.

LeRoy and Irene Bechler, now serving with the Calvary Mennonite Church in the Los Angeles area, have been close associates of the Lark family for many years. In the following article, the Bechlers tell what Mrs. Lark's life and passing has meant to them personally.

An Urban Pioneer

Though the Mennonite Church had issued its first ecclesiastical protest against slavery on February 18, 1688 at Germantown, Pa., more than 200 years went by before any substantial effort was made to embrace members of the Negro race within the church. Thus it was in the providence of God that James and Rowena Lark became members of the Mennonite Church, and that later Bro. Lark should be ordained pastor and bishop. The couple truly pioneered new territories. Their venturing faith enlarged the vision of the church and encouraged its growing involvement in the nation's urban areas over the past several decades.

The summer of 1946 I entered Voluntary Service as part of the church's mission program in Chicago under the direction of the Larks. As a farm-oriented boy, I shall never forget the patience and love they demonstrated to unit members. Their love, dedication, and sacrifice to the Lord made an impact on my life. Their unceasing concern that the Mennonite Church take advantage of the opportunity to share its resources and personnel with a people largely excluded from the mainstream of society made an indelible impression upon me. That summer I dedicated my life to serve my Lord in the ghettos of our cities.

Rowena Lark was one of the most talented and devoted Christians I have ever known. Her life manifested a vital faith and walk with the Lord. She was a devoted wife who shared the visions of her husband. Her leadership was keenly felt among youth and adults alike. Her illustrated lessons, Scripture memorization, and singing led many to Christ.

The Word of God was her shield and sword and she didn't hesitate to use it. As one entered her home he became conscious that God was speaking through placards of Scripture located at strategic locations in every room.

The words of God to Joshua became her motto: "... as

I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Her commitment to the Lord she loved has been used of God to challenge my life again and again.

Sister Lark was truly a great urban pioneer in the Mennonite Church. Just as she gave so sacrificially of herself to Christ and the church to meet the needs of her day, I pray that we as a church will give of ourselves for the continuing challenges of today. — LeRoy Bechler

A Contagious Love For Jesus

The day was hot and muggy. The school auditorium was crowded with children ranging in age from kindergarten through high school. Some were well-dressed and disciplined; others were restless with the marks of life in the ghetto clearly visible. But *everyone* was singing! Eyes were fixed upon neatly written song charts. More than that they were inspired to sing lustily under the energetic dynamic leadership of a vital Christian woman. Her eyes and manner challenged the group to do their best. They sang hymns and choruses, followed by Scriptures and prayers. That was the summer of 1950 as I was teaching Bible school in Chicago at Bethel Mennonite Church.

My mind again reels back a number of years. Another group of children are gathered together in the basement of a country church. As the Sunday school begins, all the curtains are drawn back and once again kindergarten through grade eight children are singing. Everyone is alert, for special guests are present. It is the first time most have seen black people at our church. The dynamics are the same. The eye contact and vitality are such that everyone wants to sing his very best for Jesus.

Then Mrs. Lark and her young son sing, "Blessed Jesus, hold my hand, I need Thee every hour. Through this pilgrim land, protect me by Thy power. Hear my feeble plea, O Lord, abide with me. For I need Thy light to guide me day and night. Blessed Jesus, hold my hand." That was 1944 or 1945. I was a teacher of a junior class at the East Bend Mennonite Church in Fisher, Ill.

The Missionary Conference is in progress; the first for a newly formed group of believers. The audience is not large, but one couldn't tell this by the singing. The song leader is older and thinner than she once was, but the eyes sparkle the same and the contagious love for Jesus brings an enthusiastic response from those who follow her as she leads

them in singing, "Deeper, deeper in the love of Jesus, Daily let me go; Higher, higher in the school of wisdom, More of grace to know."

Then it's special music time and the strains of "Precious Lord, Take My Hand," and "We shall walk through the valley in peace" are so clear that I can hear them yet.

This "Mother in Israel" has left me with many wonderful memories. I shall remember her love for God's Word and her concern for people, especially children. Music was often the tool she used to bring the two together.

Thank you, dear Lord, for Sister Rowena Lark's ministry in my life. — Mrs. Irene Bechler

The Predicaments and Concerns of Youth

By Lois Conklin

America's young people are being sold short and with tragic results. Everybody is concerned about juvenile delinquency and about the lost and beat generation. The older generation must share part of the blame. Of even greater concern is that large group of young people who are not considered delinquents but who are looking at life aimlessly, without moral and spiritual values that are a vital part of the Christian character. Our young people are being let down in multiple ways and the harvest of neglect will be reaped in the years that lie ahead.

An honest appraisal of the situation forces us to admit that the plight in which many young people find themselves is not of their own making. We as young people do share numerous concerns. An elderly person once said to me, "You know, Lois, the kids of today are like concrete. They're all mixed up and permanently set in their ways." Nevertheless, we are convinced that the average young person wants to know the score and is hungering for meaningful relationships and reality.

I feel that one of the major concerns of students today is that of self-identification: "Who am I?" "What am I doing here?" and "Where am I going?" Self-identification can occur when one knows who he is and what he feels. Two outgrowths of this self-identification are the capacity for tenderness towards others and a respect for competence. In our empirical world, a youth who does not know what he is good at, will not know what he can do in order to know who he is. Someone has said, "The youth of today should never be afraid to trust an unknown future to a known God." And yet there is an ever increasing amount of teenage suicides which give evidence of their ever-present tension.

Another concern of youth today is the desire to belong. To put it another way, most of youth's peculiarities can be understood by adults if they see them as efforts to belong. Fads in music, language, hairstyles, and fashions are all intense efforts on the part of the teenager to find acceptance. He wants to be in touch on a personal level and he lives

in the present tense of now. Involvement is more important to him than information. Experience counts far more to him than exercises. Abstract theology and credo correctness are not crucial to him. Repudiating the errors of liberal theology is so-called dullsville. It's the heart of things, not the head of things that concern them most.

Teenagers want to know Christ personally. It's not enough for them to know that Christ didn't condemn the woman caught in adultery, for they themselves want to know forgiveness and freedom from guilt. We are an intensely personal generation and it is often this intensity which causes adults to become uncomfortable.

Another concern of students today is that of freedom and independence. Society can not permit the youth to indulge indiscriminately. For example, any educational institution which does not make the teaching of self-discipline one of its chief goals is ultimately doomed for chaos.

Most significant about the willingness of our youth today to march, to sit-in, or to agitate for what they believe, is youth's understanding that the freedom to participate in the reshaping of society is of all freedoms the most necessary to obtain. Daniel Webster once said, "If we abide by the laws taught in the Bible, our country will go on prospering. But if we neglect its instructions and authorities, no man can tell how suddenly a catastrophe may come upon and bury us." Unless the youth of today practice the self-discipline necessary to understand the problems of society, they have the power to shatter our instilled way of life, and they probably will. Wild oats need no fertilizer.

Many freedoms come cheaply, such as the freedom to run and the freedom to talk. But the freedom to run the four-minute mile or the freedom to sway large masses of people by the magic of the greatest orator carry a high price tag. Let us pray for our youth of today for as someone has said, "All of the flowers of tomorrow are in the seeds of today." And may God help the youth of today realize the necessity of Him in their lives.

I feel that perhaps the greatest concern of students today is that of the problem of bridges versus barriers. Or in other terms, parents versus teenagers. One might ask why is there

Lois Conklin, Walsingham, Ont., was the winner of the third annual Youth Oratorical Contest sponsored by MCC Canada. She presented her speech at MCC Annual Meeting in Chicago, Jan. 23, 1970.

so much friction in this parent-teenager situation? I feel that there is no single answer, but we must all agree that these differences do at times become acute.

Walter Wenger has said, "Teenagers vibrantly in love with life have a way of annoying people for whom the sands of time have begun to settle, and these annoyances are mirrored in a way that our youth are being understood by the harsh judgmental attitudes toward them."

I think that parents and older folks of today should remember that both running up hills and running down young people are bad for the heart. The way to judge youth is by its highest expression, not its lowest. This period need not be such a troublesome one if we simply follow some basic Bible truths. Colossians 3:20: "Children, obey your parents . . . for this is well pleasing unto the Lord."

The Bible clearly expresses obedience to our parents even if we don't always see their point of view. Exodus 20:12: "Honour thy father and thy mother." This means much more than just mere obedience. I feel that if we would all—parents and teenagers alike—go to the Lord and seek His answer in prayer, many of these parent-teenager problems could be solved.

One might ask, where does this Christian witness fit into all of this? The Christian youth will certainly receive some persecution from people of antichristian viewpoints, but then, so did Christ. When a Christian young person possesses the mind and heart of God, when one communicates with God through the Holy Spirit through His Word and through prayer, and when one lives in anticipation for Christ's return—then one can live a Christlike, unified life even in an antichristian environment.

Christ knew this problem before He ever left this earth, and because He knew it, He was thinking of all His future disciples to come when He prayed, "I am not praying that you will take them out of the world but that you will keep them from the evil one. They are no more the sons of the world than I am—make them holy by thy Truth for your word is the Truth. I have sent them to the world just as you sent me to the world" (Jn. 17:15-18).^o

I feel that the predicaments and concerns of youth have no quick or easy solutions. It requires prayer, dedication of parents, and the church as a whole. The gospel of God's grace is not bound and it continues to be the power of God unto salvation. In it are the moral and spiritual values by which alone man can live. By it alone can the predicaments and concerns of youth be solved.

In conclusion, I would like to close with a prayer for youth of all ages. "Dear Lord, give us political leaders who will really lead, who will encourage us to give instead of take and to care for others as well as ourselves. Leaders who are not afraid to rock the boat. Whose aims are to serve and follow You knowing that they will be supported by thoughtful and committed voters.

"Lord, help us to realize that we can never be successful on a national scale unless we first become successful individuals, and that our success is measured and governed by our closeness to You. Lead us into personal relationships with You that suit our different personalities. Wake up Your

church to the needs of You and to the needs of the world. Let us forget about doing only the ceremonial things which make us feel good and get down to caring, worshiping, and serving You.

"Lord, make us a nation that searches for peace and then in our time lead us to this peace. May we be an example to the world of disciplined peace researchers. Let us neither regress nor support aggression and may we strive as much as we have it in us to live in peace, in peace with our fellow-man.

"Oh, Lord, these prayers seem like an awful lot to ask, and we ourselves don't have a great deal of faith, only a tiny mustard seed. But we feel that these are the things that stand behind and that given the right kind of servants, You can get them done.

"As young people we are often selfish. Our leaders are often shortsighted. And we are pretty halfhearted most of the time. So Lord, we are depending on You to stir us up to an intellectual and active commitment to these goals. Stir us up to heartfelt commitment to You and make each day we live a free and vibrant experience of love and service to You. Amen." □

^oFrom *The New Testament in Modern English* © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

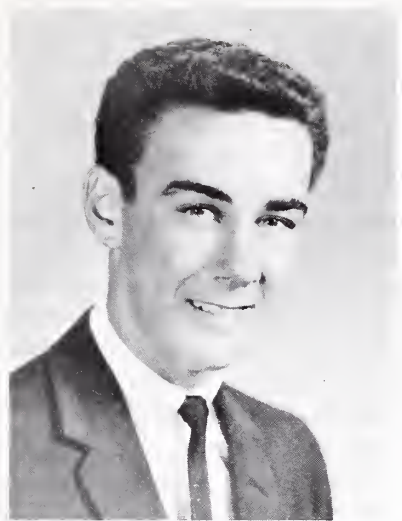
How Do We Know?

"That Christ may dwell in your hearts by faith" (Eph. 3:17).

One of the sad things is that, to many professed Christians, Christ is no more than a historic person. He lived. He died centuries ago. What he has to do with today is unknown. The cross, His atoning death is as far as many go.

But we need to know something much more than that. We need to know the living Christ is the Christ who died and rose again; the Christ who ascended to heaven and the Christ who, in the person of His Spirit, came down to earth again to dwell in us and to change us from one glory to another into the very image of Christ.

What a difference this truth makes when it really hits us. We "serve a living Savior. He's in the world today. I know that He is living, whatever men may say." How do we know? Because He dwells within us which is the hope of glory. Because He shows us what is Christ's will and what is not His will. Because He fills us with His love, His own compassion, and the same concerns He has. For one of the best tests as to whether we know Christ as the living Lord and Savior is just in this: a growing consciousness of His will and the power to do His will.



Generation Gap— Real or Imaginary?

By Allon H. Lefever

Much has been printed lately in popular magazines and newspapers on the problem of communicating with, and understanding of other people. It is often implied that this breakdown is essentially a problem between youth and their parents, although it is usually more colorfully phrased along the lines of "the acknowledgment of a breach of understanding between idealistic youth with visions of change vs. the status quo establishment." This so called generation gap is supposedly broadening or deepening to the extent that we really should not expect those from "the other generation," who are set in their ways, to ever be able to understand our "today" world, according to some. Recently, I have encountered some people who feel this problem exists in our church to an even greater extent than the world in general. I disagree. While it is true, the Mennonite Church is changing (who wants a stagnant church?) and communication isn't always easy, I, as a youth, do not think we should shrug off this problem as a "generation gap."

I am not saying communication problems don't exist, and obviously, some do involve different generations, but basically, the problem is not just age differences. Let's take a close look at ourselves. Each of us develops into a unique person, from a vast intermingling of various inputs, such as background, personal experience, reading, imagination, and memory. No two people ever have the same inputs to combine in building the *self*. Your own personal set of experiences in life are influential in determining your own personal opinions, attitudes, and personality. Therefore, since no two people have exactly the same inputs, there will always be some differences in opinions, attitudes, etc. In addition, major events in our lives, such as marriage or occupation, often drastically change our immediate outlook and eventually other more abstract areas such as opinions and

attitudes. We see then, in addition to each of us being different, we are also in a continual changing process. We could greatly enlarge the list of factors influencing our actions (culture, habits, group pressure, etc.), but I think the point is clear—we each have a unique set of tools with which to form our perception of life, values, change . . . you name it. This is one reason why we as individuals of similar cultural background, who speak the same language, still perceive and understand the world differently. One breakdown of communication comes from the fact that some people have failed to learn that there are other people, who perceive the world from a different point of view, who may be equally correct in their perception also. This does not imply we should succumb to every differing opinion, but rather we must humble ourselves enough to realize that our perception of things may not be the one and only correct way—we should be able to add enlightenment to each other's thinking.

We must all grow beyond ourselves, realizing our own unique and minutely small segment of the total world is based on when *we* live, where *we* live, the places *we* visit and travel through, the things *we* read, and *our* occupation. In primitive worlds, views were simple and consistent enough for most individuals to share most of the substance. Today, our highly specialized Western society is diversified to the extent that no one really grasps more than a small fraction of the public, theoretical communicable world. The world is also transient: the world I live in is neither the world my parents knew nor the one my children will know. Horizons of knowledge are expanding faster than any person can keep up with. Therefore, it becomes increasingly important that we learn to accept others as they are. But this alone is not enough. In order to really begin to understand others, I feel we must endeavor to put ourselves in the "shoes" of that person.

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In my own experience, I have been piqued by attitudes and opinions differing from my own. It is easy to become offensive in thinking (how could anyone really think that . . .) and reject differing substance as subjacent or inferior. Yet, if I stop and consider why the individual feels as he does, thinking of how I would see the issue from his vantage point, it often becomes possible to see his view. Conversely, when that person endeavors to understand my small world of events and experiences which have shaped my thinking, he quite often can understand my feelings, though he will still feel his particular opinion is best for him. This process of putting yourself in another's place is not easy — in fact, in the technical sense, it is impossible. But if we make an honest effort to see beyond ourselves, we have taken a giant step toward bettering communication.

In thinking of generation differences, this certainly applies. We, as youth, sometimes condemn and deplore the "thing" society of the previous generation; we want to see more feeling for others — a "people" society. But before we accuse, let's imagine growing up during the thirties, as our parents did, when "things" were scarce, when families needed to scrape for the necessities of life, and nice little extras could not always be purchased for the children. Our parents grew up determined to work hard to provide for their children the extras they could never enjoy. Today's youth have grown up with so much, that "things" have lost their value. See how one aspect of life, differing economic conditions, for example, can change attitudes? Or, take the changing economic conditions which cause youth to pursue occupations quite different from their parents. Differing occupations between generations is one of the hardest gaps to overcome; in fact, I often feel the occupational gap is a more realistic communication breakdown than the generation gap. The old saying, "Birds of a feather flock together," applies as well to occupations as to anything. I find it easier to communicate with professors over sixty than with farmers my own age. I also suppose a young farmer finds more communicable viewpoints with farmers over sixty, than with teachers his own age. Yet, if I stop and try to realize what constitutes importance in a farmer's life, I can understand him better, although I certainly am unable to comprehend completely, his way of life. If each of us could live a day or a week in another's life, we would probably see things differently. Sometime you have a day free, try spending it with someone whose normal daily activities are quite different from yours (in occupation, rural or urban living, etc.). I have found this to be an enlightening experience, especially in realizing that my own world is indeed a very small, but yet a unique segment of the whole. Reading and travel can be other ways to help us live beyond our limited experiences if we train ourselves to be aware of others. This process sounds almost trite, or simple, in a way; yet it seems there are some who have never been able to reach beyond themselves.

Recently a survey was taken at the school I attend in regard to the so-called generation gap. One result of particular significant interest to me (reaffirming my belief that a dangerous generation gap does *not* exist) was as follows:

The students were asked if they felt most college students experienced a generation gap with their parents. More than four out of five answered yes. The next question was, "Do you feel a generation gap exists between you and your parents?" Less than two out of five answered yes. Combining this information, we see better than four in five imagine a generation gap exists generally, but less than two in five actually feel themselves included. Either our college is exceptional or the "generation gap" is less than imagined. I'm quite sure it is the latter.

Let's try then not to fall for the "generation gap" theory. Rather, we must realize that differences can usually be lessened by truly endeavoring to accept others for what they are. Attempting to understand why others feel as they do or by putting ourselves in the shoes of others will enable better communication. Brothers in Christ should be *setting the example* in love and understanding. Let's each do our part to dispel the "generation gap." □

Stories of Faith

By Otto Dirks

Here are some stories of faith that one hears of or participates in not too infrequently.

One of our missionary language students was told by several language experts in America that he would never learn a foreign language — "absolutely no gift for language." But he felt that the Lord definitely called him to Taiwan. He drenched himself in the language, studied night and day, even lived on a Taiwanese farm for four weeks. I heard him preach an excellent Taiwanese sermon only a year and a half after he came. He is now out in a smaller city working right among the people. Faith in God won the day.

Peter Kehler, a General Conference Mennonite missionary, visited the home of one of his English students. The father said something like this: "What have you done to my boy? You have given him much more than English. Before he went to your classes, he was depressed, purposeless, and ready to commit suicide: now he is full of hope and seems to have found a new life."

A German Sister started visiting one of the many poor sections in Taipei and after a while some home Bible studies sprang up. The Holy Spirit moved in and a people's movement started. Many lives were changed. One father, for example, who had previously gambled, drunk, beaten his wife, and mistreated his children, met Christ. His neighbor soon noticed that things were different around the home next door. The children, for example, wore better clothes and had more to eat. One day he went over and said, "Hey, neighbor, level with me. You must have had a 'windfall.' Where did you get the money?" He was told that his neighbor had met Christ.

Yes, our Savior and Lord is mighty to save and redeem, to renew and build up. □

Comments on a Much-Used and Abused Gospel Text

By John W. Miller

It is quite possible that the parable of the last judgment in Matthew 25:31-46 is the most widely quoted gospel text in our time. It is cited constantly in sermons, books, and articles and bids fair to become the chief proof text of a new theology. I have long felt that it is also one of the most widely misunderstood of Jesus' teachings.

The climactic words of the parable are those spoken by the great King, first to those on His right hand, then to those on His left: "Come, O blessed of my Father . . . for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . Depart from me, you cursed . . . for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Both those on His right hand and those on His left are astonished at this verdict. When did they serve or refuse to serve the Lord of all the earth in this way? The Judge replies: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

The now almost standard interpretation of these simple, powerful words goes something like this: "In every man or woman in need Christ Himself confronts us. Christ so identifies Himself with the world's poor and their needs that in our response to them we make our response to Him. On the day of judgment we will not be asked about our creeds, our pious practices, our sophisticated theologies. On that day one question and one question only will be important: Did we or did we not feed the hungry, clothe the naked, visit the sick, and succor those in prison? And on that question will hang our eternal destiny."

But is this really what this parable is saying? A doubt arises when we consider that this rather novel line of thinking can be found nowhere else in the teachings of Jesus. To be sure there are dominical words calling us to compassionate sharing. Who hasn't heard the story of the Good Samaritan? But where else in the Gospels is it even

suggested that every hungry man, every stranger, every prisoner, *by virtue of* his hunger, his loneliness, or his being in prison is a "Christ" figure? And where else is the *totality* of Jesus' message summarized under the one mandate of charity toward the destitute? Would that not be to reduce Christianity to one vast material aid society, a possibility that Jesus rejected in His first temptation?

Turning to the parable itself, it would seem that insufficient attention has been paid to the meaning of the words: "my brethren" (v. 40). Jesus identifies the hungry, thirsty, homeless, and imprisoned ones mentioned in the parable as "my brethren." The now popular interpretation reads this as though Jesus were here calling *all* the world's destitute His brethren. But that is nowhere explicitly said. What the parable does say is simply that these particular sufferers are "my brethren." And when we check elsewhere in Matthew's Gospel on the use of these words, we discover this is the way Jesus *always and exclusively* speaks about *His disciples*! Would He use the word "brethren" then in just this one place in a different way? That is most unlikely. It is in fact impossible when we bring under consideration another fact. There exists a striking parallel passage in Matthew's Gospel to the one under consideration. If anyone wants to understand the parable of the final judgment in Matthew 25, the first place to which he should turn is Matthew 10:40-42, and there he will read:

"He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward. And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward."

"Whoever gives to one of these little ones even a cup of cold water *because he is a disciple*. . . ." Does not that make it perfectly clear who Jesus is talking about in Matthew 25? Both here and in the parable of the last judgment Jesus is speaking of disciples, and He is saying that these disciples are His representatives in the world. And this is an idea which is to be found throughout the

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Faith Amid Conflict

By Stanley and Delores Friesen

Gospels and the New Testament. Jesus is present "in the midst" of two or three gathered together in His name (Mt. 18:20). This is the core idea of that great Pauline figure of the church as the body of Christ. "Saul, Saul," the stunned persecutor of the church heard the voice from heaven saying, "why are you persecuting me?"

But if then those suffering, persecuted people in the parable of Matthew 25 are Christian disciples, who then are those being called before the throne of judgment? The parable identifies them rather precisely. They are the nations (v. 32)! And no one in the first century would have read into this the idea of "Christian nations." No, these are the peoples of the world who know nothing about Israel, about Jesus, or about His movement. It is no surprise then that they did not know that their treatment of Christ's followers amounted to a response to Christ Himself. They had no idea that in confronting these poor, lowly, and persecuted disciples they were confronting the one who sent them.

It is not Christians then who are depicted in this parable as being called to trial on the basis of their service or lack of service to the world's destitute, but the nations who are being tried on the basis of their actions toward destitute Christians.

Far then from being a word of challenge more or less specifically to wealthy Christians this parable calls the whole position of Christianity in the Western world into question. It speaks to us out of an era when Christianity bore the cross of Christ in the reality of persecution, hunger, homelessness, and imprisonment. It speaks to us of a Christianity that knows itself to be on a prophetic mission to the world in the name of Christ, and to which the words apply: "He who receives you, receives me."

And that is why, of course, we have misappropriated this parable. We are no longer in touch with a Christianity of that kind. And that too is why it is so fearful to contemplate that other judgment scene depicted in Matthew's Gospel, the one that concludes the collection of Jesus' words known as the Sermon on the Mount. Here now, it is not the nations who are being called before the tribunal of the Lord of history. Here now we can read of the final judgment of the disciples (Mt. 7:21-27). And they are judged, not alone on the basis of their compassion toward the poor, but on the basis of their obedience to the whole range of Jesus' remarkable insights and imperatives collected together here and elsewhere in the Gospel traditions. □

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On the occasion of the birth of her first granddaughter, a very wise old mother wrote the mother of the child as follows: "Teach her as many of the 700,000 words of the English language as you can, but be sure she knows the greatest word is God; the longest word, eternity; the swiftest word, time; the nearest word, now; the darkest word, sin; the meanest word, hypocrisy; and the deepest word, soul."

War is a turning point; a decisive happening with many implications for the future. Today in Nigeria, there is a growing dissatisfaction with the Western mission presence; not only because of the political involvements of foreign Christian organizations in the civil war, but also because of a growing sense of self-reliance and increasing self-sufficiency and competence among Nigerians. This is as it should be. Already before the war, Christians were feeling and saying that a new era is dawning. The withdrawal of mission personnel and funds accelerated the church's reliance on its own initiative, leadership, and resources.

While there are signs within the church showing that the church has been molded by the fears and suspicion aroused by the war and political climate in the country, there are also evidences of the leaven of the gospel. Christians have been salt and light in society, bringing healing and reconciliation. There seems to be a deeper understanding of the Christian faith as a life of service and truth rather than an institutional organization.

The creation of additional states within Nigeria has brought ethnic and clan loyalties to the foreground. Unfortunately, within the Mennonite Church there is a related fear of domination by the larger ethnic group, and therefore the smaller Abak area is struggling to form a separate or more autonomous conference. This church, like many of her sister churches elsewhere, needs to be permeated by a deeper vision of a brotherhood where the separating walls of race, tribe, and language can be broken down in Christ.

From the same area comes one of the strongest testimonies of faith. From March to November of 1968, the Abak area was the war front and people lived as refugees, fleeing from one village to another as the war front shifted. When they returned to rebuild their homes — as a thank offering to remember God's grace during those months — they decided to build a Bible training school. As an act of faith, this school was opened even before the war ended, and students from several different denominations are attending.

In the Uyo area, when Ikot Ekpene was the war front, many refugees settled in the Ibiono area. Such persons were taken into their homes, and Christians from other denominations were given the right hand of fellowship in their congregations.

There has been a significant growth in numbers and an active evangelistic effort in several congregations. Christians have also become a praying community in a deeper way than before. Worship services include a time of praying for one another and laying on of hands for those with special needs.

Stan and Delores Friesen are serving in Ibadan, Nigeria with Mennonite Board of Missions, Elkhart.

Point of View

In the village country store a stranger saw the local patriarch sitting on a flour barrel, whittling. A bystander informed him that the old fellow already had passed his hundredth birthday. Impressed, the man exclaimed, "That's amazing!"

"We don't see nothin' amazin' about it 'round here," was the laconic reply. "All he's done is grow old — and he took longer to do that than most people would!"

Two men observed the same thing and drew quite opposite conclusions. It seems to me that this is where we are concerning most things today. You can get a sharp difference of opinion about most anything.

But there may be virtue in an honest difference of opinion. An actor put it this way some years ago when he said, "Love me or hate me, but whatever you do, do not ignore me."

The church, Christianity, government, and society as a whole seem to be sitting on the proverbial flour barrel. For some Christianity is the hope of the world; for others it is an absolute farce. The same analogy may be made concerning the church and other areas of life.

Let us hope and pray that out of conflicting points of view God may speak. Perhaps He will do so once again in and through the cross of His Son. The cross said and keeps saying, "God cares." Surely there will not be a difference of opinion here. — James E. Talley, *Hopkinsville* (Ky.) *Newsletter*.

Wit and Wisdom

Listen! my children, you can hear
If you'll sit up front instead of the rear.

— Covenanter Witness

The second-floor tenant called the party below and shouted, "If you don't stop playing that blasted saxophone, I'll go crazy."

"I guess it's too late," came the reply. "I stopped an hour ago."

Why is it some fellows make every effort to learn the tricks of the trade, when they could just as easily learn the trade?

Genevieve was playing upstairs when her mother called to her, "Genevieve, come down here. I'm afraid you'll get into mischief up there." The youngster replied, "No, I won't. I don't know where you keep it."

I can remember the day when television programs were more entertaining than the commercials.

When you feel dog tired at night, it may be because you growled all day.

Credit is a system of buying on the lay-awake plan.

We wonder what our world would be like if men always had sacrificed as freely to prevent wars as to win them. — Clark.

The persons most difficult to convince that they are at retirement age are children at bedtime.

During the French revolution it was determined to abolish all religion and everything that reminded people of God. Someone was loudly proclaiming this to a farmer one night. "Everything will be abolished — churches, Bibles, priests. We shall remove everything that speaks of religion," he concluded.

The farmer gave a quiet chuckle. "Why do you laugh?" asked the other man.

Pointing upward to the stars he replied, "I was wondering how you will manage to get them down."

The fellow who thinks he knows it all is annoying to us few who really do.

Four Things

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

— Henry van Dyke

Spring Garden

In my spring garden I would first plant five rows of peas. Preparedness, promptness, perseverance, politeness, and prayer.

Next to them I plant three rows of squash: squash gossip, squash criticism, squash indifference.

Then I put in five rows of lettuce: Let us be faithful; let us be unselfish; let us be loyal; let us love one another; let us be truthful.

No garden is complete without turnips and mine would have: Turn up for church; turn up with a smile; turn up with a new idea; turn up with real determination. — *News-bulletin*, First Church, Longview, Texas.

LOVE

DOES IT SURVIVE

Love is called a lot of things. But what do you call what survives in a marriage gone sour? Not much that's polite. Problem is, sour is the flavor in a lot of marriages in our society.

So where do Mennonite Broadcasts come in? When people write—because couples with marriage problems keep coming to us for counsel. They hear about love in our broadcasts—and new hope stirs for a little love at home. We try and help any way we can, with letters and phone calls and literature to read. On husband-wife problems. Parent-child relationships. Decision making. Boy-girl troubles. We've even got a pretty good cook-book—and if that isn't going the second mile to build love back into a marriage, what is?

Because that's where the people are who catch our programs. In their everyday situations, problems and all. That's why we work so hard getting to them during the week when they're listening. Instead of Sunday, when it's religious.

And couples with problems don't need "religion." They need the love of God. Born new in their hearts. With a dose of love like that, even a sour marriage can sweeten up again. Love can survive, with Jesus Christ there to help.

**REACHING OUT IN THE LOVE OF GOD TO
MODERN NONCHRISTIANS**

He said "You look great
tonight darling."

She said "You say the nicest
things sweetheart."



IN MARRIAGE ?

WHAT. Our objective: To let Jesus Christ meet modern nonChristians where they are, on His terms. Our basic concept: That God reveals Himself to those who turn to Him in the crises of personal needs. Family conflicts. Housewife boredom. Generation gaps. Not only do we want to help people through these problems, but we also want to help them discover the love of God.

WHO. Our audience: Modern nonChristians, who will try another station on their radios if a hymn comes on. But talk about how rough it is to live where they live in the 70's? They're all ears! So we build programs for their listening habits — and air them during the week.

HOW. Our methods: Love. Concern. Sympathy. Listening. Very little advice. Lots of encouragement. Home Bible Studies. Books. Today's English Version New Testament. Programs in today's English too.

NEW PROGRAMS

Family Life TV Spots — this year's theme: "building understanding in families." To bridge the communication gaps, between husbands and wives, parents and children, with the resources God can provide.

Family Service Radio Spots — next release goes with TV Spots, same theme. Other recent themes: Sex—and the relationships God intends; Resolving family conflicts.

Choice for Men — three-minute daily programs for the man on the street whose moral and ethical choices are explored in the light of the principles of Christ.

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MENNONITE BROADCASTS, *inc.* HARRISONBURG, VA. 22801/703 434-6701

Items and Comments

In a day when a good many clergymen are running from the parish church and the preaching ministry Methodist Bishop Gerald Kennedy of Los Angeles says he has a longing to return to it.

"The heart of the Christian gospel is the proclamation of good news," he told the *Honolulu Advertiser* in an interview by mail. "This is what the preacher is supposed to do. I do not find any less interest on the part of the laity in preaching than was true when I began my ministry 40 years ago."

The noted bishop said laymen are "fed up" with the kind of preaching they are getting, "but then, so am I. Social action becomes a very thin thing, indeed, unless it is grounded in the theology of God's revelation in the Incarnation."

Dr. Kennedy also said the new "theology of hope" is an attempt to get back to the Christian position and away from what has been "a lopsided point of view."

"Christian theology is always full of hope and it always believes in the future," he said. "I take a dim view on most of these new theological trends in general. They come and they go and the man whose faith is firmly grounded in the revelation of God in Christ has neither time nor interest for them. Whatever the present theological school seems to be, you may be sure that if you wait a little while, it will be gone and a new one will take its place."

The median salary for Disciples of Christ ministers in 1969 was \$7,620, or some one to two thousand dollars less than most young people paid upon graduation from college, the denomination's Pension Fund reported.

According to the tabulation, the average salary also includes parsonage allowance or a markup of 15 percent where housing is not included.

The pension unit said starting salaries for college graduates average \$8,532 in nontechnical fields and \$9,828 in technical positions.

More than 1,000 Christian leaders gathered in Kansas City, Mo., for the twenty-eighth annual convention of the National Association of Evangelicals (NAE) to chart a course of action for "saving the seventies."

In his president's message, Dr. Arnold T. Olson of Minneapolis called on "evangelicals of all ecclesiological, cultural, theological, national, and racial backgrounds" to join together in a "united witness."

"In this day of polarization, the world is looking for a united witness" that will speak with authority, Dr. Olson said. Such a witness could be given by evangelical Christians if they will surrender their inclination to isolation and dedicate their services to "our common mission" he added.

. . .

Evangelical Christians are remaining in the inner city in greater numbers and moving into the inner city in greater strength, it was repeated during the twenty-eighth annual convention of the National Association of Evangelicals.

Deploring "a whole generation of ministers who do not know how to combine their ministry with social action because they were never taught," Peter Pascoe of Taylor University in Upland, Ind., challenged commission members to see to it that denominational resources be geared "to instruct and prepare ministers for involvement in the social issues of the day."

Convention delegates heard Mennonite representatives call social action "a vital part of the effort to reach people for Christ." The Mennonite Church is currently enlisting full-time social workers to labor alongside missionaries engaged in more traditional occupations, said Jacob Froese, chairman of the church's committee on Social concerns.

. . .

During 1970 the world will gain 72.6 million people—more than during any other year in history, and more than the current combined population of the Middle Eastern countries of Iraq, Syria, Israel, Jordan, Lebanon, Saudi Arabia, South Yemen, Yemen, and the United Arab Republic.

The Population Reference Bureau noted that this increase will represent the difference between an estimated 123.4 million births and 50.8 million deaths.

The human family is presently gaining an average of 1.4 million members a week, 199,014 a day, 8,292 an hour and 138 a minute. In the period from July 1, 1965 to July 1, 1970 the world population will have grown by 343 million people—a record five-year total, the Bureau stated.

An upturn is beginning for "mainline Protestant denominations, but worse days lie ahead for the Roman Catholic Church, according to James A. Gittings of Philadelphia, associate editor of *Presbyterian Life*.

In Portland on a swing around the country, Mr. Gittings said:

—Protestants "hit bottom" six or eight months ago.

—Both extremes in mainline Protestant denominations have practically walked out of the churches and the loss of thousands of members has become a "winnowing out." Members who remain are more tolerant, more homogeneous, and more willing to work together, he said.

—Many ministers are "striking a new note, declaring that being Christian should be fun." People are "responding to this, and the attitude is spreading through the church."

—Among Presbyterians, at least, giving per member has "outstripped inflation."

—Young people are showing more interest in religion, not necessarily Christianity.

"We should say 'hurrah!' for members who have stayed," Mr. Gittings declared.

Evangelistic efforts to reach the masses through crusades, such as that practiced by Billy Graham and others, never had and never will have any relevancy to the black community, the president of the National Negro Evangelical Association said.

The Rev. George M. Perry, at the close of NNRA's four-day seventh annual convention, insisted he was not singling out Evangelist Graham or others in similar work.

"We believe in the content of the Graham message," Perry said in an interview with George Dugan of the *New York Times*, "but we can't go along with its suburban, middle-class white orientation that has nothing to say to the poor nor to the black people."

The National Negro Evangelical Association is the black voice of conservative, Bible-believing Christians much as the National Association of Evangelicals is the white voice of Biblical conservatives. Mr. Perry pointed out, however, that conservatism in theology was never to be confused with conservatism in politics.

"We preach the whole gospel to man," he said, "a perfect marriage of the social gospel and theological Bible-believing Christianity."

. . .

The subtlety and insidiousness of America's growing drug traffic was demonstrated at Marina Del Rey, Calif., where unsuspecting partygoers were served potato chip snacks which has been salted with LSD.

CHURCH NEWS

Mininger Honored at Commencement

Paul Mininger, president of Goshen College, was honored in a special ceremony during Goshen College's commencement on Sunday, Apr. 19.

Daniel Kauffman, chairman of the college's Board of Overseers, presented Mininger a citation for his creative and faithful leadership in college, church, and community during his 16 years of administration. Dr. Mininger is retiring from the presidency on June 30.

The Board wrote, "You have served with distinction. . . . You have begun new things. . . . You have been a stimulating leader. . . . We commend you as a faithful steward of one of the Mennonite Church's largest enterprises. We acknowledge that you have set us a vigorous example of innovation, flexibility, dedication, and thoroughness. And we salute you, Paul Mininger: president, educator, Mennonite churchman, and Christian gentleman."

The citation was presented "with affection" and was signed by all 23 current and former members of the Board.

280 Seniors Recognized

At the college's 72nd annual commencement exercise, 280 graduating seniors were recognized. The only graduation ceremony during the year, it honored August and December candidates, as well as those who fulfilled all requirements for the degree in April.

John H. Yoder, president-elect of Goshen Biblical Seminary, delivered the commencement address, "Turn, Turn," to the seniors and more than 1,800 parents, friends, and alumni. The service was held in Union Auditorium, which was filled to overflowing.

Announces Center

President Mininger of Goshen College announced the setting up of the Center

for Study of Christian Discipleship to give new emphasis to the college's character as a church college and to aid in the study of the Christian life style in the modern world from the perspective of the unique heritage and contribution of Anabaptism.

The program of the Center for the first two years is being underwritten by a local businessman and his son who have found inspiration in the dedicated life of Sanford C. Yoder, Goshen College's seventh president, and others like him.

The Center is the third innovation in Christian higher education on the campus in as many years, Mininger said. The Study-Service Trimester abroad, which has received unanimous acceptance by the students and exposes every student to the hurts and needs of developing countries in Latin America, the Caribbean, and parts of Europe, was launched in 1968 after pilot projects were successfully completed in 1967.

The Office of Experimentation in Christian Higher Education, funded in 1968 by a generous grant from the Indianapolis-based Lilly Endowment, Inc., is studying how moral and ethical values can best be influenced in college students. More than 400 students took part in experiments this year.

Announces First Professorship

The setting up of the school's first professorship and first-named endowment was also announced by President Mininger. The Sanford Calvin Yoder Professorship in Christian Life and Service, Goshen College's first chair, honors a former president of the college and a prophetic voice in the Mennonite Church. It is a tribute to his fine spirit and steadfast devotion to the total cause of Christian higher education.

Commemorating Yoder's leadership of the college and the denomination, the chair will be held by a member of the faculty who will also be on the staff of the newly established Center for Study of Christian Discipleship. Because Bro. Yoder, 90, a resident of Pleasantview Home, Kalona, Iowa, was not able to be on hand for the presentation, the citation was given to his daughter, Mrs. LaVerne Hostetler, of Goshen, Ind.

The setting up of the Ernest E. Miller Endowment for Intercultural Education will perpetuate his persistent and successful efforts for worldwide Christian service and responsibility, Mininger said.

According to the citation, Miller, president emeritus and Mininger's predecessor, has "throughout his life borne a profound concern for the world mission of the church and exemplified 'Culture for Service' to generations of young persons. In promoting civilian service training for work of national importance and in launching the church's first relief workers' training school, he anticipated Voluntary Service and Pax, forerunners of the Peace Corps. In establishing an inter-Mennonite exchange program for international students and in encouraging European tours that combined study, travel, and work, he set the foundation for the Study-Service Trimester abroad and a college-level program for the culturally disadvantaged."

Dr. Miller, 76, a resident of Goshen, was on hand for the presentation.

Other Weekend Events

Other events of the weekend included the senior nurses' class program on Saturday afternoon which honored 36 young women prepared to be professional nurses. They were awarded their pins by Dr. Pete R. Classen, chief of the medical staff of Elkhart General Hospital, in a traditional candlelighting ceremony.

The service of dedication of the Jacob F. Rupp Memorial organ, a gift of Mrs. Fannie B. Severson, of Rockford, Ill., a 1912 graduate of the college, in memory of her father, was held before an overflow crowd in the 1,200-seat Church-Chapel on Saturday evening. Mr. Richard Litterst, of the organ faculty of Rockford (Ill.) and Beloit (Wis.) colleges and minister of music and organist of the Second Congregational Church, of Rockford, was the recitalist. Performing with him were the music faculty of Goshen College, the college orchestra directed by Lon Sherer, and the college Chamber Choir directed by David V. Falk.

Paul Mininger preached the baccalaureate sermon, "The Reconciling Person," on Sunday morning before an overflow crowd.

Bachelor's Degrees Awarded

Goshen College awards Bachelors' degrees in the arts, education, and nursing for satisfactory completion of four years of college work.

Counselor Visits Imprisoned Students

More than 500 inmates at the Virginia State Prison in Richmond listened to a message by Paul Roth the morning of Apr. 12. Roth is Home Bible Studies director for Mennonite Broadcasts in Harrisonburg, Va. "The Optimists," a singing group from Eastern Mennonite College, also participated.

Roth was especially eager to visit the 1000-inmate prison, because 36 men in confinement there have either taken or are taking Home Bible Studies courses from



E. E. Miller



S. C. Yoder

Mennonite Broadcasts. He visited 16 students who were anxious to personally meet the man who has spent so much time communicating with them by mail.

According to Roth the attendance at prison church services usually ranges from two to four hundred. He believes that such good attendance on a voluntary basis is due to the effective work of the prison chaplain, Mr. Walter Thomas. Thomas encourages prisoners to take the Bible study courses if they show an interest.

Roth was excited by the evidence of changed lives among the correspondence course students. One 27-year-old man is

especially grateful for Home Bible Studies because it was during his study, with the help of a local Mennonite pastor, that he found freedom from his struggle with guilt feelings.

Another man, who has been in a death row cell for six years, expressed a firm belief in Christ and gratitude to Roth and *The Mennonite Hour* staff. He said, "After taking your Bible course, and after much prayer and soul-searching, I have decided to dedicate my life to God and His ministry. . . . God has kept me alive for six years here on death row so that I could enter into His service."

J. L. Burkholder Named GC Prexy

J. Lawrence Burkholder, professor at Harvard and former resident and professor in Goshen, has been elected by the Mennonite Board of Education to be Goshen College's tenth president, Paul M. Lederach, president of the Board, announced on Apr. 28.



J. L. Burkholder

Burkholder will assume responsibilities of the office on July 1, 1971. During the interim year, Carl Kreider, dean of the college, will be acting president. His election by the Mennonite Board of Education was also announced in late April.

Henry D. Weaver, Jr., professor of chemistry and director of international education, will be acting dean during the interim year, according to action by the Goshen College Board of Overseers.

Paul Mininger, whose resignation from the office of president is effective on June 30, has served as chief executive of the school for 16 years.

Goshen Graduate

Burkholder is a 1939 Goshen College graduate. He received the bachelor of divinity degree from Gettysburg Theological Seminary in 1942, the master of theology degree from Princeton Theological Seminary in 1951, and the doctor of theology degree summa cum laude from Princeton in 1958. In 1965-66 on a sabbatical leave from Harvard he did research at Cambridge University in England.

Ordained by Bishop D. A. Yoder in 1942, he was pastor of the Croghan (N.Y.) Mennonite Church for two years, when he volunteered for relief work in China. After a year of service in India, he administered the China relief program of Mennonite Central Committee and Church World Service until December 1948 when he and his family were evacuated from Shanghai.

He returned to the Far East in 1954 as relief commissioner to Vietnam under Church World Service.

In 1949 he joined the faculty of Goshen College, where he taught for 12 years. In 1961 he accepted a post at Harvard Divinity School to develop a new program in the structure and mission of the church, a program which emerged as a new department of the church. In 1964 he was named by Harvard President Pusey to the chair of Victor S. Thomas Professor of Divinity.

Also at Harvard he has organized an extensive field education program for the Divinity School plus a postgraduate program in continuing education for ministers. He is a member of the President's Committee of Clinical Psychology and is helping to set up an interdisciplinary program in clinical psychology and public practice at Harvard.

Pastor and Writer

When the Burkholders moved to Harvard in 1961, they immediately organized a Mennonite fellowship, which meets regularly in their home. Burkholder serves as one of its pastors.

An author, he has written numerous articles for theological and denominational publications, plus a variety of booklets, and contributed to a number of books. Currently in process are two articles and a book, "The Third Way."

In 1969 Burkholder was appointed by the denomination-wide Board of Education — the same Board which elected him president — as the Conrad Grebel lecturer. His lecture series in church renewal was delivered at a number of places, including Goshen College.

Brings Experience

Peter Wiebe, a member of the President Selection Committee, said, "J. Lawrence Burkholder as president of Goshen College brings a breadth of experience in church-service programs, educational ventures, administrative know-how, and personal commitment to the church. His warm and friend-

ly demeanor will permeate student and faculty and win its way into the various constituencies supporting Goshen College. I feel Lawrence is God's gift to GC for the decade ahead."

John S. Oyer, elected by the faculty to the seven-member President Selection Committee, said, "It was the committee's opinion that he was clearly the best candidate among many. His strengths include an intellectual and physical vigor; deep appreciation of the Mennonite Church and its various ministries; a first-rate skill at communicating — with the church, students, and faculty; a willingness to handle difficult and delicate issues with tact; and a deep dedication to the church-controlled liberal arts college." Oyer is professor of history.

Elected by the student body to represent it on the committee was Don Troyer, a junior from Goshen, Ind. He said, "Dr. Burkholder has long grappled with the question of what the church ought to be, and particularly with the forms its witness to others should take. I have great confidence that his leadership will activate a fresh insight in Goshen students, present and future, into the nature of the living church."

In talking about the reasons for choosing a particular person, Wilbert Shenk, representative of the board of overseers on the selection committee, said, "The committee was deeply aware of the tests through which the Christian college is being put in this time. The challenge is to keep the educational enterprise connected to our spiritual roots so that the Christian young person is equipped to respond vigorously to contemporary society." Shenk is secretary for overseas missions at Mennonite Board of Missions, Elkhart.

Delighted with Choice

Paul Mininger, outgoing president, said, "I am delighted with the choice of Lawrence Burkholder as the tenth president of Goshen College. His personal qualities, training, and experience eminently qualify him to lead Goshen College at this point in its development. I commend him to the campus community, the church, the alumni, and the many friends of the college in northern Indiana and around the world.

"Under the leadership of Burkholder I have confidence that Goshen College will continue to provide our youth with a quality program of Christian higher education that includes the best in our heritage from the past and is also relevant to the needs of today and tomorrow."

Dean Kreider, chairman of the selection committee, said, "Because of his experience as a professor of divinity in one of our nation's greatest schools of theology and because of his service as a pastor, many will think of Dr. Burkholder primarily as a churchman. In their unanimous vote recommending his appointment, the President Selection Committee was also deeply

impressed by his administrative experience and by his concern for and appreciation of the local community. We are most enthusiastic about our choice and look forward to seeing Goshen College continue to advance on a broad front under Dr. Burkholder's dynamic leadership."

Foster World Perspective

Albert Zehr, a member of the board of overseers who met with the president-elect in early April, said, "As a Canadian, I am concerned that Goshen maintains and fosters a world perspective, which sees beyond a shallow provincial Americanism. For his keen insights in this regard and for his forward-looking stance, I am excited about J. Lawrence Burkholder as our new president."

Mrs. Edwin Alderfer, elected by the Alumni Association to the selection committee, said, "I believe Lawrence Burkholder to be a man committed to God and the Mennonite Church in its Anabaptist tradition. He is experienced in Christian education, an able leader, a man of personal integrity and academic scholarship and training. . . . For the realization of its ideals, the college requires a president who possesses the capacity for growth in all

areas. I have confidence in Burkholder's ability to serve as president of Goshen College."

Native of Pennsylvania

Burkholder, 52, is a native of Newville, Pa., the son of the late Professor and Mrs. Henry L. Burkholder. Prof. Burkholder was a teacher of philosophy of education at Shippensburg State College.

Burkholder is married to the former Harriet Lapp, daughter of the late George J. Lapp, who served as interim president of Goshen College 1918-19 and was one of the denomination's missionaries to India.

The Burkholders are parents of two sons and two daughters. Myrna, a 1963 Goshen College graduate, is a social worker in New York; Howard is a graduate of Harvard University and a candidate for the BD degree at Harvard Divinity School; Janet Louise is a junior at Goshen College; and Gerald is a high school freshman.

Burkholder plans to stay at Harvard until February 1, 1971, to carry forward work already begun. Between then and July 1 he will be preparing for his new assignment and visiting colleges and the Study-Service Trimester units abroad operated by Goshen College.



In *A New Thing* Keith Miller (right) appears on the screen for 90 seconds, but gives the viewer enough to think about for several hours.

from Box 370, Elkhart. Six additional film and five filmstrip titles recently added to the Board's audiovisual library are included in a supplemental flier prepared for inclusion in the May monthly mailing to pastors and Mission Board members in the Mennonite Church. Additional copies are free upon request.

Films Examine Church Renewal

Two films recently acquired by the audiovisual library at Mennonite Board of Missions examine changes taking place in religion and the church, both in terms of corporate worship and individual spiritual discovery and renewal.

Beggar at the Gates, 56-minute color motion picture produced by Westinghouse-owned station WBZ-TV in Boston, covers a broad range of religious concepts and activities from the most conservative to some startling variants not expected within established Protestant and Catholic bodies. As a study in contrasts, traditional services are placed in juxtaposition to new forms of worship.

Unusual religious practices captured in the film include a black minister who uses a loaf of bread instead of wafers in the com-

munion service; a sect that seeks God in LSD; a coffeehouse ministry; a Greenwich Village church that has removed the pews from the sanctuary to accommodate experimental worship; and an industrial parish.

"Scenes in the film that will appeal to youth audiences may offend the older church member," warns a descriptive flier accompanying *Beggar at the Gates*. But ultimately, all age groups will find themselves reexamining their own goals in light of the question, "What should be the role of the church today?"

Beggar at the Gates carries a \$25.00 rental fee (subsidized rental, \$15.00) and is available through Audiovisuals, Box 370, Elkhart, Ind. 46514.

A 16mm film encouraging spiritual renewal through personal involvement in home, church, business, and community needs is *A New Thing*, produced by Faith at Work. In it, men and women from all walks of life tell frankly and openly what they are discovering in Christ and His church.

Film sequences include Bill Milliken of Young Life in Lower East Side New York; the Pittsburgh Experiment; Keith Miller discussing the power of the personal with Bruce Larson; Gene Herr introducing fellow Christians who have discovered the difference Christ can make in rural Harper, Kan.; and many other candid glimpses of renewal.

A New Thing, 34 minutes in sound and color, is being released with a \$22.50 rental

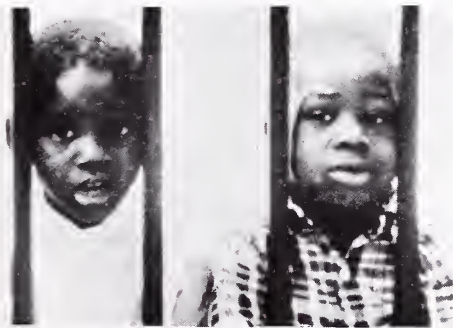
Trinidad Listeners Respond

Trinidad is a small island off the coast of Venezuela, South America. For more than one year the *Way to Life* program from Mennonite Broadcasts has been aired once a week on Radio Trinidad in the capital city, Port-of-Spain.

Mennonite Broadcasts began broadcasting *Way to Life* in Trinidad at the request of the Virginia Mission Board. The Virginia Board and the Eastern Mennonite Board of Missions are planning to start a project in that country and are interested in establishing contact through radio.

Since there was no one in Trinidad to handle mail response to the broadcast, Mr. Hudson Chang of Christian Literature Crusade offered the use of his post office box to collect *Way to Life* mail and send it to the follow-up office in Jamaica. Much of the mail consists of Home Bible Studies correspondence courses. Audrey Shank, who handles the response in her Jamaica office, reports that 186 lessons from Trinidad were graded in March 1970.

The plans of the mission boards to send personnel to the island country may soon become reality. If present goals are accomplished, a doctor will be sent to Trinidad late this year or early in 1971. He will be working with the American Leprosy Mission and will also take over the responsibility for *Way to Life* follow-up work in that country. In addition to response from listeners in Trinidad there is considerable response from the islands of Grenada, Barbados, the Virgin Islands, and others. Follow-up work in these areas will also be the doctor's responsibility.



Beggar at the Gates is a disturbing film which presents a devastating commentary on religious life in the United States today.

All-Mennonite Congress Planned



All-Mennonite North American Bible Congress, Winnipeg, Manitoba, Portage Avenue Mennonite Brethren Church, July 16-19, 1970.

Plans are progressing for the All-Mennonite North American Bible Congress to be held in Winnipeg July 16-19. This will provide an unusual opportunity to share with members of the total Mennonite family from many parts of the North American continent. The meeting will focus upon selected Bible studies under the competent leadership of Bible scholars J. C. Wenger and David Schroeder. Inspirational sessions will be held each evening.

This is an invitational conference. Invitations have been extended through the district conferences. Each Mennonite and Brethren in Christ conference has a designated quota of delegates. There will be room for additional delegates in this quota beyond the district conference quotas. It is planned that there should be a balance of representation as follows: men (20 percent), women (20 percent), ministers (20

percent), and youth (40 percent).

Persons interested in attending, but not included in the district conference designations, are invited to write to the chairman of the Planning Committee, Howard J. Zehr, Mennonite Building, Scottdale, Pennsylvania 15683. Registrations will be recognized in the order received up to our quota. Persons interested are therefore encouraged to write immediately.

Named Alumnus of the Year

A 1959 graduate of Eastern Mennonite College who served three years as a surgeon in South Vietnam and one year in the now-defunct state of Biafra received EMC's fourth annual "Alumnus-of-the-Year" award on Apr. 24 during the Alumni Banquet at EMC.

Linford K. Gehman, a 37-year-old bachelor from Barto, Pa., was presented the citation for his "courageous and selfless service to innocent victims of war in two countries" by Walter Slabaugh, a Harrisonburg surgeon who graduated from EMC's junior



Linford Gehman

college in 1943.

In Vietnam Gehman served under Vietnam Christian Service at the Evangelical Hospital-Clinic at Nhatrang. The citation noted Gehman's "Christian compassion and professional competence" amid "an escalating war . . . and ever-increasing numbers of patients."

In Biafra Gehman "served with unselfish dedication and crucial organizational skills," according to the EMC citation. Military activity caused him "to move from Abiriba to Ohafia to Azu Abam to Obizi." In addition, "securing and distributing food was part of the medical care, and death followed life all too quickly," continued the citation.

Other winners of the "Alumnus-of-the-Year" award have been Elizabeth Erb, missionary nurse in Dhamtari, India; Paul Roth, counseling pastor at Mennonite Broadcasts, Inc., in Harrisonburg; and Hubert R. Pellman, EMC professor of English currently teaching on a one-year leave of absence at Goshen (Ind.) College.

Mennonite Music Festival Held at Belleville

The eighth annual Mennonite High School Music Festival was held the weekend of Apr. 11 and 12. The event was hosted by the Belleville Mennonite High School of Belleville, Pa. The facilities of the local public high school were used for the activities.

Registration for Mission '70

Mennonite Board of Missions at Elkhart is ready to receive registrations from persons planning to attend Mission '70.

Informational brochures containing the registration card have been sent to the Mission Board members in each congregation. Additional copies are available from the Elkhart office. You may also use the form below.

Registration Card

Please register early to help us prepare so that you can have the most meaningful experience at Mission '70

Mail to:
Mennonite Board of Missions
Box 370
Elkhart, Indiana 46514

— Yes, please register us for Mission '70.

— We want to come. We can't register yet, but please send us a copy of the full program when it's ready.

The following information will help your program staff:

My name _____

My husband or wife _____

Other members of our family (please tell us whether they are youth, adult, school grade last year, or age if preschool):

Name	Category, grade, or age (see above)

This information will help your lodging committee:

Please assign us to a home. _____

Please send us information on motels. _____

We plan to camp. _____

We expect to arrive on _____, July _____,
day of week date

Our address is: _____

There will be a small registration and/or meal and transportation fee for each child participating in activities. Plan to pay this and pick up your conference materials when you arrive.



Combined Chorus

The activities of the weekend included a lot of hard practice, a Saturday evening social, and two programs on Sunday. The attendance for both programs was estimated to be about 1,000.

Each year a guest conductor is chosen to direct the six numbers sung by the mass chorus. Chosen this year was Mr. Lowell Byler, head of the Music Department at Hesston College, Hesston, Kan. Mr. Byler brought with him much experience and talent and was greatly appreciated by everyone involved.

Students always look forward with much anticipation to the festival weekend. It is not only an opportunity to travel but a real opportunity to meet so many other people, to learn a bit of how they think and believe and to share with them both socially and spiritually. It is a time that will not soon be forgotten. A few comments from participating students were: "It was really great to be able to sing with over 300 young people." And the day after one was heard to say, "I wish it were just beginning instead of just over."

The festival is sponsored by the Mennonite Secondary Education Council and is hosted by the member schools on a rotating basis. The 1971 festival will be hosted by Christopher Dock Mennonite High School of Lansdale, Pa. The festival has been an annual event since 1962.

Radio Spots on Sex Acclaimed

Many of the 550 radio stations which received Mennonite Broadcasts' Family Service Spots on sex responded quite favorably. Here is a sample of their comments:

Stan Buchanan, Station KIDD, Monterey, Calif.: "We expect to get plenty of comment from your series about sex. We thank you

for this 'unique' approach to the topic!"

KWFC, Springfield, Mo., reports using spots four times a day: "Make more! [Campaign] will get old fast at this rate — so how about lots more, fast."

WYCL, York, S.C.: "Your organization produces some of the very best material available. We've used it for years."

WWGO, Erie, Pa.: "A little shocking at first, but very true. If it's life and will benefit the public, we'll play it — thanks!"

WTJS, Jackson, Tenn.: "Terrific series of announcements."

KELR, El Reno, Okla.: "Here is a message which our generation needs."

WCTW, New Castle, Ind.: "Our listeners are appreciating them."

The spots were designed to help correct the many false attitudes toward sex which prevail in modern society. Each spot commends the quality of love God intends for wholesome marriage relationships. Writers for the disc of ten spots were David Augsburg and James Fairfield.

This release is No. 19 in the ongoing series of Minute Broadcasts — or as they are now called — Family Service Spots.

Bible Study Resources Offered

John E. McGuigan, chairman of the Social Science Department and professor in history and sociology at Maryland State College, highly praised David Augsburg's Mennonite Hour series, *Be All You Can Be*.

"I just heard your message concerning love and trust which I believe is contained in *Be All You Can Be*," writes Mr. McGuigan.

"I was born and raised a Catholic, and I am now in an 80 percent Negro college. I cannot overemphasize the good that your

message could do for my students. Please send me a copy of *Be All You Can Be*. I wish to use it in class and I assure you I will give you credit for being its author and for the wonderful work that you are doing."

Be All You Can Be is a 12-chapter paperback published by Mennonite Broadcasts as a supplement to the new Home Bible Studies course, "The Mature Person." The 12-lesson course and the book are available to pastors for congregational use at 75 cents per package. Order from Mennonite Broadcasts, Inc., Box 472, Harrisonburg, Va. 22801.

Calendar

- Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
- Ontario Conference, Rockway High School, Kitchener, Ont., June 4-6.
- Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
- North Central Annual Conference, Minot, N.D., June 11-14.
- Western Ontario Conference Sessions, June 12-14.
- Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
- All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
- Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
- Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
- Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30 — Aug. 1.
- Indiana-Michigan Conference sessions, July 30 — Aug. 2.
- Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
- South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
- Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
- Illinois Mennonite Conference, Aug. 28-30.
- Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
- MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
- Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

FIELD NOTES

David Fretz, Perkasio, Pa., will assume his duties as Assistant Secretary for Information Services in Eastern Board headquarters, Salunga, Pa., on June 1.

Donald Jacobs and Jacob Loewen will serve as resource persons in a Consultation on Indigenous Tribes to be held in Guatemala City May 25-30. Missionaries and national Christians in Central America are seeking suitable approaches in communicating the gospel to those who have not yet been absorbed into the dominant Spanish culture. Harold Stauffer will direct the seminar. There are 25 advance registrations.

Raymond Jackson, 2108 N. 20th Street, Philadelphia, Pa. 19121, was installed as assistant pastor of the Diamond Street Mennonite Church, Philadelphia, Pa., on Apr. 26. Richard Pannell, pastor of the Seventh Avenue Mennonite Church, New York City, was guest speaker for the occasion.

The Good Shepherd Mennonite Church, 1114 Sherman Ave., Bronx, New York, dedicated its new facilities on Apr. 26. Pastor Carl Good was in charge of the service. Richard Pannell delivered a sermon, and Nelson Kauffman led in dedicatory prayer.

Carl B. Harman, R. 5, Harrisonburg, Va., will assume the new position of Director of Alumni Relations at Eastern Mennonite College on June 1. During the past year, he served as business manager for Mennonite Broadcasts, Inc., in Harrisonburg.

New members by baptism: seven at Locust Grove, Burr Oak, Mich.; two at Derry, Danville, Pa.; four at Media, Oxford, Pa.; ten at Plato, Lagrange, Ind.; seventeen at Lakeview, Wolford, N.D.; ten at Logsden, Ore.

The telephone number for Abram N. Hoover, Lebanon, Pa., has been changed to 717 867-2914.

New Every-Home-Plan churches for *Gospel Herald*: Mt. Vernon Mennonite Church, Grottoes, Va.; Central Mennonite Church, Indiana-Michigan Conference, Henry Dyck, pastor; Lawndale Mennonite Church, Chicago, Ill., J. Weldon Martin, pastor.

Spruce Lake Retreat, Canadensis, Pa. 18325, announces the following: "Walking in the Spirit," May 29-31, John M. Drescher; Single Women's Retreat, June 13, 14, Mrs. Evelyn Mumaw; Pre-Mission '70, June 27-29, Simon Gingerich; Family Week, July 3-9, Rowland Shank.

Change of address: Arthur R. Torkelson to 7119 Brink Road, Laytonsville, Md. 20760. Phone: 301 926-2781.

Sixty-first Bible Meeting at Manchester (Pa.) Mennonite Church, May 24. Lewis Coss, Hagerstown, Md., and Lester Martin, Pine Grove, Pa., will be the speakers.

C. Richard Friesen left Elkhart on Apr. 27 for Spanish language school in San Jose, Costa Rica. After six months there he will proceed to his service assignment at Santa Rosa, Argentina. Dick's current address: Apartado 2240, San Jose, Costa Rica.

Robert Otto, Brussels, Belgium, reports: "April 12 was the last night of the Billy Graham Crusade with two Belgian cities renting large halls seating about 3,000 each. . . . I am more than pleased with the way that most Protestants are collaborating in this effort. Christian youth made an honest endeavor to lead non-Christian youth to the 'coffee-bar,' open each afternoon from 3:00-11:00 p.m. I was asked to help the counselors and to be on hand every night."

Dawn Buckwalter, Ruth Kanagy, and Gloria Shenk will return to the United States this summer from their homes in Japan. All three will attend college in the States this fall.

The estate of A. Barbara Gingerich, Elkhart, Ind., formerly of Freeport, Ill., recently bequeathed the sum of \$10,000 to Mennonite Board of Missions. Goshen (Ind.) College also received a \$10,000 legacy from the Gingerich estate.

Readers Say

Submissions to Readers Say column should comment on printed articles.

We thank you for the variety of subjects covered in the *Gospel Herald*. We are constantly encouraged, challenged, and inspired by articles you share with us.

God gave you one article at just the right time. "We Adopted a Negro Child" appeared in the March 24 issue when we were in the process of adopting a mixed-race child. We were glad to hear of another family's experiences.

Our desire to give a home, love, and identity to a child who didn't have these led us to the county welfare agency. We were told of the many children who because of their race are very hard to place into adoptive homes. We prayed God would direct us through the social workers to the child He had for us. Today our prayers were answered. — Wilmer & Barbara Good, Hyattsville, Md. . . .

How beautiful and meaningful the full page illustration on page 343 of *Gospel Herald*. Could we have it in poster size, and in color, maybe? What a reminder of our commitment as we would see it each day—or do we need a reminder? I'd like to say a few words about *Gospel Herald* courageously facing up to current issues without

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Borntrager, Basil P. and Eva (Hoover), Goshen, Ind., third child, second daughter, Lynn Phyllis, April 22, 1970.

Dayton, John M. and Dorothy (Steinly), Blooming Glen, Pa., first child, John Mark II, Dec. 4, 1969; received for adoption, March 10, 1970.

Good, Wilmer and Barbara (Martin), Hyattsville, Md., fourth child, second son, Edward Allen, April 30, 1969; received for adoption, April 14, 1970.

Guntz, Allen and Mary (Mast), Taftsville, Vt., first child, Janelle Lynn, April 8, 1970.

Hoover, Daniel A. and Mary Ellen (Reinford), Schwenksville, Pa., eighth child, fifth daughter, Louise, March 2, 1970.

Kauffman, Donavon and Wilma (Hunsberger), Minot, N.D., sixth child, second daughter, Patricia Joy, March 17, 1970.

Lazer, John and Carol (Shetler), Harrisonburg, Va., first child, Zane Patrick, March 7, 1970.

Liller, Steven R. and Marylan (Self), Keyser, W. Va., second daughter, Lori Lynn, April 15, 1970.

Mast, Duane R. and Maxine (Troyer), Colorado Springs, Colo., first child, Diane Kay, Feb. 13, 1970.

Nofziger, Donald and Anne (Stauffer), Orrville, Ohio, first child, Heather Liane, April 3, 1970; received for adoption, April 13, 1970.

Peifer, Jay and Eleanor (Brubaker), Manheim, Pa., first child, Jennifer Lynn, April 20, 1970.

Sharp, David and Pat (Headings), McGaheysville, Va., second child, first daughter, Teresa Kim, April 3, 1970.

Stoltzfus, David K. and Betty Lou (Stoltzfus), Ronks, Pa., third child, first son, Jeffrey David, April 14, 1970.

Stoltzfus, Karl D. and Barbara (Beiler), Harrisonburg, Va., third child, second son, Michael Alan, April 11, 1970.

Stutzman, Dick R. and Vernane (King), Worton, Md., first child, Preston Sean, April 2, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Becker — Weaver. — Clair M. Becker, Ronks, Pa., East Chestnut Street cong., and Mary Anne Weaver, Strasburg, Pa., United Methodist Church, by Blake E. Nicholson, Jr., April 18, 1970.

Martin — Diller. — Nathan Ray Martin, Smithsburg, Md., Stouffers cong., and Rebecca Jane Diller, Waynesboro, Pa., Millers cong., by Reuben E. Martin, March 25, 1970.

Mast — Stahl. — LeRoy Mast, Goshen, Ind., Waterford cong., and Sherry Stahl, Goshen, Ind., Missionary Church, by G. G. Waun, assisted by Elno Steiner, Feb. 27, 1970.

Ramer — Weaver. — Gary Dean Ramer and Janice Elaine Weaver, both of Goshen, Ind., Yellow Creek cong., by Mahlon Miller, March 21, 1970.

White — Eby. — LaMar White and Lois Eby, both of the Chambersburg cong., Chambersburg, Pa., by Omar R. Martin, March 28, 1970.

Zook — Howe. — Thomas J. Zook, McVeytown, Pa., Locust Grove cong., Belleville, Pa., and Norma M. Howe, Elverson, Pa., Rockville cong.,

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alliman, Sarah (Wyse), was born east of Wayland, Iowa, April 1, 1886; died in her sleep at her home in Wayland, Iowa, April 12, 1970; aged 84 y. 11 d. On March 17, 1917, she was married to Dan Alliman, who died in 1964. Surviving are 3 children (Gilbert, Francis—Mrs. Paul Miller, and Wayne), 10 grandchildren, 3 great-grandchildren, and one sister (Viola—Mrs. Dan G. Widmer). She was a member of the Sugar Creek Church, where funeral services were held April 14, with Vernon S. Gerig officiating; interment in the nearby cemetery.

Aschleman, Barbara, daughter of Simon and Fannie Gingerich, was born in Davis Co., Ind., May 12, 1884; died in Auburn, Ind., April 13, 1970; aged 85 y. 11 m. 1 d. On Feb. 1, 1906, she was married to John Aschleman, who survives. Also surviving are 2 daughters (Adeline Stucky and Mildred Palmer), 5 sons (William, Elmer, Cletus, Raymond, and Amos), 17 grandchildren, 19 great-grandchildren, 3 sisters (Lavina Harshberger, Rosa Yoder, and Sarah Gingerich), and one brother (Rudy). She was a member of the North Leo Church, where funeral services were held April 19, with Merle G. Stoltzfus and Walter Stuckey officiating.

Bollinger, Jacob Ben, was born in 1884; died at Hutchinson, Kan., April 3, 1970; aged 86 y. His wife died in 1932. He was a member of the Pershing Street Church. Funeral services were held at the Johnson and Sons Memorial Chapel, April 6, with Sanford King officiating; interment in the Eastside Cemetery, Hutchinson, Kan.

Brenneman, Katie R., daughter of Eli S. and Annie Mann, was born in Manor Twp., Lancaster Co., Pa., March 12, 1894; died in an automobile accident, April 5, 1970; aged 76 y. 23 d. On Nov. 26, 1919, she was married to I. Jacob Brenneman, who survives. Also surviving are one daughter (Myrtle—Mrs. John B. Shenk), one son (Harry M.), 8 grandchildren, 2 brothers (Henry R. and Eli R.) and 2 sisters (Mrs. Emily Keens and Anna—Mrs. William Campbell). She was a member of the New Danville Church, where funeral services were held April 9, with Jay Garber, Elias Groff, and David Thomas officiating.

Detweiler, Irvin Haldeman, son of John and Kate (Haldeman) Detweiler, was born in New Britain Twp., Bucks Co., Pa., Oct. 19, 1886; died at the Eastern Mennonite Home, Souderton, Pa., April 14, 1970; aged 83 y. 5 m. 26 d. On Oct. 20, 1917, he was married to Edna Anglemoyer, who survives. Also surviving are 2 daughters (Miriam—Mrs. Abram Goshow and Dorothy—Mrs. Floyd Goshow), 6 grandchildren, and one great-grandson. He was a member of the Blooming Glen Church, where funeral services were held April 18, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Gingrich, Lloyd Harold, son of Jacob and Phoebe (Bachman) Gingrich, was born at Metamora, Ill., Dec. 3, 1907; died at the Eureka (Ill.) Hospital, from a coronary attack, April 14, 1970; aged 62 y. 4 m. 11 d. On Jan. 21, 1942, he was married to Wilma Staker, who survives. Also surviving are 2 children (Margaret Phoebe and Wesley Lloyd), 2 sisters (Mrs. Amelia Scott and Laura—Mrs. Glennwood Imhoff), and 4 brothers (Joseph, Edward, Solomon, and Arthur). He was a member of the Metamora Church, where funeral services were held April 16, with Roy Bucher officiating; interment in the Stewart-Harmony Cemetery.

Harshberger, John E., son of John F. and Amanda (Shetler) Harshberger, was born in Cone-maugh Twp., Somerset Co., Pa., Jan. 20, 1917; died at Scottsdale, Pa., from a coronary oc-

clusion, April 25, 1970; aged 53 y. 3 m. 5 d. Surviving are 2 sisters (Mary Harshberger and Anna Brilhart) and one brother (Erwin L.). He was a member of the Scottsdale Church, where funeral services were held April 28, with Gerald C. Studer officiating; interment in the Scottdale Cemetery.

Hartzell, Ida, daughter of Jacob and Nettie Burkholder, was born in McPherson Co., Kan., Feb. 23, 1885; died at Pueblo, Colo., April 8, 1970; aged 85 y. 1 m. 16 d. On June 28, 1903, she was married to Perceville Miller, who died Jan. 27, 1951. On March 22, 1959, she was married to Harley Hartzell, who died April 16, 1964. Surviving are 4 daughters (Nettie Brenne-man, Bessie Manweiler, Ethel Mooring, and Florence Schrock), 4 sons (Leroy, Elgin, Cecil, and Percy Miller), 31 grandchildren 47 great-grandchildren, and one sister (Callie Leitzel). She was preceded in death by one son (Delmer Miller) on Sept. 30, 1968. She was a member of the Pueblo Church. Funeral services were held at the Yoder Church, Yoder, Kan., April 13, with Sanford King and Edward Yutzky officiating; interment in the Yoder Mennonite Cemetery.

Hochstetler, Eli G., son of Gideon J. and Elizabeth (Schrock) Hochstetler, was born at Shipshewana, Ind., Nov. 14, 1889; died at Rugby, N.D., March 16, 1970; aged 80 y. 4 m. 2 d. On Oct. 31, 1912, he was married to Edna L. Yoder, who died March 26, 1954. On July 17, 1955, he was married to Emma Witmer Yoder, who died Oct. 9, 1963. Surviving are 7 children (Melvin, Rhoda—Mrs. Joe Bacher, Perry, Emery, Vernon, Dora Belle—Mrs. David Bacher, and

Carl), 2 stepchildren (Mrs. Ottis Yoder and Richard Yoder), 46 grandchildren, 18 great-grandchildren, 3 brothers (Jacob, John, and David), and 4 sisters (Katie—Mrs. Dan Graber, Lovina Hochstetler, Mattie—Mrs. I. J. Yoder, and Susanna—Mrs. Neal Bontrager). He was preceded in death by 3 grandchildren, 2 brothers (Samuel and Levi) and one sister (Anna). In 1919, he was ordained as deacon, in 1923 as minister, and in 1926 as bishop, serving the Lakeview Church and the North Central Conference. He was a member of the Lakeview Church. Funeral services were officiated by Rufus Beachy, E. D. Hershberger, and F. E. Kauffman; interment in the Lakeview Cemetery.

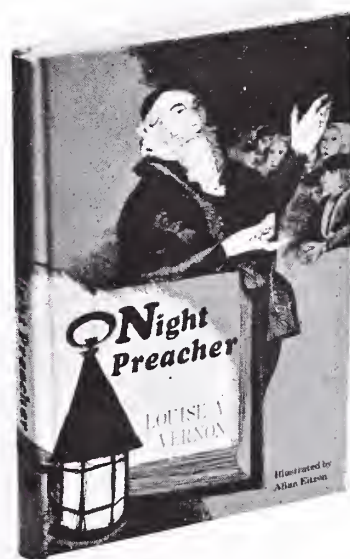
Lapp, Lena Lucinda, daughter of Dan and Mary Kauffman, was born in Harper, Kan., Oct. 1, 1890; died at Kalispell, Mont., —. On Dec. 13, 1911, she was married to Frank B. Lapp, who died in 1966. Surviving are 3 daughters (Mary Oesch, Anna Birky, and Esther Hogue), 7 sons (John, Clarence, Edward, Wayne, Jason, George, and Floyd), 44 grandchildren, 25 great-grandchildren, and 3 sisters (Mrs. George Hoylman, Mrs. Elle Slater, and Mrs. Sam Hoylman). She was preceded in death by one son (Willard) in 1941. Services were held at the Wagner Funeral Home with D. D. Brenneman officiating; interment in the Conrad Cemetery.

Lehman, Christina, daughter of Phillip and Katie (Roggie) Moser, was born at Kirschnerville, N.Y., March 21, 1902; died at the home of her daughter, Janet, Lowville, N.Y., April 16, 1970; aged 68 y. 26 d. On June 22, 1926, she was married to Emanuel K. Lehman, who died March

Night Preacher

by Louise A. Vernon

Illustrated by Allan Eitzen



This is a book of historical fiction about Menno Simons written for youth, ages 9 to 14. The story of all that happened as Menno went about preaching is told by his children, Bettje and Jan.

The story about this Anabaptist preacher is one of suspense and action because of the constant threat of arrest. One Mennonite historian who read the story said that it was a "lively, accurate, highly readable" story of Menno Simons. This book is by the author of THE SECRET CHURCH, THE BIBLE SMUGGLER, and KEY TO THE PRISON. 0-8361-1606-2: \$3.00



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GOSHEN, IND. SCOTTDALE, PA. LONDON, ONT. LANCASTER, PA. EPHRATA, PA.

7, 1965. Surviving are 7 children (Eunice — Mrs. Wilford Roggie, Phyllis — Mrs. Norman Lyndaker, Richard D., Joyce — Mrs. Ellis Moser, Carolyn — Mrs. Donald Henry, Janet — Mrs. Donald Roggie, and Elton D.), 20 grandchildren, 2 sisters, and 3 brothers. She was a member of the Naumburg Conservative Church, where funeral services were held April 19, with Richard Zehr officiating; interment in the Croghan Church Cemetery.

Ramseyer, John E., son of Frederick and Rosina (Ummel) Ramseyer, was born near Orrville, Ohio, Feb. 18, 1886; died at his home near Smithville, Ohio, following an extended illness, April 17, 1970; aged 84 y. 1 m. 29 d. On Feb. 1, 1912, he was married to Mae Rader, who survives. Also surviving are 2 daughters (Ella Pearl — Mrs. Paul Smucker and Mae — Mrs. Vernon Smucker), 3 sons (Paul H., John, Jr., and Roy), 21 grandchildren, 4 great-grandchildren, one brother (Henry), and one sister (Mrs. Sarah Hastings). He was preceded in death by 6 sisters and 2 brothers. He was a member of the Pleasant Hill Church. Funeral services were held April 20, with Stanford Mumaw and Bill Detweiler officiating; interment in the Pleasant Hill Cemetery.

Ruby, Mahlon Glen, son of Nicklas and Sarah Ruby, died at Stratford, Ont., March 28, 1970. On Nov. 25, 1939, he was married to Ruby Mildred Mohr, who died June 21, 1969. Surviving are 3 sons (Howard, Fred, and Carl), 2 granddaughters, 2 brothers (Nelson and Ervin), and one sister (Emaline — Mrs. Ervin Bast). He was a member of the Tavistock Church, where funeral services were held March 30, with Wilmer R. Martin officiating; interment in the East Zorra Mennonite Cemetery.

Stutzman, David, son of David D. and Mary Ann (Beckler) Stutzman, was born at Milford, Neb., Sept. 22, 1900; died at Lebanon, Ore., from Parkinson's disease, April 11, 1970; aged 69 y. 6 m. 20 d. On April 29, 1920, he was married to Fannie Boshart, who survives. Also surviving are 6 children (Berniece, Doris, Berdella, Cecil, Leon, and David, Jr.), 10 grandchildren, 2 sisters (Mrs. Amos Boshart and Mrs. Verda Hostetler), and 2 brothers (Ira and Albert). He was preceded in death by 2 children (Kirk and Nadine) who died in infancy. He was a member of the Lebanon Church. Funeral services were held at the Fairview Church, Albany, Ore., April 14, with Willard Osborne and George Kauffman officiating; interment in the Fairview Mennonite Cemetery.

Yothers, Richard Henry, son of Henry R. and Edna (Musselman) Yothers, was born at Doylestown, Pa., May 6, 1951; died at the Allentown (Pa.) General Hospital, from injuries received in an automobile accident, April 16, 1970; aged 18 y. 11 m. 10 d. Surviving in addition to his parents are 11 brothers and sisters (Kenneth, Ray, Paul, Abram, Robert, Arlene — Mrs. William Ruth, Kathryn — Mrs. David Schlosser, Blanche — Mrs. Kenneth Freed, Jean — Mrs. Wilson Anders, Doris — Mrs. Clyde Hunsberger, and Betty Lou — Mrs. John Clemmer). He was a member of the Blooming Glen Church, where funeral services were held April 20, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Zook, Albert W., son of John and Pheobe (Detweiler) Zook, was born at New Wilmington, Pa., March 15, 1902; died at the Dunlap Hospital, Orrville, Ohio, from a heart attack, March 19, 1970; aged 68 y. 4 d. On Nov. 27, 1924, he was married to Irene Harshbarger, who survives. Also surviving are 4 children (Clifford Eugene, Albert Allen, Dorothy — Mrs. William McGiew, and Louise — Mrs. B. E. Cheshier), 2 brothers (J. L. Zook and J. E. Zook), and 3 sisters (Nancy — Mrs. Charles Black, Florence — Mrs. E. F. Campbell, and Gladys — Mrs. Ralph Herman). He was a member of the Oak Grove Church. Funeral services were held at the Gresser Funeral Home, March 23, with Lotus Troyer and Millard Fuller; interment in the Oak Grove Cemetery, Smithville, Ohio.

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Coming Next Week

<i>Belmont's Gideon Band</i>	Robert J. Baker
<i>Hebrews Eleven for the Seventies</i>	Roy S. Koch

Cover by Jan Gleysteen. Trifels, castle in the Palatinate forest, overlooks distant valleys from which the Mennonites migrated to William Penn's new colony in America.

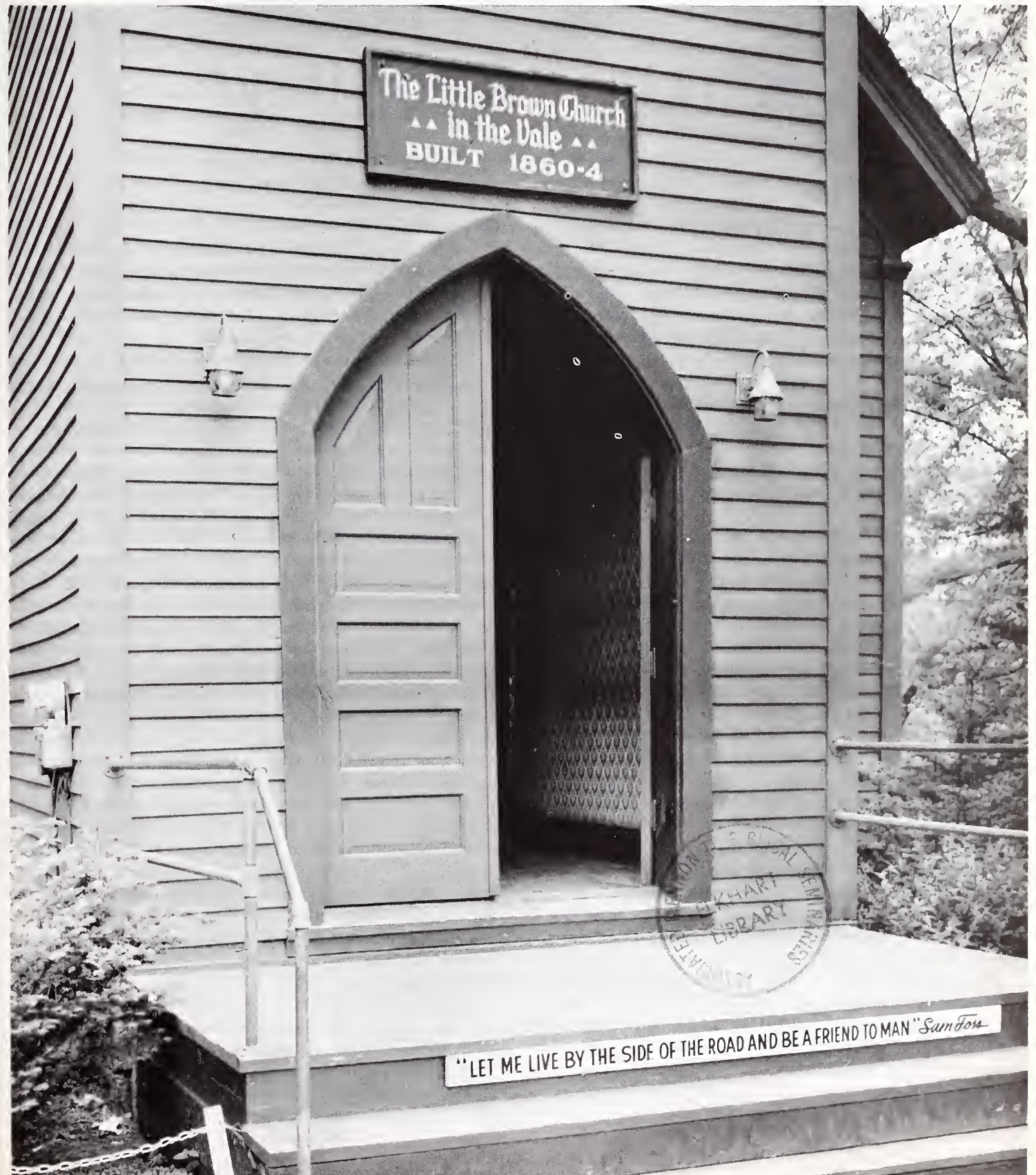
JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.60 per year, three years for \$14.85. For Every Home Plan: \$4.75 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, May 19, 1970

Volume LXIII, Number 20



Belmont's Gideon Band

By Robert J. Baker

The Belmont Mennonite Church's budget for 1966-67 was \$35,503. As we rolled into September of 1967, the church year screaming to an end, it looked like we were not going to meet that budget. Our offering on September 17 was \$1,477, nothing to be sneezed at. But on September 24, the last Sunday of the church year, we would still need to give \$3,202.30 in order to reach that budget goal. It looked like an impossibility. Alternative to not meeting the budget figure? Cut the mission giving. Sad, but how could 170 members of a church dredge up another \$3,000? We had been skimping and saving, stretching and struggling through all of August and into September, the stewardship rubber band had been tuned to the breaking point. And only a week remained. Yes, it was sad, real sad.

Several brethren at Belmont, however, refused to call it quits. They were willing to admit that such a large sum would not be raised through the regular church offering, but they had a backup stewardship plan ready to throw into action. It was to be a lay operation completely. Three brethren of the church geared themselves to make an all-out effort on September 24, 1967, to raise \$3,202.30. The men were Norwood Schmucker, Elmer Miller, and myself, Bob Baker. We contacted our pastor, Ray Bair, briefed him on our plans and reserved 15 minutes of the Sunday morning service, a tiny time segment squeezed between church and Sunday school sessions.

The church bulletin on that morning carried the following item: "Last week, attendance, 197; offering, \$1477. The response over the last eight weeks has been thrilling to see. We thank God for it. This is the last Sunday of the church year and we have \$3,202.30 to go if we are to meet the budget we accepted last fall of \$35,503. This is a large challenge but not larger than God can or would desire to do through us."

When the offering was taken that morning, Norwood arranged to get a quick count on it. It came to \$2,326, leaving us short \$876.30 of the \$3,202.30 we needed. I had been elected to make the pitch. We had prepared 100 small pink cards which read as follows:

Robert J. Baker, Elkhart, Ind., is a writer and teacher.

Shares in the Kingdom

I want to invest in the following number of shares to help Belmont meet its mission commitments.

Number of Shares 1—2—3—4—5—

Method Cash—I.O.U.—

Name—

Each card was sealed in an envelope. Only three laymen, one pastor, we four and no more, knew what was to come next. And after that, we would leave it in the hands of God. That was a good place to leave it.

Before the Sunday school was to begin, before a single person left the main auditorium, I had 15 minutes for our commercial. I read Judges 7:1-8, the story of Gideon choosing his army to defeat the Midianites. We had prayer.

I mentioned that Gideon's army was a select army. It did not involve all of the Israelites. I told them that we were here to choose Gideon's army and invited all Belmont wage earners to stand. They stood.

Our committee had sent a letter out that week to every Belmont home expressing concern over the budget deficit. I then said to the wage earners standing, "Now we would invite those to sit down who received their letter this week and felt that it had no bearing on their life. As such a person you were not concerned. You feel that our budget shortage is of no consequence. We have given enough, to give more would threaten us. Now, such people, you fearful people, you unconcerned people, sit down."

No one sat down. A wave of excitement swept over the church and collided with a wave of apprehension.

I then announced, "Now, brethren, this is the army of Gideon. And we are to conquer the Midianites. The ushers will distribute our weapons. Do not open the envelope, do not reveal your weapon."

Every wage earner standing received an envelope with a pledge card inside. I then said, "The budget deficit is the Midianites." I gave them the results of the morning offering, \$2,326, the need for \$876.30 more. Then playing the general role to the hilt, I ordered, "Army of Gideon, break

your pitchers!" The envelopes were ripped open and the pledge cards taken out.

I then simply told them what we asked. We asked Belmont wage earners to buy \$20 shares in the kingdom of God. We would need some 44 such shares purchased. I asked every wage earner who possibly could to buy one. I suggested that Sunday school classes could purchase one. We wanted cash by September 30, IOU's within thirty days. IOU's would be honored immediately since our committee had arranged to borrow money at a local bank to meet such money pledged for the future. Pledge cards were to be filled out in Sunday school classes and would be picked up in a few moments.

And thus Gideon's army scattered to their assigned positions, marching against the budget deficit, our Midianites for 1967. And God began to work among us. Twenty dollar shares and portions thereof were bought in God's kingdom. One brother ignored the printed card and wrote a check for \$100, turning it in without our neat little pink gimmick. We cared not, the Spirit was there, touching, moving. The Intermediate Class pledged \$27. The seventh graders promised \$6.00. Some gave who should not have given. One person turned in three tightly rolled dollar bills and wrote on his pledge card, "This is all I can give." Postdated checks were written. Some cards were turned in, no money pledge, but a pledge of prayer support for the pastor. One brother pledged \$270 worth of stock. Another pledged one share, reconsidered, retrieved his card, made it three. Some mortgaged their future with IOU pledges.

When the dust had cleared, the Gideon cash on the barrel amounted to \$895, IOU's came to \$513, and the stock transfer was for \$270. That Sunday morning, September 24, 1967, was one of God's finest hours in the Belmont community of believers. We began the day with a shortage of \$3,202.30 in mission funds, ended it with a surplus of some \$800 as a result of second-mile giving. Total offering for the day, regular giving plus Gideon giving, slightly over \$4,000. On that last Sunday of the church year, instead of worrying over what mission item in the budget to cut, we had the "problem" of what to do with \$800 in extra funds. It was a nice switch. We smiled at our "problem."

On the Herald Press church bulletin for that morning were printed these words:

You are a chosen race,
A royal priesthood,
A holy nation, God's own people,
That you may declare
The wonderful deeds of him
Who called you out of darkness
Into his marvelous light.

Once you were no people
But now you are God's people.

Our experience in stewardship that day made us feel more like we were God's people. We found Him at work in our midst. □

What You Can Do

Maybe you can't feed hungry millions around the globe. But you can:

— see to it that the undernourished in your neighborhood or town get enough to eat;

— contribute personal assistance or financial aid to organizations trying to relieve human privation and suffering;

— back international aid programs that promote the welfare of developing nations and do not exploit them.

Maybe you can't provide jobs for the hard-core unemployed. But you can:

— examine your attitude toward sharing your knowledge and skill with someone who has neither;

— brave unpopularity at union or business meetings to speak up for the job rights and advancement of qualified Negroes, Puerto Ricans, or Mexican-Americans;

— cooperate wholeheartedly with company training for those who are handicapped or are not yet qualified; or press for the initiation of such projects.

Maybe you can't solve the problems of 24 million functional illiterates in the U.S. But you can:

— tutor one child who is having difficulty in school;

— urge at least two friends to do the same;

— attend school board meetings and back reasonable expenditures needed to ensure quality education for all students in your district.

Maybe you can't be a delegate at international peace talks or disarmament negotiations. But you can:

— be a peacemaker in your own family;

— let your Congressman and Senators know your convictions about the expenditures and risks involved in the arms race;

— pray and work for peaceful communication between people of different racial backgrounds, both on a personal and group basis.

Maybe what you do is just "a drop in the bucket." But you can:

— keep this a nation "under God" by supporting loyal public servants; uphold the right of respectful dissent; remind others that citizens of every nation belong to the larger brotherhood of humanity.

— suppress the urge to denounce rebellious youth and encourage at least one college student to seek a career in which he can serve the physical, intellectual, or spiritual needs of mankind.

— keep in mind that God has given you a mission in life that He has given no other, that He will be with you in lonely moments of crisis.

— Christopher News Notes

• • •

A gentleman is a man who is always as nice as he sometimes is.

Random Notes on Youth and Women

Considerable evidence indicates that the seriousness with which young people were heard at Turner, Oregon, last summer has had a profound effect. More questioning youth than we know have given the church another chance because of it. We must make the best use of every available occasion to give youth an authentic voice.

Most of us are hardly aware of the youth phenomena. In terms of numbers, militance, conviction, informedness, and sometimes sophistication we are talking about a whole new thing. It is encouraging to see that some young people about to turn the church off care enough to confront the church with its irrelevances and inconsistencies.

It is amazing how blind we have been to the second-class brotherhood we have given to women. The next five years will see considerable change. Christian education leaders have a responsibility to work for equality. Part of the responsibility is to help women become aware of the contribution they can make as persons in churchly decision making.

Both the youth phenomena and the increasing vigor of women in congregational life will make vast changes in the shape of the local church in the 70s. This more than new constitutions, renovated buildings, increased budgets, or organ preludes will be used by the Spirit of God to breathe new life into the congregations. New life will express itself in new patterns of worship, new kinds of action, and a completely different congregational profile.

One of the things that is changing already is the Sunday morning "worship service." It is invigorating to see a whole new dimension of "celebration" emerging in some of the more venturesome congregations. There is hope after all that the deadness and rigidity can end. I think "celebration" can be recaptured in the denomination. And I am certain that it should be.

— Arnold Cressman

. . .

A company that manufactures belts says that belt sizes provide a barometer of business. During the depression a size 31 measured the girth of the average American. Today he takes a size 35. Also, it seems that average sizes vary with the country's geography. Washington runs to large measurements, as does Chicago; but men of the deep South are thin-waisted. In Texas and California, figures are trimmer, too. In New York a 34 or 36 is normal for the mature man.

By Still Waters

"Stand in awe, and sin not: commune with your own heart . . . and be still" (Ps. 4:4).

R. A. Torrey once said, "I knew a man out in China who had the rare gift of keeping his mouth shut in seven different languages. He was a young man but he had acquired a great reputation for sagacity, because he so seldom said anything. He listened."

We have great difficulty listening to each other. Listening is a mark of love and respect. It shows we care enough for the other to hear what he has to say. Butting in, always talking, is not only discourteous, it is selfish. It says that only our words are important. So when we really love another we are willing to listen.

Of course the same is true when we love God. It is important to us what God has to say. It is essential that we take time to listen to what His Word says to us.

We have trouble here also. Being still, in our understanding, is not seen as a segment of our service. Service to us is speaking and more speaking. It is doing and more doing. We need to know more of what it means to "stand in awe," to "commune with our own hearts" rather than simply sharing with the gang, to "be still" instead of always going at top speed.

A poster in the waiting room of a pediatrician expressed accurately the importance of good home and family relationships in preparing a child for adult life. It read as follows:

If a child lives with criticism he learns to condemn.

If a child lives with hostility he learns to fight.

If a child lives with ridicule he learns to be shy.

If a child lives with jealousy he learns to feel guilty.

If a child lives with tolerance he learns to be patient.

If a child lives with encouragement he learns confidence.

If a child lives with praise he learns to appreciate.

If a child lives with fairness he learns justice.

If a child lives with security he learns to have faith.

If a child lives with approval he learns to like himself.

If a child lives with acceptance and friendship he learns to find love in the world.

. . .

Did'ja ever notice that those people whom we class as charming are the same ones who seem to think we are geniuses?

. . .

The bigger a man's head, the easier it is to fill his shoes.

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The Electronic Blizzard

Everybody is interested in communication. So much is being said about communication that it may be difficult to say anything new and stimulating.

However, the electronic media continue to play an ever more important role in our "global village." Therefore, I would like to suggest that we need to consider seriously what the role of these media is in our midst today.

When you start to reflect about this, you may agree with Dorothy Forbes, a Canadian religious broadcaster who did a major research project on *Mass Media: "Man's Responsibility and the Church's Role."*¹ Miss Forbes says that it is common to talk about a communication explosion in our time. Her own opinion is that it would be more apt to talk about this as a "blizzard." She goes on to say "that if man is to stay alive — physically, mentally, emotionally, as a truly human being, he'd better begin to understand the mass media blizzard and find more human and creative ways to use the new communication technology."²

Why does she issue this warning? Miss Forbes quotes Patrick Watson about the kind of education being promoted by television. Watson says that some of the themes and values being presented to us via television are as follows:

A new object is better than an old object.

Persons are individuals of less importance than a group.

Controversy and individual thought are dangerous.

Citizenship is more valuable than personhood.

Seek safety and avoid adventure.

Look out for number one — let the other fellow take care of himself.

Public government is bad and politics are dirty.

Private business is clean and efficient.

We are good — they are bad.

Better dead than red.

Men are just overgrown boys.

New products are progress.

Woman's place is in the home.

The broadcasters know what the people want.³

As you think about these themes and values, ask yourself whether you really believe them. Maybe you might also want to ask yourself why you believe them.

The fact is that we are largely "brainwashed" into accepting these ideas and values. Yes, "brainwashing" is the right term. Erich Fromm defines "brainwashing" as: "suggestive-hypnotic techniques which produce thoughts and feelings in people without making them aware that their thoughts are not their own."

The most serious thing about this state of affairs is that we have passively accepted the influence of the electronic media. Instead of actively using these electronic tools, we have let ourselves be used.

This presents a real challenge to us as Christians. We

are in the midst of a blizzard. What can we do about it?

We must learn the language of the media. Unfortunately, we know very little about the media and the majority of Christians have even less understanding of the media.

I believe it is not an overstatement to suggest that the transistor and TV tube caught us napping. We had never dreamed of their impact.

Then when we saw their impact, we became afraid. How could the small Mennonite Church compete with the big industrial giants like GM, Ford, CBS, CBC, etc.?

Somehow we as Christians have been afraid of this giant, as if God might not be God in this realm. It reminds me of a story in 1 Kings 20. There we are told that the Syrians blamed their loss of a battle on the thought that God might be a God of the hills and they had lost against Israel because of fighting on the hills. They should plan for another battle on a plain and then they would surely win. The story tells us that God gives Israel the victory in the second battle also. You see, our God is God of the hills, of the valleys, and also of the plains.

Our responsibility must begin with a "response ability." That ability will come only as we accept the challenge. We may be in a blizzard and we may be outnumbered badly. But our God is a God of fair weather and also of blizzards.

Look for ways to tame the tiger. Partly because of our inferiority complex, the media has been misused. And we can very easily contribute to that misuse. By remaining silent, by expecting free time for religious broadcasting, or simply by continuing to be passive consumers, we become a contributing element to the misuse of the media.

We must help each other to *actively* use the electronic media. I am not denying the validity of radio and TV for entertainment. Most Christians would benefit from doing more laughing. But the impact of the electronic media in our families is no laughing matter. We must get serious about this and challenge the values and ethical goals that are being presented.

If much of what is presented on the media is down in the gutter, it may well be our fault. The industry will never become the church. But we serve the God of the gutter and the mountaintop. It is our responsibility to contribute this added dimension to the industry.

We need to seek God's guidance as we struggle together to conquer the blizzard of electronic communication!

— Bernie Wiebe

¹Forbes, Dorothy, *The Mass Media: "Man's Responsibility and the Church's Role"*: (December 1968). Unpublished Research Report.

²*Ibid.*, p. 4.

³*Ibid.*, p. 14.

The editorial is based on the opening meditation by Bernie Wiebe, for the Mennonite Council on Mass Communications, which convened at the Statler-Hilton Hotel in Washington, D.C., January 26, 1970.

Hebrews

Eleven

for the

Seventies

By Roy S. Koch

Now faith must be defined as certainty of the things we hope for. It is a deep conviction that there is a world of reality that is invisible. By this conviction the heroes of long ago and of more modern times have achieved the recognition and blessing of God.

By faith we also can reach an acceptable understanding about God's relation to our material world and its operation that goes far beyond any mechanistic or evolutionary view.

By faith Martin Luther presented a more excellent system of salvation to his contemporaries than the sterile dogmas that characterized medieval piety, by which he proved that he was a true reformer. God approved of his preaching that men are saved by faith alone by granting repentance and conversion to thousands, and by it, though he is long since dead, Luther still mightily influences the world.

By faith Polycarp, the aged bishop of Smyrna, refused to renounce his faith in Christ after eighty-six years of witnessing to the transforming power of the gospel. By faith he died a martyr's death because he refused to deny his Lord who saved him.

By faith Augustine, being warned of the follies and indiscretions of his youth, motivated by a godly fear, listened to the voice that commanded him to renounce his sins and be converted. By faith he was able to demonstrate to the world what a talented life consecrated to God could be. Thus he became the brightest star in the Christian church in his own and succeeding generations because of his faith.

By faith David Livingstone, when he received the conviction to become a missionary, went out into the dark continent of Africa, not knowing what would happen to him there. By faith he endured hardships and dangers and finally gave the last measure of devotion to the people he loved because he looked for a black people who might become the people of God. That is why he was buried in Westminster Abbey, the English people judging him worthy to lie with kings and the great men of the earth in his final resting place.

By faith also Florence Nightingale received moral stamina and physical endurance to carry her lamp of humanitarian concern and was used of God to bring healing to thousands of war-injured persons because she was convinced that her convictions came from God. She set a high ideal for a nursing career that has inspired countless women to enter upon that career with human compassion and unselfish service.

These have all since died, pioneers who never took the

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easy road, but who were assured that they were right, and they persisted in their course because they considered themselves as living not for selfish advancement but for others.

For they who live in this manner make it abundantly clear that they are not living for this life alone but for God. And actually, if it had been their purpose, they could have made a fine success for themselves in life. But they lived above the low level of earthly ambition; that is why God has stamped His approval upon their lives and has confirmed their faith.

By faith Menno Simons, when he was spiritually enlightened, gave up the security of the Roman Catholic priesthood, and became a shepherd to the persecuted Anabaptists who suffered unmentionable horrors at the hands of misguided religious leaders. He was convinced that in the beliefs of the Anabaptists God was pioneering the twin principles of separation of church and state and freedom of conscience which did in fact prove so.

By faith John Wesley felt his heart strangely warmed in a genuine conversion that transformed his entire ministry. By faith he preached day and night, crisscrossing England and America, that revival and blessing might come to the English-speaking people. By faith he established little Bible classes which blossomed into a great denomination that has blessed the world.

By faith George Frederick Handel, when he caught the vision of God's glory, wrote that immortal oratorio *The Messiah*, which has inspired all succeeding generations because he dedicated his whole talent to the glory of God.

By faith Abraham Lincoln, when the burden of slavery became intense upon him, published the Proclamation of Emancipation that gave liberty to all the slaves in the United States of America. By faith he endured hatred and calumny and eventual assassination. But now he belongs to the ages, a moral giant who gave his nation a legacy of righteousness because of his courageous faith.

By faith Pope John XXIII threw off centuries of tradition in the Roman Catholic Church and let the fresh winds of new ideas blow upon the people he loved, esteeming the necessity of meeting the needs of the times a greater virtue than the sterile changelessness of conformity to tradition. By faith he forsook the role expected of him and endured the displeasure of those who disapproved of his actions. Through his faith he initiated far-reaching modifications in the doctrines and practices of bishops and priests which those who have followed him have expanded and consolidated.

By faith Dwight L. Moody, a poorly educated shoe salesman, determined to demonstrate to the world what God can do with a life completely dedicated to Him. By faith he allowed God to use his limited education to the maximum of its usefulness and turned countless thousands of people from the darkness of sin to Jesus Christ the Light.

By faith Sir Wilfred Grenfell left the comforts of his native England to bring medical aid and the wholeness of the gospel to the people living on the bleak coasts of Labrador and Newfoundland.

By faith Albert Schweitzer trained himself to become a physician, philosopher, and musician, then buried himself in humanitarian and missionary service in Lambarene, Africa.

By faith John Hus, the Czech reformer, continued to preach the saving gospel of Christ after dire warnings of martyrdom should he not desist. By faith he endured excommunication from the church and eventual burning at the stake and became the morning star of the reformation.

By faith John Knox espoused the love of Christ and his people and prayed to God in words of deepest earnestness, "Give me Scotland or I die." His prayer declared plainly that he sought the glory of God and the salvation of his people rather than his own selfish advancement.

And what shall I more say? for the time fails me to tell of Savonarola, and of Count von Zinzendorf, and of John Bunyan, and of John Calvin; of William Tyndale also and of Isaac Watts, and of the mighty army of missionaries; who through faith opened dark continents, translated the Scriptures into difficult languages, established hospitals, changed entire civilizations, wrote immortal songs, stirred the consciences of kings, died martyr deaths.

Women broke the traditions of centuries that they might minister to the sick, and others were ostracized not giving up their God-given convictions that they might improve the lot of their fellowmen. Others braved dangerous climates and hostile rulers, yes, even of solitary confinement in prisons. They were beaten, they were brainwashed, they were shot to death; they became refugees owning only the clothes on their backs, being crushed, heartbroken, humiliated.

(They were innocent victims of their times.) They were chased from country to country, suffered poverty and rejection.

These all, having accomplished great exploits through faith, died without seeing the full fruits of their dedication. God has provided other faithful leaders that those of the past with us who are living now, may demonstrate to the world the powers of the life to come through Jesus Christ our Lord. □

Mission, Missions, and Judgment

By Wilbert R. Shenk

Confessing Our Confusion

A hazard facing the Christian church is that she will fall prey to her own unalertness. The challenge of the Christian life is the demand made on every follower to be vigilant. The New Testament characterizes the call to the Christian as joining the way, becoming a disciple of Jesus, being part of a lifelong pilgrimage. Rather than being a settled and sedentary life, Christian commitment involves a lifetime of growth and movement.

However, we must confess that confusions creep into our thinking and we lose not only our sense of forward movement but also the purpose of that movement. It is possible, for example, to replace the mission with methods. Techniques and methods for doing our work are indeed important, but they are not the mission. Rather it is the motive-power of mission that must continually be allowed to create the needed forms and methods.

A second confusion that clouds our perspective is the substitution of Christianity for the gospel. This danger is more subtle and powerful than we want to recognize. For nearly two centuries there has been what has come to be known as the modern missionary movement, bringing to the world the good news of Jesus Christ and seeking to establish His church. An important feature of this movement is that it originated in the Western world and has been sustained by the personnel and financial support of the church in the West.

We are also inclined to call the West "Christian" and the rest of the world "non-Christian." Western culture has been shaped and influenced by the Judeo-Christian tradition. Too easily we slip into the assumption that Western ways and values are an integral part of the gospel of Jesus Christ. In more sober moments we realize very well that the Christian church in the West is today severely compromised by the failure to rise above being a reflection of an essentially pagan culture rather than a living example of a company of people transformed by the gospel who live in creative tension with the world.

A third confusion to which we are subject is mistaking Christian "activity" for the essence of the church. If dis-

illusionment exists today over the meaning of the church it is that, in spite of even more elaborate facilities, organizations, and activities, we frequently fail to experience deep fellowship, encouragement in our faith, and a challenge to be self-giving.

Regaining Perspective

As a start toward clarifying our view, let us consider several statements. First the gospel supersedes any culture or civilization. The Apostle Paul's affirmation was: "It is God's power to save all who believe . . ." (Romans 1:16b, TEV).^{*} The gospel has this power because it encompasses all of life and, therefore, offers a new way. The gospel of Jesus Christ offers a superior moral vision to that of any culture or cultural religion. The gospel has within it the capacity to gather men and women from every civilization, historical moment, geographical location, and social status and bind them together to become a new, united people in Christ.

Second, the church is more than a denomination. A constant temptation of the church—as in any human group—is toward parochial pride, self-satisfaction, and blinding loyalty to *the* tradition. The witness of history should be ample warning that every denomination needs to maintain a healthy measure of humility concerning its place in God's plan. The story of the people of God in the Old Testament, as a prototype of the church, depicts a people living in a constant tension—tugged away from God by their disobedient self-reliance and pulled toward Him by His continual strivings and gracious refusal to cut them off.

Third, the mission is more than missions. The mission is Christ's and in His control. The church is enjoined to share in Christ's objective of bringing the world to God. "Missions" are the efforts men organize as means of participating in Christ's mission. Missions are marked by the imperfections and insufficiencies of every human endeavor.

Matrix for Mission

In seeking to understand the mission of Christ in the world, it may be useful to consider the interplay between two sets of factors: those that remain constant and those that vary.

The starting point of Christ's mission is that God's love

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encompasses every man and God has taken unprecedented initiatives that every man might be redeemed. However, man is a rebel who must be challenged to surrender, the prodigal who needs to experience personally the meaning of the Father's saving and transforming forgiveness and love. The call to follow Christ is the call to discipleship—a way which involves a disciplined unlearning of our sinful egocentricities and a learning of a Christo-centric life pattern.

Being accepted of God means being accepted of His people and joined to His church. There is no private salvation or Christian life lived in isolation. The body of Christ is that group of people in whom the Holy Spirit—Christ's continuing presence—dwells and which seeks to follow Jesus' example of testifying to the Father's love, which has become their love and motivation, through selfless service and inspired witness.

The Christian community is characterized by hope, in the midst of a despairing world, and victory, in spite of momentary setbacks. These are the elements which remain unaltered: God's love and initiative in Christ Jesus, man's need and possibilities through redemption, and the church as the vehicle of Christ's continuing action in the world.

The mission of Christ is to and in the world. This means it reaches people where they are in their history, culture, and heartfelt sense of need. Already within the Book of Acts, the record of the first missionary activity of the Christian church, there is a fascinating display of the way that master missionary, the Apostle Paul, perceived the universal need of man for God but then proceeded, with shrewd insight, to address the Jew in his particular idiom, the Greek in his categories of thought, and so on.

The methods, technologies, and knowledge systems we may use in carrying out Christ's mission will vary. The institutions and structures of society undergo change. For example, capitalism in the United States in 1970 is far removed from what it was in 1800 or even 1900. Communism in Russia in 1970 is undergoing a ferment that is bound to further alter it from what it was under Lenin; and Russian communism is pursuing a different path from that taken by Tito's Yugoslavia. Cultures and civilizations come to birth, flourish, decay, and eventually die. Whether one follows Spengler or Toynbee's interpretation of history—or that of the Bible—the point is that life and death are companions in shaping and changing human affairs.

Mere Earthenware

In 2 Corinthians Paul prods us into a proper humility as we contemplate our part in God's redemptive design. "Yet we who have this spiritual treasure are like common clay pots, to show that the supreme power belongs to God, not to us" (2 Cor. 4:7, TEV).^{*} All of our human efforts, even "missions," are inadequate and imperfect. We can never comprehend the totality of Christ's mission through our systems

and structures. The alternative is to allow ourselves to be gripped by that totality so that our efforts move in consonance with it rather than preserve positions and structures which are mere "earthenware."

It is perfectly obvious to us that it would be impossible for the earth to provide any illumination to the sun. The earth merely reflects the powerful sunrays. It would be equally absurd to pretend that "missions" are anything more than imperfect reflectors of Christ's mission to the world.

Like the builders of the tower at Babel we, too, are tempted by the possibility of being "as gods" (Gen. 3:5). To accept our finitude is to confess our dependence on God and to open the way for His will to prevail.

To live under judgment and to accept our finitude is painful to human pride. But it is through this process that the righteousness of God becomes manifest. Instinctively we recoil from the thought of judgment since it implies being proved wrong and suffering a penalty. However, the Bible reassures us at this point. Biblical judgment does indeed mean that we are faced with the facts in our relation to God; but there is coupled to it the possibility of redemption. We are brought to judgment not simply because we have sinned and therefore deserve punishment. Rather, because we have been wrong we need to be brought to the right and enabled to start afresh. In other words, it is out of judgment that redemption becomes a possibility.

This is the most reassuring of all thoughts. In our human finitude we are never adequate. Whether it be as individuals, institutions, the church or "missions," we need the purging power of God's judgment. Only in this way can we be saved from our foibles and be more fully identified with Christ's mission. Therefore, let us gladly subject our "works" to a gracious divine scrutiny as God's Spirit moves upon us. □

^{*}From *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.

Let Us Pray

Jerry Koosman, the left-hander who pitched two victories for the New York Mets in the World Series, expressed a desire to have interdenominational services for the team before Sunday games during 1970. The pitcher, a Lutheran, made his suggestion as he was honored by the American Bible Society in recognition of his service to the "Bible Cause." Mr. Koosman stated, "The message of the Bible has been a source of strength and guidance to me many times. Some of us would like to start the custom of an interdenominational half-hour service, conducted by a visiting clergyman on Sundays before games." The Green Bay Packers have long had a practice of observing Sunday with a Bible and prayer service led by quarterback Bart Starr.

What You Love, You Are!

By David Augsburg

"I love you, darling," the young man said proposing to the girl. "I'm not wealthy, and I don't have a sharp convertible and a luxury yacht like Jerome Greene, but I do love you!"

The girl, after a moment's thought, replied, "I love you too, but tell me a little more about Jerome."

Now it's easy enough for us to see through the young lady's duplicity—even though her poor young man probably can't. In one breath, she says she loves him. In the next, she shows her real love for solid comfort, cash, and class.

How easy to talk of love, to promise the world to another in one breath, and in the next, say, "But tell me a little more about Jerome."

And how revealing such words can be! Spot a person's true love, and you've discovered the true person! It's all too easy to see what a man really is by the things he loves, and to judge a man's true worth by the things he values. Values enough to live for!

But if we apply that test to others, why not to ourselves?

My! What it might reveal! It would mirror our characters clearly, sharply, in unflattering honesty.

Now if you were required to list your loyalties, to look truthfully at what you love, what would it show you about yourself?

Or even a clear view of your best intentions, of your choicest motives, what might it reveal?

If you are like most people, you've probably not used the looking glass of loves and loyalties. You've likely avoided stepping back to take a frank look at your true face, mirrored in the things you love.

What do you love most? What things really rate with you? What is in first place? In second? Where are your real loyalties?

Now then—the real question. The embarrassing one. Why do you love these things? Why do you love those people? Do your reasons all simply terminate on yourself? Do all your loves point back to you? Are you in this life for what you can get, not for what you can give?

When your list of the things or the personal relationships you love is complete, look long at it. Look hard. It's a mirror. There! See your real face?

Not what you thought it would be, now is it? In light of all you love—really love, you don't really measure up to the man you thought you were, or wished you were, right?

"But does it matter?"

Wait to answer that until after we've gone a step further. Until we've seen how very much what you love motivates what you do.

You see, *what you love determines your motives!*

"Motives."

Shadowy things, aren't they? Hard to pin down.

Shy as ghosts, and twice as hard to hold. They hide themselves behind a front of good intentions, or a facade of logical excuses. Who of us really knows his true motives on anything he does?

No wonder you've got to check up on your affections and motives so closely. Are they ever tricky! Downright deceitful! The real motive is seldom on the surface. It's usually down underneath somewhere hiding behind some great honorable pretext we have put out front for reputation's sake.

Questionable motives love to remain anonymous. They will ghostwrite beautiful words for the front man—you—to pass off on others to impress them with your fine intentions.

But if the world could read our real motives, how often we would be ashamed of some of our best actions!

You see, a good deed is no proof of a good motive, and an evil motive can soil the kindest words, spoil the best actions. Why you do or say a thing can make all the difference.

It's the motives that are the making of a man of character. If the motives of your friends—in their little words—in their acts of kindness—are so crucial, so significant to you, how much more should you be concerned about the clarity—and the purity—of your own motives!

A beautiful girl in love sifts through her lover's words. "Why does he love me?" she asks. She must know—in part at least. To her, the motive makes all the difference. Does he love the real me, or just my body, my face—my figure? Or is it my father's money? Could he be trying to win my love because he needs a pretty wife to give him status? A feather in his cap?" So she asks him, "Why do you love me?" And no answer will quite satisfy—except the simple, "I love you for what you are. I love you because you're you."

It's the motive that matters!

Because the motive reveals what you really love.

And that's what counts. What you love reveals what you are.

All your motives and finally the acts they produce come from what you love!

Your motives may rise of fear that you may lose the things

you love, or come from hatred because you have been denied the things you love, or from jealousy because you can't get the things you love. What do you love? That is the final key to the real you! You are what you love; and what you love, you will be!

All right. So I am no more than the things I love—the true affections of my heart.

And those affections mold and make my motives.

So like every other human, my whole problem boils down to my heart trouble. I love the wrong things. My values are twisted. My urges, my passions, my affections pull me downward, while my better knowledge, in an eternal tug of war, wants to pull the other way!

But how can it be helped? How can we win out over wrong motives? How can we live with right motives, right actions, right loves?

Only by a new affection. A new love.

Only a new affection can really get down inside and effect a change in our motives, our loyalties and loves.

Only a new affection can make a new man.

Only a new love that goes beyond love of self, and reaches outside a man to a worthy object of love.

A new love that transforms goals, ambitions, passions, and convictions.

A love that gets to the heart of man—and to the heart of his problems.

That's how God transforms a man. God loves a man with such power, with such self-sacrifice, that every man must respond to the flow of love, or divorce himself from it.

But when a man responds, and discovers that God still loves him even though God understands him infinitely better than he knows himself; when a man realizes that God knows how selfish his heart is; how self-centered his loves; how self-seeking his motives are, and yet God forgives, accepts, and loves him; then something dies down inside a man. Something mean.

Something small and selfish.

And a new love is born.

A new love that marks the new birth of life. A new touch of God's love is planted in his heart. A love that can grow until a man will, as the Bible says,

"Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength; and your neighbor as yourself" (Deut. 6:5; 13:3; Mt. 22:37, 38; Mk. 12:29-33).

This is the "love of the Father" . . . that transforms "the love of this world and all the things that are in this world" (1 Jn. 2:14, 15) into a new love for God that results in a new love for others. Loving our neighbor as we love ourself.

Know how the Bible describes this change in us that results from God's love? Listen.

"But when the kindness of God our Savior and his love toward man appeared, he saved us—not by virtue of any

moral achievements of ours, but by the cleansing power of a new birth and the moral renewal of the Holy Spirit, which he gave us so generously through Jesus Christ our Savior" (Tit. 3:4-6, Phillips).*

This new love—Christ's love for you, Christ's love in you, and your love for Christ—this new affection can make you become what God meant you to be. It's a new affection that will slowly begin its permeating process down into the dark recesses of your self. Changing your motives, redirecting your loyalties, purifying your intentions.

A new affection like this has an explosive power to turn you out from serving only yourself. It has an expulsive power—expelling old habits, old slaveries, old passions; all that is unworthy of your new love—your love for God.

Then with new love . . . God's love!

Then with new life . . . God's life!

Then with new loyalty . . . God's new man, you will begin the great adventure of life with God . . . alive with the love of God.

You will become what you love—

What you love, you are!—David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast. □

**New Testament in Modern English*, J. B. Phillips, 1958. Used by permission of the Macmillan Co.

The Difference

By Mary Ann Yoder

Twilight falls—
And tinted in
The dark
The smell of
Blood and death
Falls over
Vietnam—

Stifling cries
Of pain with
Fear in face
Of death.

Twilight falls—
And quietly,
Through the dark,
A voice, edged

Black with pain,
Is heard raised
In a desperate,
Pleading prayer
For "PAX
AMERICANA."

Twilight falls—
And in North
America, a
Christian's voice
Is heard—
(Not quite so
Desperate or pleading)
Raised in prayer
To God, for

The peace of
Their restless,
Warring country.

Enjoy Church?

By Don Jacobs

Sometimes church services can be a bit boring. Or maybe I should flip it and say that sometimes they can be a bit interesting. For some, church attendance is like the old haircloth which monks wore: endure it and you are bound to be blessed. Maybe that is why people feel better after a service than during it.

But Ed Weaver and I attended a service this morning which was not haircloth. (I use the word "attend"—I should have said "got involved in.") We are here in Abidjan on the Ivory Coast attending the third meeting of the All Africa Conference of Churches. Ed has friends all through this part of Africa, especially among the leaders in the many independent churches, churches which have no connections at all with missions, and one of these groups invited us to a morning service. Since the other conference participants were all going to the stadium to sit through another sermon, I decided it would be a good idea to go with Ed.

The taxi dropped us between the sea and a great sprawling market in the heart of Abidjan. As we threaded our way through the colorful stalls, it was like passing through a hundred worlds. For twenty steps the smell of strong African soap lay heavy on the olfactories—then fruit, yards of pineapples, and sweet citrus. Then we passed through a belt of brilliant market-type jewelry followed by an area where all sorts of medicine were sold from the powder of ground-up bones to aspirin. Then we dodged through clothes hanging on line after colorful line. Shoes, tobacco, baskets, buckets, and bustle, that is the market. It is a perfect lobby for a church entrance.

Then through a little wooden door, back a narrow sandy passage, and the church! Some twenty people had gathered and were singing a song about Jesus being Lord.

It was not much of a building, ten feet wide and twenty long, open on the side toward the alley so that the passers-by could see everything. Up front a rail set off the altar which included a table with seven burning candles, a lectern, two chairs, and a little vase with four smiling purple pansies.

Ed and I took our shoes off at the door, as is the custom, and were given two seats up front amid singing and clapping. Scriptures were read, more singing, announcements were

given, more singing. It seemed like a service in song broken by prayers, Bible reading, and preaching. Our friend preached. It was a simple message on Jesus' perfect provision for all of life and encouraged the group to stay close to Jesus. We sang a few songs here and there during the sermon, each one ultimately ending in a mild dance.

Sermon over, all those who had trouble were invited to come forward, kneel, and pray. They were directed to rub the pain if they were sick and a prayer was said for them.

One lady shared a vision. She saw many in the group with their hands raised. The pastor interpreted it as a picture of God's hosts.

Then all the women came up, bowed their heads to the ground seven times, jumped up and down seven times, said seven "hallelujahs," seven "hosannas," and then, you may not believe it, seven laughs! Yes, everyone laughed heartily seven times. We could do with a little of that in our services. This was followed by an offering and the men did the same—jumps, laughs, and all. Ed warned me not to put in all my money as other offerings were to follow.

After this, the two pastors walked through the audience and gave specific words of prophecy to a few people. One of them told me that God had revealed to him that I would do extensive travel in 1970 and I would help many people. The traveling I could see, but I was not so sure about the latter. One lady was told to drink specially blessed water for her stomach troubles, another that if she does not pray diligently death will come near her within the next few days, and to another that she must stop quarreling at home. All of these admonitions were given in love and tenderness but very firmly.

Testimonies were then given and all closed with the singing of more songs, with drums, and dancing. I even danced a little. Ed is less inhibited. Then we put our shoes on again and left. Ed was so engrossed that he forgot his books and had to go back for them.

As we made our way out through the maze of market stalls, I felt myself refreshed. The service was an hour and a half but seemed much less. Those people went home with a word of encouragement, a new grip on the Lord, a sense of being continually cared for by the group, and with a song of joy in their hearts. They had brought their total needs to a loving Father and a loving church. Is this not what Christian fellowship is all about anyway? ☐

Donald R. Jacobs is an anthropologist missionary in Tanzania, Africa. From *Missionary Messenger*.

JUST AND FAITHFUL CHRISTIANS

"Minister the same [gospel] one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

TAKE MY LIFE AND LET IT BE CONSECRATED

Frances Ridley Havergal, 1874

Henri Alexander César Malan, 1827

Arranged by Lowell Mason, c. 1827

1 Take my life and let it be Con - se - crat - ed,
 2 Take my hands, and let them move At the im - pulse
 3 Take my voice, and let me sing, Al - ways, on - ly,
 4 Take my sil - ver and my gold; Not a mite would
 5 Take my will and make it Thine, It shall be no
 6 Take my love; my Lord, I pour At Thy feet its

Lord, to Thee; Take my mo - ments and my days; Let them flow in
 of Thy love. Take my feet, and let them be Swift and beau - ti -
 for my King. Take my lips, and let them be Filled with mes - sag -
 I with - hold. Take my in - tel - lect and use Ev - ery power as
 long - er mine: Take my heart, it is Thine own, It shall be Thy
 trea - sure store; Take my - self, and I will be Ev - er, on - ly,

cease - less praise, Let them flow in cease - less praise.
 ful for Thee, Swift and beau - ti - ful for Thee.
 es from Thee, Filled with mes - sag - es from Thee.
 Thou shalt choose, Ev - ery power as Thou shalt choose.
 roy - al throne, It shall be Thy roy - al throne.
 all for Thee, Ev - er, on - ly, all for Thee. A - men.

Christian stewardship calls for faithful management of another's goods. God has given to us gifts, talents, skills, resources, and abilities for the promotion of the gospel. The church provides the channel for the service of these stewardship resources.

Christian stewardship is an all-involving service. Biblically it begins with the *tithe*, to this God added *offerings* and then *ourselves*, as illustrated in the Macedonian churches when they "first gave their own selves to the Lord."

MISSIONS -- EDUCATION -- PUBLICATIONS -- ADMINISTRATIONS
 are all God's work to which we are asked to respond.

STEWARDSHIP DEPARTMENT
MENNONITE GENERAL CONFERENCE
 Scottdale, Pa. 15683

Beauty in Small Things

By Viola Weaver

On a warm July afternoon while the shadows were playing hide-and-seek with the sunshine through the trees, my husband and I decided to plant sweet potatoes. In our garden, the sunshine had won over all shadows and it was quite possible to feel trickles of perspiration run down our cheeks while working. My husband kindly asked me to drive over to the greenhouse which is about a two-mile drive along a lovely country road to pick up the plants while he finished preparing the ground.

Three of the children rode along as far as the meadow where a cool, shallow stream gurgled and laughingly called them to play. I stopped to leave them off and would have loved to cool my hot feet also but left the children to play and dutifully started on my errand.

Passing the church of my childhood, my mind flooded with many precious memories and always my godly grandfather's image comes to mind. We used to have Sunday afternoon Sunday school then, and I can remember the birds singing an accompaniment to our singing praises with doors and windows wide open.

The road wound around a few more curves and, oh, there was a beautiful patch of wild sweet peas! Would I dare stop and pick a few? Restraint kept me moving on, only to open up another beautiful patch of tiger lilies, free for the picking for God planted them profusely along this bank not near any house. But no, "hubby" will be waiting, I thought, so I kept my foot on the accelerator.

Do you hear that tinkle, tinkle? Down through those bushes a flock of sheep were peacefully grazing near the pond, unmindful of schedules and time. I'd love to sit awhile and drink in this peacefulness and surely "restore my soul," but I'm on my way for sweet potatoes, remember? Near this next hard curve among the trees I once saw a beautiful indigo bunting. Could I see another today?

Cautiously keeping an eye on the road ahead and taking glances at the treetops I caught sight of Mrs. Cardinal flying by. Perhaps she was on her way to get a small morsel of food for her young, which brought to mind that I'm on my errand as well. I arrived at the greenhouse, looked over the long rows of colorful flowers and plants, and chatted awhile with the gardener.

After receiving my plants, I started back the winding country road which had brought me there. Enjoying all the beauties again, I passed a small house where an elderly couple live (my great uncle and aunt) and saw her busy at a quilt set up in their open garage. Again I had an inner urge to stop and say "hello" and tell her how I joy to see the unselfish diligence of older people like her. For I knew that when that quilt would be finished, it would probably be given to the local sewing circle and then given to some needy person to keep warm on cold nights. And I

knew many elderly people sitting idle on our street back home feeling useless.

My mind flitted to our garden and duty urged me on, so the car didn't stop there, either. Yes, I was back in good time, and we planted sweet potatoes together, my mate and I, anticipating digging a good crop this fall, but I couldn't help thinking of all the joys I bypassed on that short two miles. "Diligence," you say, "to keep on the job!"

But I sense something lost of beauty and neighborliness. Again, I hear someone say "But, you can't live that way and still make good financially. Time means money!" "Oh," I answer, "eternal values must succumb to material gain, then?"

Somehow, that afternoon I felt I revived a childish joy at the little beauties of life that have been pushed aside by adulthood's demands. A balance is needed here just as in all areas of life but somehow I felt I've left the pendulum swing too far to the left when I can't find time for art and beauty and friendliness. I'm glad for my small child who lives more free from scheduled living. He can take my hand and lead me to enjoy a spider web, an ant colony, a freshly opened flower, etc., for I'm fearful of losing such simple joys to work and duty altogether.

With these "minute vacations" throughout the day, work becomes lighter and the soul is satisfied with beauty many times over. God instilled this wonder and curiosity in children. Let's not stifle it all by schedule and work so that they lose their freedom to enjoy the simple beauties around them nor feel silly to hang their toes in a cool stream. A heart-to-heart chat may take time out of a workday, but a psychiatrist may have to listen for hours in later years where we have refused to listen. Let's teach our children the joy and satisfaction in small things so that beauty in these everyday joys will become a part of them. □

What One Person Can Do

Any effort that leads to the betterment of human existence usually begins in the heart of one person who dares to dream and cares enough to right a wrong.

Whether it is a cup of cold water given to a thirsting man or an irrigation project designed to turn a parched plain into productive farmland, it starts when someone says "yes" to God's mandate to put love into action.

A multiplication, millions of times over, of such "drops in the bucket" can achieve breathtaking change from a world sickened by war, injustice, and hostility into a humanity that bears greater resemblance to the divine image in which it was created.

— Christopher News Notes

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Part I: The Weaverland Mennonites, Including a Biography of Bishop Benjamin W. Weaver, by Eli D. Wenger; **Part II: Transcript of the Weaverland Mennonite Cemeteries**, by George G. Sauder. Privately printed. 1968. \$7.35.

This book contains 363 pages and 54 illustrations and is well printed and handsomely bound in green cloth. Beginning with a brief account of some of the early settlers at Weaverland, the author soon moves on to the organization of the congregation about 1733, and the building of its four meetinghouses from 1766 to 1927. The volume contains a wealth of historical detail, the kind of information which has enormous personal, religious, and sociological significance, but which more general histories have to pass over. Local color comes out well in this book. For example, the story of the three Mennonites who fed some British soldiers during the Revolutionary War; one of the three was a Henry Martin, son of Creek Henry II who in turn was the son of Creek Henry I. We learn that Bishop Jonas H. Martin was in Dutch called Yooney, and Emanuel Newswanger was Mooney (rhyming with stony). One of the richest chapters in the book deals with the godly life and splendid service of Bishop Ben Weaver who was also moderator of the conference. Chapter 2 treats of the daughter congregations which slowly emerged.

Part II is a veritable mine of family history data, giving the connections of an amazing number of people with their descendants and/or ancestors. Had this been left undone for another generation, much of it would have been lost for ever. And this section is by no means "dry." Note is made of a suicide (203), of five siblings who died of diphtheria (210), of occupational nicknames like Steamer Isaac (219), of the prettiest girl in the family who married her first cousin (248), of a brother identified as overweight (250), of Booklich Joe (a hunchback, p. 253), of Spring Isaac (261), and Snuff Samuel (239). The last German preacher is identified (265). Special mention is made of the traditional weight of Christian Zimmerman, 1750-1817 (400 pounds; cf. Zimmerman Genealogy, p. 3).

The Weaverland Mennonites is a valuable contribution to the historiography of the denomination, a tremendous resource for the study of family history, and a book which reveals a heart of love and concern for the church. It was printed in a limited edition. The stock is being rapidly depleted and in a few years will command a high price, for it will be sold out and still be in great demand. It can be purchased from the Provident Bookstore, Lancaster, or from the authors. — J. C. Wenger.

Meditations for the Newly Married by John M. Drescher. Herald Press. 1969. 141 pp. \$4.00.

Many times the pastor or parent of newlyweds desires the right gift in the form of a book. John M. Drescher has made a fine choice available in his *Meditations for the Newly Married*.

This book is not designed for sex education. Drescher holds the marriage relationship in broader perspective than sexual agreements. He attempts to put marriage in its spiritual perspectives—"What God hath joined" is not to be defiled, is his theme.

Marriage is a dream to be fulfilled, yet new and better dreams appear through the years. Marriage need never lose its romance. It grows with the fulfillment of dreams and reaching the realities reserved for those "God hath joined."

Drescher lists a number of other books for the married couple to read together, and suggests at least one good book per year during marriage. This book should meet in part the demand for a respectable book on the subject of marriage in all its dimensions. For church libraries but really should be a book personally owned. — Glenn B. Martin

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This Mountain Is Mine, by Margaret Epp. Moody Press. 1969. 192 pp. \$3.95.

This is the biography of a Mennonite immigrant boy from Kansas who became a missionary in China for 50 years. His inspiration to go to China originated outside Mennonite circles, but once he was there he attempted to form a Mennonite Mission in Shantung province. Denominational barriers required the formation eventually of an interdenominational China Mennonite Mission Society board in 1913, which carried on until 1946, when the C.M.M.S. dissolved and two Mennonite denominations undertook the support of the two respective China fields.

Bartel's work in China is a chronicle of astounding courage, patience, sacrifice, and heroism. Despite uncertain financial support from America, chaotic political conditions on the field, and an international war, he stayed with the task of orphanage work, Bible school education, and above all persistent preaching and witness to build up a Chinese church. This book belongs in every Mennonite church library. — Marlin Jeschke.

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Who Will Answer? by David A. Shank. Herald Press. 1969. 96 pp. \$1.50, paper.

Written by David A. Shank, Mennonite missionary to Belgium, this booklet contains

five Spiritual Renewal chapel sermons given at Goshen College in February, 1968. Threading the message through five key words, the appeal is both to the minds and hearts of college youth.

Illusion speaks of man's attempt to cover his loneliness and emptiness with illusory laughter and activity. In answer to man's guilt and lostness there is the historical *Intervention* of God in Christ. *Erosion* looks at the Eros culture, a way of life with its own self-destructive force. Another pressure at work is *Extrusion*, attempting to squeeze man into the world's molds. In answer to these objective forces is *Conversion*, "the real objectivity that comes from being subjectively committed to God through faith in Christ in the fellowship of the church."

Shank is sharing the message of Christ as he has known it in his life experiences as a Christian witness. The warm message of the gospel is enhanced by the author's skill at scholarly and literary expression. Not all good chapel messages make good reading. These do, and are recommended highly to thinking and inquiring persons, young or older. Excellent for the church library. — Harold D. Lehman

World Hunger, by C. Franklin Bishop. Herald Press. 1969. 30 pp. 50 cents (paper).

This is one of the series of pamphlets of the S. F. Coffman Peace Lectures, and is a study of world hunger as it is experienced in the latter part of the twentieth century, and an examination of the possibilities of real famine with the increase of population in our world.

The author, a biologist, understands the way in which energy is converted from the sun into plant life, providing food for animals and humans. He has observed the agricultural practices in many countries of the world and is a consultant who is called to underdeveloped countries to assist them in finding solutions to their needs for food.

He mentions on page 15 six reasons for the U.S.A. and the other richer nations to share with the underdeveloped nations, reasons offered by Christian theologians. Beginning on page 17 he reviews some of the more commonly proposed solutions to the hunger problem. The first one that is so frequently mentioned is that of birth control. A second is to put more land under cultivation. A third is simply to increase the yield per unit of area of land. Additional solutions mentioned are reducing losses to growing crops and to livestock; preventing losses to harvested and stored crops; maintaining arable land in a high state of productivity through soil and water conservation and the utilization of better fertilization.

His real recommendation for a plan of action begins on page 19. This he addresses to the Mennonite churches through the organization of Mennonite Central Committee. The first mentioned is to mobilize the best minds of our MCC constituency and engage these persons in study conferences. Second to involve the scientific and specialized personnel of our denomination. Third, he recommends developing a corps of specialists in agricultural production and marketing, and community development. Fourth, he recommends giving more attention to the education of mothers who will put their children and husbands first in their thinking. In our mission outreach he suggests that more attention be given to reaching persons in the upper echelons of society, for they can help to develop their countries. The ideas he recommends must be taken seriously by every Christian. — John E. Lapp.

Lucy Winchester by Christmas Carol Kauffman. Herald Press. 1969. 540 pp. \$4.95.

Lucy Winchester was the first book written by Christmas Carol Kauffman. This revised edition was her last book. After the book was out of print, she received requests for additional copies. She rewrote the book hoping to make the characters come alive in a new way but not to change the story. One biographer says, "She did not write for the scholar; she wrote for the common people." After reading this book, seeing the characters come alive through her able pen, and finding a spiritual message: I find myself again challenged by *Lucy Winchester*.

The story begins when Lucy is an early adolescent, searching for a better life. She wants to know God better as well as to find physical comfort and beauty. But Lucy's life even as a child is filled with heartbreak and hard work. Her father cannot express his love to his family and her mother is trapped by poor health and fear.

Hardship and unhappiness plague the Winchester family and follow Lucy through her adult life. Finally she does find God. Although she never becomes rich in this world's goods, she does become rich in the things of God. Excellent for church libraries. — Jocele Meyer.

Soldiers of Compassion, by Urie A. Bender. Herald Press. 1969. 319 pp. \$4.95.

The Pax story really comes alive in this volume. The author has the men tell the story of their work in their own words. The reader is caught up in the spirit of service that these men render. The adventure, the meeting of human need, the Christian testimony given is a thrilling story.

The story covers Pax experiences in Germany, Greece, Paraguay, West Pakistan, Algeria, the Congo, Crete, and in Vietnam.

In one chapter the author deals with the reason for Pax, the development of the program and the risk in service. In the last chapter there is a presentation of how the Pax program started, the principles which guided it, the qualifications and training of men, and finally how women were also involved in the program. — Nelson Kauffman.

Night Preacher by Louise A. Vernon. Illustrated by Allan Eitzen. Herald Press. 1969. 133 pp. \$3.00.

Night Preacher is a story of Menno Simons, the Anabaptist, and his preaching mission as seen through the eyes of his children. Bettje, Jan, and later Mariken dislike the constant flight from one home to another to avoid capture, but they soon learn to hold their tongues and appreciate what their father must do. This fourth book of historical fiction by Louise Vernon is filled with suspense, action, and danger which move the story along. The setting seems to be historically accurate. An excellent book for church libraries, almost a must for Mennonite libraries. — Alice W. Lapp.

Letters of a CO from Prison by Timothy W. L. Zimmer. The Judson Press. 1969. \$2.50.

This is a delightful book to read. Zimmer, an Earlham College student, is a conscientious objector who refused induction into the army or alternative service because he does not "believe that the state . . . has the right to compel an individual against his will to serve" society in a positively and explicitly defined role. For this reason he was sentenced to three years in the Federal Youth Center at Ashland, Kentucky. He was in prison from April 1967 until March 1969 when he was paroled.

Most of these letters are to his "Liebe Toni," a few to his family. They are beautifully written and deal with the profoundest of topics: God, time, evil, government, protest, revolution, love, and faith. Apparently he is the son of a minister but he claims not to be "classifiably religious." He is very critical of the Peace Movement for its lack of clarity about means. "If we preach love and freedom and peace, we must first love, be free, be peaceful," and Zimmer certainly fulfills these qualities.

This is an excellent book for an insight into the finest young American idealists. It is a very personal book which means sustained polemics or sociological description are lacking. — John A. Lapp.

The Family Album by Arthur and Nancy DeMoss. Revell. 1969. 177 pp. \$4.95.

This fine collection of short masterpieces breathes spiritual warmth. The choice poetry, essays, prose, and bits of wisdom from many, many sources of literature lift the reader higher and stimulate the good, the

pure and noble. Sections of *The Family Album* deal with such areas as The New Year, Easter, Home and Family, Friendship, and Worship, in addition to others. The volume is very attractive in layout and design. Scattered through the book are beautiful four-color photos and also excellent art illustrations. The volume, neatly booked, makes an attractive and treasured gift — something which can be picked up at a moment's leisure to add fresh devotion. — John M. Drescher.

Fifty Character Stories by Charles and Ruby Treadway. Broadman Press. 1969. 175 pp. \$3.95.

The idea undergirding this book is that "moral education is impossible apart from the habitual vision of greatness." Consequently, these fifty biographies are presented as a means of character education. In addition to many well-known Christian heroes, there are the stories of some less familiar persons. Do you know George Helms, the father of Goodwill Industries; Mary Verghese, India's doctor to the handicapped; Cameron Townsend, founder of Wycliffe Translators; or Billie Davis, the migrant school girl who became a Christian teacher?

Each story has a unity, a single idea, a discovery, or an attitude about Christian living. The biographies are short, interestingly written, and communicative of Christian ideals. An excellent addition for the church library. — Harold Lehman.

It's a Playboy World, by William S. Banowsky. Revell Publishing Co. 1969. 126 pp. \$3.50.

This is one of the best commentaries written to date on the modern man at leisure. It deals with the philosophy of pleasure, analyzing the popular approaches in advertisements with their distorted promises of freedom, sex appeal, individualism, tolerance, and success.

The author, after a logical argument and expose submits a constructive and realistic alternative. He maintains that there is true pleasure, freedom, and a wholesome individualism, but it is not found outside the principles of New Testament ethics.

Banowsky is vice-president of Pepperdine College in Los Angeles, and received considerable publicity through his public debate with Anson Mount, Religion Editor of *Playboy Magazine*, in a nationwide telecast. Banowsky has been a guest at Hugh Hefner's Chicago Mansion, thus gaining his insight through firsthand observation.

This is an excellent source for youth or adult discussions on the modern morality. It should be read by every serious-minded Christian in our time. It is not just another goody-goody book, but a hard-hitting serious approach to understanding the pleasure-seekers in this affluent society.

— Glenn B. Martin

CHURCH NEWS

General Conference Sponsors Church/State Consultation

From her beginnings, the Mennonite Church has been known as a peace church. At the heart of this tradition is the commitment to follow Jesus in every activity of life. The life of discipleship is directed toward the goal of reconciliation of all people to Jesus Christ. Reconciliation and discipleship are the opposites of hatred and war.

Such commitments inevitably create problems in relating to civil authorities bent on self-preservation and who often wage violent crusades to achieve their ends. Peace people, in their attempt to remain free from the entanglements of the violent society and yet witness to the way of love, often have difficulty in defining their understanding of government.

In 1937, 1951, and 1961 Mennonite General Conference developed statements putting in words what it means to be a peace church, how to be a faithful church in wartime, how to express God's will for "good" government. The events of time and history are in constant flux. Trying to relate church statements to concrete affairs creates further controversy. It was in this setting that the Committee on Peace and Social Concerns appointed a subcommittee to study further the church-state issues which have tended to be divisive in the brotherhood.

This two-year study culminated in a two-day meeting at the Central Mennonite Church, Archbold, Ohio — April 15-17. Fifty to sixty persons attended the meeting. Edward Stoltzfus, chairman of the special committee that studied the issues, was also chairman of the larger, extended study process.

Persons who attended the conference represented nearly every district conference. A carload of students from Goshen and Eastern Mennonite colleges helped to provide a voice of younger constituency members.

The focus of the conference was on extending the discussions begun in the committee to the larger group of concerned people in the brotherhood. Most of the input came from the special committee members, J. R. Burkholder, George R. Brunk, John A. Lapp, Sanford G. Shetler, and John H. Yoder. The only noncommittee member to present a paper was Emmett Lehman, an attorney from Lancaster, Pa. There was no attempt to be definitive but

rather to sketch out where there are disagreements and why and how these disagreements relate to regular brotherhood processes.

Discussion and controversy over such serious issues will be a constant feature of the church's attempt to be faithful to its Lord and to be a faithful witness to the world, including the institutions of government. The subcommittee in its preliminary work began by analyzing the question of one morality or a dual morality. Does God have an ethical standard for the church and another for the government? Is it wrong for the Christian to kill and right for the government to kill? The committee soon discovered that in such discussions there are many additional concerns, many of a subsidiary nature.

The complex of issues raised by the committee and often alluded to at the consultation included the question of what constitutes the lordship of Christ. How is Christ Lord of the world? Another series of questions had to do with the nature of biblical authority, how the Testaments relate to each other, and how the Bible is interpreted. Another set of questions seized on the issue of responsibility both in terms of individuals and the body of Christ — the church. How responsible is a person for actions by institutions in society? How is a person effectively responsible? A major area of discussion dealt with the sources of moral guidance in political and social matters.

Perhaps the most important part of the assembly were Millard Lind's studies of various Old Testament passages which illuminated many of the issues confronting the people of God today. Using pivotal passages like Deuteronomy 4:5-13, 32-35; the Ten Commandments; Isaiah 2:1-4; and Jeremiah 27, Lind pointed out that Israel's relationship to the nations was the Old Testament problem of church and state. The grace of God, so evident in the Exodus from Egypt, was the source of a way of life which included a new politics and an ethical foundation of law which was not found in any of the legalisms found in other ancient Near Eastern empires. Lind asked whether today we really have a reorientation of law in our behavior in the church. In his study of Jeremiah 27 he pointed out how the prophet spoke as an

envoy to "my servant" Nebuchadnezzar.

These biblical studies undergirded the discussions which constituted the bulk of the agenda. No final answers for the major issues — "the forms of the church's witness to government" and "the forms of the church's obedience and disobedience to government" were accepted by all the persons in attendance. But the hearing committee seemed to catch the spirit of the assembly in their suggestion that the process used in this consultation needed to be used more widely and effectively at the regional and congregational level. The "hearers" also urged more specific guidance on such issues be given to local congregations with less emphasis on theoretical niceties.

The consultation members were united in their understanding of the church as a transnational body whose allegiance is to God before country; that the real issues of the moment had to do with reconstituting a Christian style of life which, if faithful to Jesus' message, will suffer as Jesus did. The CPSC was urged to strengthen the informational/educational dimensions of its work and to feed some of the work of the subcommittee and the consultation into the curriculum materials used in the church.

— John A. Lapp.

Bible Study Stressed for Mission '70

The Gospel of Luke (chapters 3 to 5) has been selected by the Program Planning Committee as the Bible study passage for Mission '70. "The Spirit of the Lord upon Me," the theme for the 64th annual meeting of Mennonite Board of Missions and Charities, is taken from this text.

Congregations, small groups, families, and individuals are encouraged to engage in preliminary study of this passage from Luke prior to attending Mission '70. Since the two days of actual study scheduled for Mission '70 obviously do not allow for in-depth examination of this Scripture, it is suggested that persons read the passage in several versions and then outline and paraphrase it. Any written aids should then be brought to the annual meeting and shared with fellow study group participants.

At Mission '70 on the mornings of July 3 and 4, John Lederach of Hesston, Kan., will lead an exposition of Luke 3 to 5. The entire assembly will then be divided into "Strategy Groups" (with 10 to 12 persons in each group) for more intensive study and discussion.

Strategy Group leaders have already been selected from among the membership of Franconia Conference. On Sunday, May 3, these leaders met at Christopher Dock High School — site for Mission '70 — for orientation and training led by John Lederach. Other Mission '70 program personnel

were in attendance to share the enthusiasm and planning for the upcoming convention.

Lederach also plans to meet with Strategy Group leaders prior to the public sessions on July 3 and 4 to offer further counseling.

Small-group Bible study was an exciting spiritual highlight for most Mission '69 participants at Kalona, Iowa. A similar experience is anticipated for Mission '70, July 1-7, at Lansdale, Pa.

Year Ends on Upswing

In spite of a recurring mood of financial uncertainty, Mennonite Board of Missions has ended the 1969-70 fiscal year in the black. David C. Leatherman, Board treasurer, reported that \$1,977,793 had been received as of March 31 for a 7 percent increase in contributions as compared to the same time period last year.

Leatherman noted, however, that the 7 percent increase is based on an adjusted budget. In the face of a widening contributions-expense gap, the Executive Committee cut \$63,000 from the operating budget in December 1969. The Board also carried a \$60,000 deficit forward to the 1969-70 fiscal year.

Treasurer Leatherman and Leroy Yoder, Board controller, have not sufficiently analyzed all the factors contributing to the change in the financial climate. "On the surface it appears that the 3 percent budget reduction and an allocation of estate and special gifts covered our deficit this year," Leatherman said. "Nevertheless, exciting things are happening in our mission program around the world which the constituency is reading and hearing about and responding to in many ways. Our year-end giving documents that. We are also happy to report that a balance of \$80,000 is being carried forward in estate funds."

A final tally of receipts for the 1969 Christmas Sharing Fund shows that contributions doubled compared to the 1968 response. A total of \$30,852, less promotional expenses of \$950, were divided equally among the Mission Board's medical work in Bihar, India, Mennonite General Conference, and Mennonite Board of Education.

The above-budget Compassion Fund for Minority Ministries continues to pick up speed. Contributions as of March 31 totaled \$52,462.

"It is both gratifying and humbling to receive this vote of confidence," said Executive Secretary H. Ernest Bennett. "The total office and field staff of Mennonite Board of Missions takes this opportunity to thank the brotherhood for their generous prayer and financial support. We anticipate a redoubling of our efforts to further the cause of Christian missions in the year ahead."

MEDA: The Development of People

"Our work has grown and we find MEDA projects on all five continents and in 11 countries," E. J. Peters, chairman of MEDA (Mennonite Economic Development Associates, Inc.), wrote to the members meeting in their annual session in Chicago, Mar. 20, 21, 1970.

"The concept of brotherhood economics as expressed by MEDA is not new to Mennonite circles. It has always been the practice of our people to help their neighbors and each other. Therefore, we were not trying a new philosophy when MEDA was organized some years ago. We merely extended a local practice to international and interracial problems," Peters added.

Nearly 60 MEDA members, wives, and guests were on hand to hear reports from the various MEDA geographical committees, to discuss finances, and to make projections for 1970.

Lloyd J. Fisher, executive director of MEDA since Oct. 1, 1969, in his report noted that "some may question the value of MEDA's small funds in thousand of dollars as compared to millions the government spends in foreign projects.

"The striking fact is that it is men who have been involved in these huge government schemes who are interested in our small projects. These huge government programs are simply not reaching down to the man of small means interested in small projects."

Fisher went on to note that due to the past association of MEDA with missionaries, schools, and hospitals, it now has rapport with the national people, and that this "cultivates the atmosphere of trust which is necessary for a successful economic development program.

"In many areas of our church in developing nations," Fisher said, "MEDA is working with second- and third-generation Christians who have worthwhile ideas which need our consideration. We want to be careful that we do not force capitalism where it is not wanted. We want to use local initiative in every way possible. We must remember that it is people we are working with and developing."

Fisher himself is a first for MEDA, being their first full-time staff executive director. His office is located at the Mennonite Central Committee's Akron (Pa.) headquarters for at least two years, at the end of which the location is to be restudied. Fisher recently returned from a four-week visit to MEDA projects in Central and East Africa, Israel, and Sicily. Later in April he

began a four-week visit to MEDA projects in Central and Latin America.

Fisher feels that one big step for MEDA is the placing of a person in the Congo to work with those Congolese in partnership with MEDA. There are six projects with invested MEDA capital of \$11,430. These are largely agricultural projects, with one hammer mill, a woodworking shop, and one large truck used for commercial transport.

The annual meeting of MEDA heard the Rev. Paul McCleary, Evanston, Ill., address them at a banquet. McCleary, chairman of a study committee for the reorganization of the Methodist Church, has had 13 years of experience in missionary work in Bolivia, where he learned to know and work with the MCC in community development programs.

"The church in community development should be interested in getting people out of their confining boxes," McCleary said. "Development is just that—releasing people from their boxes and restoring them to their proper human dignity."

McCleary also referred to the first seven deacons ordained in the New Testament church as the first "social development committee."

Looking toward the future for MEDA, Fisher lifted out several items for the MEDA members to consider:

"Here at home we should look at our present committee setup to see if improvements can be made to involve more MEDA members. We should start a few projects with our Mennonite agencies working in minority areas in our own countries. Also, we should cooperate with other organizations to give strength and enlarge our usefulness.

"As for overseas projects, we must listen as well as talk to our project brothers, aiming at strengthening them. We need to be daring and creative with funds and personnel, and open to unilateral opportunities with Mennonites in more-developed countries."

Maynard Sauder, Archbold, Ohio, was elected as the new secretary of the MEDA executive committee, replacing Peter J. Kroeker. The other members of the committee were reelected: Ed J. Peters, Wasco, Calif., president; Henry J. Pankrat, Mountain Lake, Minn., vice-president; Olen Britsch, Archbold, Ohio, treasurer; members at large: Peter Enns, Dinuba, Calif.; Milo Shantz, Preston, Ont.; and Howard Yoder, Wooster, Ohio.

faith, her refusal to accept charity instead of a job for herself, that ultimately wins Mrs. Beasely's respect and reluctant friendship.

Middle East Study Tour Openings Still Available

There is still time to become part of the second Middle East Study Tour sponsored by the MCC Peace Section to be held July 24 through Aug. 14.

The tour will be led by Dan Zehr, MCC (Canada) executive secretary elect. Zehr was a participant of last year's interesting tour. The purpose of the tour is to acquaint North Americans with the problems and tensions of the Middle East today.

Cost of the three-week tour is \$980. Nine \$200 scholarships are available, five of which are reserved for interested students.

Historical as well as biblical sights will be visited in Israel, Egypt, Lebanon, and Jordan. In addition there will be brief stops in Rome, Athens, and Crete. At each place, knowledgeable persons will give lectures and briefings on the past and present history of the Middle East.

An additional novelty for the tour will be a flight on one of Boeing's 747 jumbo jets, from New York to Rome.

Persons interested in the tour should write MCC Peace Section, Akron, Pa., for more information.

Films Tackle Prejudice

"What's New in Audiovisuals?" asks a film brochure released in May to Mennonite congregations across North America. The answer: six films and five filmstrips that have been added within the past eight months to Mennonite Board of Missions' AV library containing over 200 titles.

Four of the six films advertised in the new supplemental flier—*A Problem of Power*, *Mexican-Americans: The Invisible Minority*, *Journey to the Sky*, and *Karen*—have already been publicized in various church periodicals. Two recently acquired titles from Concordia Films in St. Louis, Mo., now complete the list.

Ella Mae and Mrs. Beasely is a contemporary story of pride, ambition, and faith at odds with society's prejudice. Ella Mae, an Appalachian girl, moves to the North with her husband, Joe, in search of work and a better way of life. Mrs. Beasely, distrustful and unloving landlady of the shabby apartment where Ella Mae lives, is concerned only with collecting the rent.

When Ella Mae's husband loses his new job, they must admit failure and move back to the South. It is Ella Mae's pride and



Ella Mae and Mrs. Beasely is a story of acceptance and of pride, highlighting the issue of sharing faith with others.

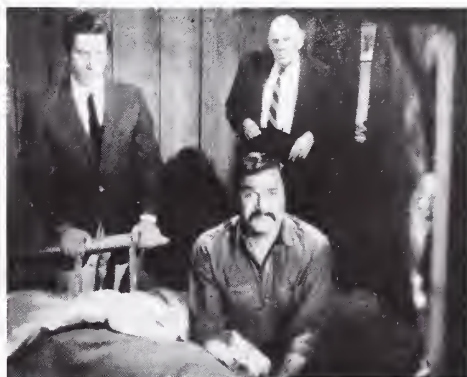
Credit: Concordia Films

A Time to Plant, following a similar theme of pride vs. prejudice, concerns a young doctor whose faith and convictions affect and change the attitudes of a small rural town.

Community newcomers Dr. Robertson and his wife are unofficially greeted by Mary Walters, a dominant force in molding local public opinion. Her bigotry and unreasoning prejudice against the migrant Mexican laborers who move into the area each year become a source of friction.

His self-pride and convictions lead the doctor to defy Mary Walters and her followers when he serves Pablo Riales and his suffering wife. Through his own faith and God's guidance, Dr. Robertson helps the community to begin rejecting their mantle of prejudice and complacency.

Ella Mae and Mrs. Beasely and *A Time to Plant*, both 30 minutes in sound and color, are each available with a \$15.00 rental (subsidized, \$10.00) from Audiovisuals, Box 370, Elkhart, Ind. 46514. Copies of the supplemental film flier with attached order blank are available free upon request from the same address.



A Time to Plant, a provocative and realistic film, is a challenge to faith and fair-mindedness.

Credit: Concordia Films

Writes Open Letter to President

In an open letter to President Richard M. Nixon, Myron S. Augsburger, president of Eastern Mennonite College, has combined a position of prayer and respect with a call for the cessation of hostilities in Southeast Asia.

Augsburger stated that he was speaking "for the faculty and students in urging deliberate and prompt action to end our involvement in the Indochina War."

President Augsburger continued, "We hold from our Christian perspective that a nation with some Christian insight should find the way to serve the world rather than seek to rule it. We shall continue to pray and give ourselves sacrificially in the spirit of Christ to this end."

The 40-year-old EMC president voiced his belief that "violence only begets violence, that a just war is impossible, and that a spirit of friendship and love is the only cure for social and political ills."

In noting world opinion, Augsburger expressed the hope that the United States become "a good nation" rather than "a dominant one."

Prefacing seven specific points, Augsburger asked Mr. Nixon to "give this concern a serious hearing." He asked specifically for the following:

"That you identify more clearly with those who are for peace and good will among men, even at the cost of adjustments.

"That the escalation of the war into Cambodia be ceased, with a withdrawal of our involvement.

"That the earlier planned withdrawal from U.S. involvement in Vietnam be hastened.

"That a coerced draft be ended and a volunteer army of some type be put in its place.

"That any use of the National Guard on the campuses of our land be without the presence of guns.

"That your administration take seriously the thousands of wonderful young people who are against war and violence and deserve to be heard.

"That a program be introduced whereby those of us in higher education in other than 'trouble spots' may share in finding ways to meet the social and moral crisis which is confronting our land."

Augsburger concluded his statement by noting that "former President Eisenhower decried the militarism that is turning us into an armed camp." He added that from his personal travels abroad that "a pattern of meaningful aid will do more for the cause of freedom than war will ever do."

In a clear call for a change in priorities, the EMC president said that we should not build our economy "on a military budget but on a budget that will use our affluence to help others."

Augsburger stated that the EMC campus of 1,200 persons had submitted "both our appeal to you and our pledge of prayers and service to the end that we may have both a better nation and a better world under God."

Agricultural Banquets

During the late fall and winter four agricultural banquets were held in the Lancaster Conference area. Two of these were at Willow Valley Restaurant, south of Willow Street, one at New Holland, and one at Mount Joy.

A total of over 400 persons, including many fathers and sons, attended the agricultural banquets. The major thrust of the program was the need for immediate action in international agricultural development.

Getahun Dilebo, an Ethiopian student, addressed each of the groups regarding the need for agricultural development in his country. He said, "There is no choice; we need help in agricultural know-how and technology in order to feed our people." Mr. Dilebo also told the groups, "In the past Mennonites have been people of the land, people of business, and people of peace. When they came to overseas countries they brought missionaries, evangelists, doctors, and educators. They have not brought agriculturists who are desperately needed."

Wilmer Dagen addressed the group on the needs of international agricultural development, calling attention to the unsettling facts of hunger, indicating that at least 10,000 people die each day from hunger and starvation. He also prepared graphs showing population increase and the dilemma of the population increasing faster than food is being produced.

Glenn Wyble, ex-VS-er from Honduras, Central America, shared with the group his involvement and practical experience in agricultural development during his term of Voluntary Service.

Don Kraybill, Youth Director for Lancaster Conference, talked to the group about the heritage of agriculture which God has given to the Mennonite Church which needs to be utilized and mobilized immediately to combat hunger. He told the group that urbanization will soon take the trust from us, and that if we want to respond, we must act now.

Displays and literature were available for the participants to browse through and take along. There was very much interest in the banquet. It is hoped that they will be helpful in stimulating young men toward agricultural missionary careers.

NAE Confronted with Prophetic Voices

The National Association of Evangelicals (NAE) met Apr. 7-9 in Kansas City under the banner: "Saving the Seventies." Whether NAE will have any saving influence on the seventies will depend, I believe, in part on whether the voices of visionaries among them are heeded, and whether or not they are honest about giving Holy Spirit-filled youth a voice in the decision and the direction of the evangelical witness.

One hopeful sign at the meeting was the presence of youth. Delegates were invited from colleges and Bible institutes whose student bodies are members of the American Association of Evangelical Students. The NAE had invited student representation in order to acquaint youth with the goals and workings of NAE. Two or three young people were subsequently appointed to each of several Commissions. The Commissions were invariably large.

Students were well outnumbered, and at first I thought the group was quite docile. But I soon found them to be dedicated, alert, and capable persons.

Had it not been for the youth and some of the younger men who appeared on the program, I would have viewed NAE as being largely dominated by older men, men for whom the important issue was rejuvenating the concern for which NAE was created 25 years ago—an organization to fight liberal Christianity. Even for a long-time evangelical like myself, those issues seem dated. They have little meaning for the young. We need not ignore or forget the past, especially in areas where we have since learned that the church has been on the wrong side of the issue, as has often been the case with respect to the needs of the poor, justice for the blacks, and the waging of wars.

Because of my interest in students I participated in some of their meetings and frequently encountered them informally between sessions. These young evangelicals have thought through many of the issues and have not reached the same conclusion as their elders. For example, students thought that *Christian Life* magazine was too conservative in presenting alternatives to participation in war. Some older men criticized *Christian Life* for even raising the question about options to war.

In informal settings over lunch and in the corridors I heard older brethren take issue with both McKenna and William Pannell, young prophets whom I rated as the most relevant speakers in the entire conference. A student caucus had rated Pannell and McKenna at the top of their list and the NAE executive secretary at the bottom. I observed similar differences in discussions about social relevancy and mis-

sions. Again the younger men and youth saw less conflict, whereas some of the older men were fearful of becoming social gospellers. However, on this issue one sensed an awakening conscience. The North American Congress on Evangelism was frequently cited, revealing its impact on the thinking of many evangelicals.

If NAE will serve a saving function in the seventies it will be because it hears its young, or its prophets—men like McKenna, William Pannell, and David Howard. McKenna, president of Seattle Pacific College, in a talk, "Where There Is Smoke There's Youth," has keen insight into the current youth and college scene and lifted out what young people are saying to society and the church—"blowing smoke into our eyes." We must listen to the youth revolution to help us understand the world, he said. Likewise the church must recognize, accept, and listen to its Holy Spirit-filled youth who dream dreams just as older men see visions.

At a dinner meeting Bill Pannell spoke on "Together in the Seventies." He first bared his soul on the difficulty that he as a black person experienced accepting the invitation to speak to this issue in the almost all-white NAE setting. He reminded us that he could count all the blacks present on one hand and knew them all personally. He then spelled out what "together" might mean in the seventies for evangelicals.

David Howard, program planner and director of the Inter-Varsity Christian Fellowship Missionary Convention, shook us all by presenting the images today's evangelical students hold with regard to missions. Even among evangelical students one half hold negative images. They see the missionary as someone who has sold his soul to a mission board, or as a know-it-all, or as one who couldn't have made it at home and therefore he goes abroad. Many students have positive images of the missionary and see him as a friend, as a servant, as challenging, and as a real man of God.

In the context of this discussion the question of social relevancy and missions came to the forefront. But David Howard would not concede to the fear of criticism. His perspective committed itself to our Mennonite view of combining both in ministering to the whole man and to society.

Two moving experiences occurred. One was an evening of testimonies by young people. In the second experience the mayor of Kansas City presented the keys to the city to the Vietnamese head nurse of a Vietnam hospital now administered by the World Relief Commission.—Virgil J. Breneman, Executive Secretary of Student Services for the Mennonite Church.

Newfoundland Desperate for Teachers

The Canadian province of Newfoundland continues to be in desperate need of teachers. This is the report received from Dan Zehr, MCC (Canada) Peace and Service Secretary, who is currently visiting the island, negotiating placement of teachers who will be assigned to the Newfoundland Teachers Abroad Program this summer.

The big push in Newfoundland is to rid the educational system of unqualified teachers, who till recently have remained an essential feature of Newfoundland's educational pattern. In one school district alone, there are 24 of these "probationers"—teachers without university and teacher training. In this particular district the superintendent will not be renewing the contracts of these probationers until Aug. 15, in hopes that before then some additional qualified teachers will appear.

Both elementary and secondary school teachers can be placed in TAP Newfoundland. Many of the elementary teaching positions will be in the semi-isolated areas, where trained elementary teachers cannot be attracted by the natural process of supply and demand. These schools would naturally be multigrade in nature, where one teacher might teach four or even eight grades. A husband-wife team or two single persons placed as a pair are able to make an excellent contribution to the community by teaching in these small one- and two-room schools. The secondary school positions are located in less isolated settings where there are immediate openings for teachers specialized in music, physical education, guidance, mathematics, and science.

Academic qualifications for assignment to Newfoundland include a college degree with an appropriate major. A teaching certificate and teaching experience is preferred but not required. Canadian teachers with a teaching certificate can also be placed even though they may not have their college degree.

MCC volunteers have served in Newfoundland since 1954, when the first secondary school teachers and medical personnel were assigned. Since then over 200 MCC teachers have served in at least 30 identifiable communities in Newfoundland. Most of these have served for two years. Presently there are 24 MCC teachers in Newfoundland.

Orientation dates for Newfoundland teachers are scheduled for August 17 and 18 at the MCC headquarters in Akron, Pa. The group will then move to Memorial University in the capital city of St. John's for additional briefings on location. For additional information about teaching opportunities contact: Personnel Office, Mennonite Central Committee, Akron, Pa. 17501.

Largest Class Will Graduate

Ninety-eight seniors will graduate at the Christopher Dock Mennonite High School, Lansdale, Pa., during the fifteenth annual commencement exercises to be held in June 1970. The class of 1970 is the largest graduating class in the school's sixteen-year history.

The commencement activities will begin on Saturday evening, June 6, 1970, with a senior-parent dinner in the school dining room. The dinner will be sponsored by the parents of the graduating class. Following the dinner hour, the seniors will present their class night program for the parents and the public.

The baccalaureate service will be held on Sunday evening, June 7, beginning at 7:30 p.m. in the school auditorium. The baccalaureate address will be presented by Rev. Tom Skinner, from Brooklyn, New York City. Rev. Skinner is a 28-year-old black evangelist, born and raised in the Harlem area of New York City, author of the recently published book, *Black and Free*.

The commencement program is planned for Thursday evening, June 11, 7:30 p.m., in the school auditorium. Dr. Myron S. Augsburg, president of Eastern Mennonite College, Harrisonburg, Va., will address the graduates, faculty, parents, and friends.

The senior class president, Richard G. Clemens, will present a word of welcome. T. Carroll Moyer, principal, will present the awards. Lee M. Yoder, superintendent, will present the graduates for their diplomas. J. Silas Graybill, president, and Floyd M. Hackman, vice-president, of the Board of Trustees, will present the diplomas to the graduates.

The senior class executive committee is composed of: president, Richard G. Clemens; vice-president, Eric Schaeffer; secretary, Becky Anders; treasurer, Paul D. Alderfer. The class advisers are Mr. Richard J. Lichty and Miss Elizabeth Hunsberger.

Spanish Broadcast Effective

"*Un magnifico trabajo.*" (A tremendous job.) That is a sample comment Paul Godshall received in Mexico City after he had distributed a Spanish translation of *The Greatest Week in History* to 104 radio stations throughout Mexico. The series of simulated news reports of events during the first Easter Week was produced by Mennonite Broadcasts in English and later translated into Spanish.

About 20 percent of all Mexican radio stations requested the program and many reported favorable listener response. In fact, one station manager said this: "Congratulations to you from our radio listeners. At the request of our radio audience we repeated the same schedule the following week."



Monte Carlo, Monaco, is the location of Trans World Radio, the station from which *Parole di Vita* is broadcast to Italy.

Paul Godshall is serving in Mexico under the Franconia Conference Mission Board, but is also working part time as media director in Mexico for Mennonite Advertising Agency, distributors for Mennonite Broadcasts. He is working on such new projects as Spanish radio and TV spots and a Mexican version of *Corazon a Corazon* (*Heart to Heart*), a program primarily for homemakers.

According to Lester Hershey, Spanish director, the Spanish "newscasts" were programmed both in Mexico and in many other Latin-American countries. Tapes had been sent to 31 stations in South America, 17 in Central America, 29 in the Caribbean area, 18 in the United States, and one to Trans World Radio in Monaco, for a total of 200 stations using the program in 1970. Eighty-nine stations requested the program in 1969.

Calendar

- Ontario sectional meeting of Mennonite Camping Assn., Sunbeam Lodge, Doon, Ont., May 22-24.
- Ontario Conference, Rockway High School, Kitchener, Ont., June 4-6.
- Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
- North Central Annual Conference, Minot, N.D., June 11-14.
- Western Ontario Conference Sessions, June 12-14.
- Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
- All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
- Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
- Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
- Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
- Indiana-Michigan Conference sessions, July 30—Aug. 2.
- South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
- Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
- Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
- Conservative Conference Sessions, Sebewaing Camp, Fairhaven, Mich., Aug. 18-20.
- Washington-Franklin Conference Sessions—North, Aug. 27.
- Illinois Mennonite Conference, Aug. 28-30.
- Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
- MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
- Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

FIELD NOTES

In the Overseas Missions Committee meeting held April 23-25, the following new OMA teacher appointments were made: Robert and Rachel Hochstedler, to Santiago, Chile; Glendon and Cheryl Heatwole, to Asuncion, Paraguay; and Robert Bishop, to Caracas, Venezuela.

Change of address for the H. James Martin family: 1206 Bellevue Avenue, La Junta, Colo. 81050.

Gene Yoder, Voluntary Service administrator at Mennonite Board of Missions, notes the following urgent personnel needs: a child care worker (housefather) at Stone Mountain Village near Belleville, Pa.; a married couple to serve as host and hostess at International Guest House in Washington, D.C. Secretarial skills and an ability to relate to persons of other cultures are prerequisites for the latter position. Interested persons should immediately contact Yoder at Box 370, Elkhart, Ind. 46514.

Leamon Sowell, a member of the Chicago Team Ministry, was installed on Apr. 26 as pastor of Bethel Mennonite Community Church, 1434 South Laflin on the near-west side of Chicago. The 40-member interracial congregation faced an uncertain future in the fall of 1969 when forced by a community pressure group to close its day care facilities.

Life-Line Book Sales, a Bookrack Evangelism project which is thriving in the United States, is also beginning to bloom in Canada. Darrell Jantzi, former BRE coordinator at Mennonite Broadcasts, has moved to Ontario and is placing racks in his community. He recently reported a new "breakthrough" at Zehr Supermarkets, a chain of 37 stores in Ontario. Racks are now being placed in 14 stores to test the amount of distribution. If these prove successful, it may be possible to place racks in most of the Zehr stores. This could mark the beginnings of an international chain.

Another experiment in Ontario involves working with Mennonite nurses in contacting hospital auxiliaries which operate a snack shop and magazine-book selling operation for visitors, employees, and patients. These may prove to be effective outlets for Life-Line Books.

Each year the second Sunday in June is observed as Broadcasting Sunday. On June 14, Christians around the world will offer special thanks for the modern miracles of radio and TV. Missionary radio alone, using more than 80 transmitters, sends more than 5,000 hours of programming to the world's 600,000,000 radio receivers. Mennonite Broadcasts, Inc., asks for prayer support as they search for effective modes of transmitting what they believe is the most important news of all time.

Speakers participating in a Sharing Concerns Bible Conference to be held at the

Bowne Mennonite Church, Clarksville, Mich., June 5, 6, are **D. D. Miller**, **Henry Diener**, **Sanford Shetler**, and **Clarence Troyer**.

The Lakeview congregation at Wolford, N.D., plans a dedication service for the new church building on May 31. **J. C. Wenger**, Goshen, Ind., will speak on "The Dedication God Desires."

Myron Augsburg's address to the U.S. Congress on Evangelism is now available in pamphlet form. *Priorities for Action* is the title and the message follows the theme of "Making Disciples in a Secular World." Copies of the address can be obtained without charge by writing: Inter-Church, Inc., 430 West Main, New Holland, Pa. 17557.

William D. Hooley has been named Superintendent of Bethany Christian High School, and **L. Wade Bollinger** is the new Principal. Mr. Hooley for the past several years has been an Assistant Professor of Education, Dean of Men, and Associate Dean of Students at Goshen College. He will also serve as Guidance Counselor.

Mr. Bollinger has been the Director of Guidance at Jintown High School, Elkhart, Ind., since 1968. They are replacing **A. Don Augsburg** who has accepted a position on the faculty at Eastern Mennonite College and this year's counselor, **Oren Horst**, who may be teaching full time next year.

Lloyd J. Averill, Jr., Ottawa, Kan., will address the 1970 graduates at Hesston College at the commencement exercises on May 23. Averill is professor of religion and sociology at Ottawa University.

Baccalaureate speaker will be **Gene Herr**, pastor of Pleasant Valley Mennonite Church, Harper, Kan. The baccalaureate service is scheduled at 9:30 a.m. and the commencement address at 2:30 p.m. on Sunday, May 24.

Diamond Jubilee and Horizons Beyond meeting at the Paradise meeting house, Paradise, Pa., June 5-7. This meeting commemorates the first missionary conference of the Lancaster Conference held in the Paradise Church in 1895. Out-of-conference speakers will be **J. C. Wenger**, Goshen, Ind., and **A. J. Metzler**, Scottsdale, Pa.

A film, "Run, Jimmy, Run," an up-to-date information on adoption of mixed race children by white families, will be shared by the Prince Georges County Welfare at First Mennonite Church, 4217 East-West Highway, Hyattsville, Md., June 8 at 8:00 p.m.

Penn View Christian School formerly Franconia Mennonite School, 420 Cowpath Road, Souderton, Pa., will hold its 9th Annual Country Auction on the school grounds on Saturday, May 23. Penn View Christian School is an elementary school in the Franconia Mennonite Conference. Class-

es are held for children of nursery school age through grade 8. The school is a patron-sponsored organization.

Change of address: **A. Lloyd Swartzendruber** from Kalona, Iowa, to 1565 College Ave., Harrisonburg, Va. 22801. Tele.: 703 433-2269.

Special meetings: **A. J. Metzler**, Scottsdale, Pa., at Masontown, Pa., May 21-24.

New members by baptism: three at Kern Road Chapel, South Bend, Ind.; one at East Zorra, Tavistock, Ont.; ten by baptism and one by confession of faith at Blooming Glen, Pa.; seventeen at Lakeview, Wolford, N.D.; seven at First Mennonite, Johnstown, Pa.

Each year the Lancaster County (Pa.) Amish, Mennonites, and Brethren in Christ churches band together in a "Food for Relief" project to raise money for the Mennonite Central Committee to send meat and money to needy people around the world. In 1969 the drive brought in over \$100,000, and the amount raised in 1970 again exceeded that goal.

Richard Friesen arrived safely in San Jose, Costa Rica, on Apr. 30 for language study.

Readers Say

Submissions to Readers Say column should comment on printed articles.

John M. Miller's "Second Thoughts on the Baptism of the Holy Spirit" (April 21) was incomplete, and in part, strangely composed. In John 20:19-23 why does he pick out the part of Jesus' words on the Holy Spirit, but not comment on the matter of remitting or retaining sins — also Jesus' words there? Why does he go to Peter's Pentecostal sermon to explain Acts 1:4? The verse itself explains "the promise of the Father . . . ye have heard of me" — not Peter. Did Jesus ever refer back to Joel in speaking of the Holy Ghost?

1 Cor. 12:13 has "all" twice. One usage refers to water baptism and one to those who drink of the Spirit. If the latter refers to baptism in the Spirit, then by consistently exegesis "all" in the same verse, it means that all who have water baptism have the baptism in the Spirit.

Bro. Miller seems to have worked out a smooth system of comparing two or more passages without fully exegesis *any one* of them.

According to *Strong's Concordance*, "baptism" does not appear in the New Testament in the same phrase with the Holy Spirit. Yet many people link them together. To be "baptized with the Holy Ghost" is *always* contrasted with John's baptism (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16, and 19:2 ff).

Why did he not write of being filled or full of the Holy Ghost? These terms are used at least 14 times in the New Testament. Is this less glamorous than a spectacular "baptism" followed by speaking in tongues and so forth? If we are full of the Holy Ghost (NT sense) will we brag about our baptism? Shouldn't we be more careful to give Christ all the glory? We need more

men full of the Holy Ghost who show the fruits of the Spirit, not fruits of the human. — Carl L. Smeltzer, Kalona, Iowa.

I thank God for the article "Second Thoughts on the Baptism of the Holy Spirit" in the April 21 issue. Since my baptism I have longed to have my Mennonite brothers and sisters enter into this experience. Praise God that many can be exposed through Bro. Miller's article to this wonderful truth. For the baptism is not a one-time event but an entrance into the deeper things that God has for us. — Mrs. Bethry Korr, Bronx, N.Y.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barnhart — Wilbourn. — Mark Barnhart, Hephzibah, Ga., Hephzibah cong., and Faye Wilbourn, South Boston, Va., Ebenezer cong., by Paul Barnhart, assisted by Monroe Slabach, April 11, 1970.

Grieser — Miller. — David Grieser, Wayside Chapel cong., Pedro, Ohio, and Kathleen Miller, North Clinton cong., Wauseon, Ohio, by Chauncey Grieser, March 20, 1970.

Harnly — Heller. — Philip D. Harnly, Manheim, Pa., Manheim cong., and Darlene Heller, Lancaster, Pa., Neffsville cong., by John R. Martin, May 2, 1970.

Kratzer — Amstutz. — Erich Kratzer and Laurie Amstutz, both of Dalton, Ohio, Kidron cong., by Bill Detweiler, April 24, 1970.

Lind — Buller. — Darrell R. Lind, Greeley, Colo., and Carol Buller, Newton, Kan., by Gilbert H. Lind, father of the groom, March 27, 1970.

Massanari — Zehr. — Dave Massanari, Fisher, Ill., and Nancy Zehr, Foosland, Ill., both of the East Bend cong., by Irvin Nussbaum and J. Alton Horst, April 25, 1970.

Miller — Kandel. — Andy Miller, Hartville Mennonite Fellowship, and Ethel Kandel, Martins Creek cong., by Roman Stutzman, March 21, 1970.

Nafziger — Gerber. — Gary Nafziger and Anita Gerber were married at the Crosshill (Ont.) Church, March 14, 1970.

Showalter — Campbell. — William Earl Showalter, Jr., Mt. Clinton, Va., and Barbara Elizabeth Campbell, Dayton, Va., Weavers cong., by Roy Hedrick, May 2, 1970.

Wenger — Heatwole. — Karl M. Wenger, Dover, N.J., and Karen Heatwole, Elida, Ohio, by Warren M. Wenger, April 11, 1970.

Yoder — Yoder. — Richard Yoder, Topeka, Ind., Emma cong., and Sharon Yoder, Lagrange, Ind., Shore cong., by Orvin Hooley, April 4, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, William and Evelyn (Stauffer), Piscataway, N.J., first child, William Christopher, April 19, 1970.

Bame, James L. and Barbara (Timmons), Lima, Ohio, second child, first son, Timothy Lee, April 4, 1970.

Bauman, Earl and Esther (Gingrich), Elmira, Ont., third daughter, Valerie Jane, April 24, 1970.

Delp, Earl and Ruth (Beachy), North Madison, Ohio, second child, first daughter, Shana Ruth, March 16, 1970.

Driver, Daniel and Marilyn (Kriebel), Dayton, Va., third son, Dennis Sidney, April 28, 1970.

Friesen, Paul and Freda (Hartzler), Pueblo,

Colo., second daughter, Rachele Dianne, April 23, 1970.

Hochstettler, Clyde and Shirley (Yoder), Shipshewana, Ind., fourth child, second son, Bradley Duane, April 24, 1970.

Hooley, John and Barbara (Schwartz), Shipshewana, Ind., fourth child, third daughter, Melissa Lynn, April 20, 1970.

Kauffman, Kenneth and Sheila (Yoder), Portland, Ore., second daughter, Kristin Erika, April 22, 1970.

Klingelsmith, Bruce and Charlotte (Zehr), Alden, N.Y., fifth child, second daughter, Lisa Ann, April 19, 1970.

Martin, Ernie and Judy (Beachy), Malawi, Africa, first child, Nicholas, Oct. 26, 1969.

Miller, Wayne and Sharon (Brenneman), Ft. Wayne, Ind., first child, Anthony Wayne, Dec. 21, 1969.

Nofziger, Dana and Louise (Spory), Portland, Ore., first child, Andrea Jean, April 16, 1970.

Rensberger, Donald and Rachel (Nolt), Moshi, Tanzania, E. Africa, first child, Andrea Sue, April 15, 1970.

Richer, Leonard and Donelda (Nofziger), Wauseon, Ohio, fifth child, fourth daughter, Lynelle Marie, March 18, 1970.

Ross, Stanley and Shirley (Weaver), Apple Creek, Ohio, second daughter, Sharon Renee, March 8, 1970.

Roth, Roger and Joanne (Roth), Mt. Pleasant, Iowa, third child, first son, Tyler Erb, April 14, 1970.

Schneider, Larry and Martha (Geiser), Tigard, Ore., first child, Mark David, April 19, 1970.

Schrader, Ronald and Marianna (Graybill), Freeport, Ill., seventh child, third son, Timothy James, March 26, 1970.

Stutzman, Dick and Vernane (King), Worton, Md., first child, Preston Sean, April 2, 1970.

Yost, Wilmer E. and Ruth Ann (Nolt), Lancaster, Pa., second daughter, Krista Carol, Jan. 1, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher, Levi B., son of Mr. and Mrs. Moses Brubacher, was born in Woolwich Twp., April 16, 1884; died at the Elmira Nursing Home, Dec. 25,

1969; aged 85 y. 8 m. 9 d. On May 14, 1911, he was married to Amanda Brubacher, who survives. Also surviving are 5 children (Sylvester, Amos, Elias, Melinda, and Sue — Mrs. Norman Weber), 11 grandchildren, 2 great-grandchildren, and 2 brothers (Menno and Israel). He was a member of the Elmira Church, where funeral services were held Dec. 28, with Vernon Leis officiating; interment in the Elmira Mennonite Cemetery.

Gerber, Rosa, daughter of Samuel and Magdelenia (Sears) Gerber, was born in Tazewell Co., Oct. 3, 1888; died at Eureka, Ill., April 10, 1970; aged 81 y. 6 m. 7 d. Surviving are one brother (M. S.), and 2 sisters (Mrs. Martha Wubben and Mrs. Ruth King). She was a member of the First Mennonite Church of Morton, Ill., where funeral services were held April 12, with Clyde Fulmer officiating; interment in the Pleasant Grove Cemetery, Elm Grove Township.

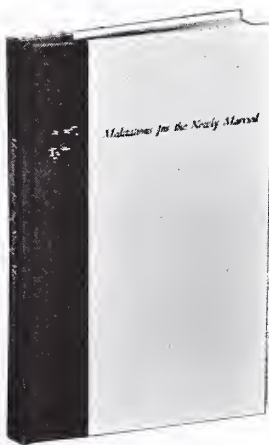
Hostetler, Leah Catherine, daughter of Wesley and Leah (Zook) Yoder, was born in Logan Co., Ohio, July 26, 1900; died at Gallipolis, Ohio, in an automobile accident, April 27, 1970; aged 69 y. 9 m. 1 d. On Jan. 18, 1921, she was married to Hamer V. Hostetler, who survives. Also surviving are 4 children (Helen — Mrs. Stanley P. Yoder, Miriam — Mrs. Howard Headings, Kenneth, and Max), 17 grandchildren, and 13 great-grandchildren. She was a member of the South Union Church, West Liberty, Ohio, where funeral services were held May 1, with Roy S. Koch and Lester Roth officiating; interment in the South Union cemetery.

King, Nelson Levi, son of Abraham and Mattie (Yoder) King, was born in Logan Co., Ohio, Feb. 28, 1894; died in the Ohio Valley General Hospital, Wheeling, W. Va., from a heart attack, April 20, 1970; aged 76 y. 1 m. 23 d. On April 26, 1914, he was married to Grace Stayrook, who died Dec. 30, 1927. On Feb. 27, 1929, he married Anna Roth, who survives. Also surviving are 6 children (Margaret Elizabeth Hornbeck, Dwight Abraham, Eldon Lewis, Velda Clarabelle Parson, Verda Mildred Koehler, and Martha Ellen), 23 grandchildren, and 10 great-grandchildren. He was preceded in death by 3 children (William Clifford, Mary Thelma, and Martin Luther). In July, 1948, he was ordained to the ministry and served as pastor of the church at Fairpoint, Ohio. He was a member of the Fairpoint Church. Funeral services were held at the Toothman Funeral Home, St. Clairsville, Ohio, April 23, with Raymond Shank and Roy Sauder officiating; interment in the Holly Memorial Gardens.

Meditations for the Newly Married

by John M. Drescher

A book of meditations for the newly married which speaks to both the rigors and the romance of marriage. These were written to help the newly married realize the fulfillment of their dreams and the great realities God has for them. Covers the many aspects of marriage. An excellent gift to the newlyweds from the pastor. Deluxe edition — gift-boxed. 0-8361-1571-6: \$4.00



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Martin, Cleason, son of Mr. and Mrs. Isaac Martin, was born in Woolwich Twp., Sept. 30, 1908; died at the K-W Hospital, Kitchener, Ont., from cancer, April 18, 1970; aged 61 y. 6 m. 19 d. Surviving are 5 brothers (Irvin, Alvin, Noah, Milton, and Henry), and 6 sisters (Hannah, Melinda, Sarah — Mrs. Joseph Horst, Salome — Mrs. Ezra Brubacher, Mary — Mrs. Absolom Bowman, and Edna — Mrs. Ivan Weber). He was a member of the Moorfield Church. Funeral services were held at the Elmira Church, April 21, with Vernon Leis and Nelson Martin officiating; interment in the Elmira Mennonite Cemetery.

Nissley, John B., son of Andrew and Barbara (Bomberger) Nissley, was born in Rapho Twp., Pa.; died at Village Vista Nursing Home; aged 85 y. His wife, Anna Nissly, died in 1947. Surviving are 6 children (Ivan, Vera, Anna Mae — Mrs. Paul R. Newcomer, John H., Jr., Mrs. Kathryn Hess, and Rhoda — Mrs. James Brandt), 12 grandchildren, and 2 sisters (Elmira Nissley and Anna B. Swartzendruber). He was a member of the Chestnut Hill Church, where funeral services were held April 10 with Raymond Charles and Landis Sangrey officiating.

Showalter, Franklin Stanley, son of Arb C. and Pearl (Heatwole) Showalter, was born at Harrisonburg, Va., Dec. 26, 1928; died at Harrisonburg, Va., from an apparent heart attack, April 22, 1970; aged 41 y. 3 m. 27 d. Surviving are his father, one brother (Harry), and a number of nieces and nephews. He was a member of the Weavers Church, where funeral services were held April 24, with Dewitt Heatwole, Mahlon Blosser, and Alvin Kanagy officiating; interment in Weavers Cemetery.

Souder, Esther M., daughter of Hiram and Emaline (Moyer) Clemmer, was born in Franconia Twp., Nov. 24, 1891; died at the Grand View Hospital, Sellersville, Pa., of carcinoma, April 21, 1970; aged 78 y. 4 m. 28 d. On Aug. 24, 1912, she was married to Menno B. Souder, who died Feb. 14, 1969. Her husband served as pastor for over 50 years. Surviving are 2 daughters (Naomi — Mrs. Floyd Hackman and Emma), one granddaughter, one foster grandson, one sister (Emma Clemmer), and one brother (Laaden M. Clemmer). She was a member of the Franconia Church, where funeral services were held April 25, with Leroy Godshall, Curtis Bergey, and Arthur Roth officiating; interment in the adjoining cemetery.

Steinman, Alvin, son of John L. and Leah (Gerber) Steinman, was born in Wellesley Twp., May 12, 1904; died at his home at Petersburg, Ont., Feb. 14, 1970; aged 65 y. 9 m. 2 d. On Sept. 16, 1931, he was married to Mary Erb, who survives. Also surviving are one son (Ross) and 4 grandchildren. He was a member of the Steinman Church, where funeral services were held Feb. 17, with Emanuel Steinman and Elmer Schwartzentruber officiating.

Stevens, Katherine, daughter of Tony and Elva (Norris) Kares, was born at Pekin, Ill., Aug. 19, 1919; died at the Pekin (Ill.) Hospital, March 24, 1970; aged 50 y. 7 m. 5 d. On April 18, 1942, she was married to William F. Stevens, who survives. Also surviving are one son (James A.), one daughter (Mrs. Elva Kay Remmers), and 5 grandchildren. She was a member of the Midway Church. Funeral services were held at the Kuecks Funeral Home, March 27, with Paul Rupp officiating; interment in the Lakeside Cemetery.

Summers, Florence, daughter of Samuel D. and Mary (Weaver) Martin, was born at Goodville, Pa., Oct. 30, 1895; died unexpectedly at her home, Smoketown, Pa., April 27, 1970; aged 74 y. 5 m. 28 d. On Sept. 1, 1917, she was married to Jacob H. Summers, who survives. Also surviving are 6 sons (John, Calvin, Paul, Mervin, Luke, and Mark), 14 grandchildren, 4 great-grandchildren, and 2 brothers (S. Weaver and Elmer Martin). She was a member of the East Chestnut Street Church. Funeral services were held at the Furman Home for Funerals, Leola, Pa., April 30, with Paul Zeph officiating; interment in the Goodville Mennonite Church Cemetery.

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Cover photo by H. Armstrong Roberts

JOHN M. DRESCHER, *Editor*

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When Your Teenager Rebels

By Michael Daves

From the cave age to the computer age, teenagers have rebelled. What you experience today with your teenager, your parents faced with you and their parents with them.

There are no easy answers to the storm and stress of adolescence. Nothing will ever completely eliminate the anxiety and pain that both parents and teenagers experience during this period. It's all a part of growing up. But through years of counseling with teenagers and parents, I've formed some guidelines that may be helpful to you.

Accept Teenage Rebellion as Normal. Your teenager's life task is to stand on his own two feet. He doesn't want to be a chip off the old block, Mr. Jones' son. He wants independence. He rebels, not to defy or hurt his parents, but to experience his self-identity. Seventeen-year-old Betty wrote, "I want to be me. I don't know who I am yet; but I am not going to find out by my parents telling me. I've got to experience life for myself."

Mrs. S. had a difficult time understanding what was happening in her relationship with her two sons. She mistook their identity struggle as a personal attack. She lamented, "They're monsters. They've turned against me and don't love me anymore. I'm about to have a nervous breakdown." It was a long time before she was able to see that her attitude was self-centered and unrealistic.

Avoid Sermons Like the Plague. Teenagers resist being told what to do and what's good for them. They turn off parents when we say, "I know just how you feel. Why, when I was your age. . . ." They are angered by stories designed to make us look good and them look bad. And they don't believe these stories anyway. As one fifteen-year-old said, "My dad must really think I'm stupid. Why, nobody's as good as he says he was." Parents who always pick on their teenagers do inestimable damage. Maturity is never achieved on command. Parents

need understanding and patience. Sixteen-year-old Mary told her pastor, "My parents are always on my back. I can't do anything right. No matter what I do, they complain about it. It drives me crazy." Encouragement does more to reinforce constructive patterns than carping about faults. Jesus knew this long ago. His directions were positive, not negative. He said that He came to save, not to condemn.

Be Open About Anger. Love includes anger. When you care about someone, you get angry when he is engaged in self-destructive behavior. Paul acknowledged the existence of anger and suggested that we ought to do something about it when he wrote, "Do not let the sun go down on your anger."

Parents and teenagers will get angry at one another. Don't feel guilty for being angry. Don't pretend you're not angry when you are. And don't hit below the belt and insult your teenager.

Patty's mother had tried for many months to get her sixteen-year-old to keep her room clean. Finally, one Saturday afternoon after a very exhausting day, she went into Patty's room to find everything on the floor. Flushed with anger, she said, "Patty, what am I going to do with you? Are you deaf or something? I've told you thousands of times to keep your room clean. If you don't learn to pick up after yourself, you'll never be a good wife or mother." How much better to say: "Patty, I am furious because you have let your room get so dirty. It makes me mad because I work very hard trying to keep a clean house and you don't cooperate." In this latter exchange, Patty's mother was being honest about her feelings, but not insulting. This approach did not build up resentment and fear in Patty, and it got the job done, too!

Give Your Teenager Responsible Freedom. As the parent of a teenager, you should try to work yourself out of a job. Don't strive to reinforce childish patterns of dependency; aid your teenager in "putting away childish things." As much as possible decisions should be left to your teenager. This doesn't mean abandoning rules, but it means adopting rules that are flexible, realistic, and work-

Michael Daves is a United Methodist clergyman in Grand Prairie, Tex. He has written extensively for many church publications.

able. It also means that your teenager clearly understands that his freedom depends on his responsibility. Consider the father who told his son, "You may use the car, but you must put gas in it and drive carefully." This teenager had freedom with responsibility, which is the only real freedom there is.

The skillful parent gets out of the way and lets the teenager grow through experience. He encourages independent behavior with statements like: "It's up to you." "You're the one to decide." "You can do what you want to about that."

Don't Be Defensive About Religion. A smart seventeen-year-old boy said, "Parents are hard on senior highs because they aren't too sure themselves what they believe. So they yell a little louder to keep up their courage."

Don't let rebelliousness about religion and the church throw you into a tailspin! If you are threatened, admit it. Then work to grow as a Christian.

Teenagers' questions about religion should be taken seriously. When their faith comes into conflict, they need understanding. No teenager should be made to feel guilty for his doubts about the faith. As a parent, you should spell out the options for him. You should never try to cram one answer down his throat. Be honest about your beliefs, but allow for honest differences in points of view.

One day, your teenager probably will say stoutly, "I don't want to go to church. It's just boring." Many of the church's activities are boring to youth because they are poorly planned and executed. We often talk about the teenagers being tomorrow's church. This is wrong. They are the church today, and we need to give them more power of self-determination. Try to find out why your teenager loses interest in church; then do what you can to restore interest. This may mean that you will take an active part in helping with the youth program. And make sure that you are committed to the church. Action still speaks stronger than words.

Seek Help for Impasses. An impasse means there is no movement either forward or backward. It is entrapment. I have seen many parents and teenagers locked in impasse. Their situation was worsening, yet they were reluctant to seek help.

Betty is a fourteen-year-old girl; her mother is her only parent and she has been ill for years. Betty started staying out late, going with older men and coming home when she pleased. Her mother is completely unable to cope with her, but she doesn't believe in talking to others about her problems. Soon the juvenile authorities may force help on her.

Seek out a doctor, minister, family counselor, psychiatrist, social worker, teacher, or trusted friend. Ask for advice and counsel. Don't be embarrassed. Admitting your need for help is a sign of your personal strength.

Being a parent was never an easy task. It is even harder in our fast-moving world of change and confusion. The wise parent will accept rebellion for what it is: a natural part of growing up. You will use rebellion as glue to cement the

parent-teen relationship instead of scissors to cut it apart.

Even if you're on the wrong foot with your teenager, you can make the necessary changes to better your lives together.

A good start is to follow these guidelines: accept teenage rebellion as normal; avoid sermons like the plague; be open about anger; give your teenager responsible freedom; don't be defensive about religion; and seek help for impasses.

In the midst of rebellion, both you and your teenagers can grow in love, respect, maturity, and faith. Who can ask for more? □

The Void of Inner Space

By Ellrose Zook

Scientific technology has made it possible for man to begin to penetrate infinite outer space. But what about the void of "inner space" in man today? We are told it costs about \$32,000 plus a donor for a heart transplant. But a new physical heart does not satisfy the sorrows and hungers of the "inner" heart about which the Bible speaks. In this day of stress and uncertainty the inner space of man seems to be filled with fear, frustration, and anxiety.

The popular song, "Where Have All the Flowers Gone?" is not a question asked about three weeks after Groundhog Day following a severe winter. Rather it is the lament of a heart for all that is beautiful, lovely, and satisfying. The song speaks of despair. Will the "flowers" ever come back?

One wonders whether the writer of this song knew about Isaiah 40:6-8: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Technology cannot penetrate the inner space of man. It cannot fill the void that seems to be present in our time of stress, strain, and uncertainty. The popular song asks the right question, a pertinent and timely one. But it does not answer it. The "flowers" are the eternal Word of God that shall stand forever. No one will ever write a song, "Where Has the Word of God Gone?" God's Word is a song not of lament but of joy, not of fear but of courage, not of withering and fading but of eternal beauty, not of weakness but of strength, for ever.

. . .

A marriage counselor began to ask a woman some questions concerning her disposition: "Did you wake up grumpy this morning?"

"No," she said. "I let him sleep." — *Better Living*.

Sharper Focus

What would happen if we gave ourselves a sharper denominational focus for the next five years? If, instead of attempting to do so much, we would select clearly achievable priorities as God would lead us, if all of the brotherhood would get back of them, if our Christian educational efforts were concentrated to undergird those priorities, *isn't it just possible that our total effect on the world and on other Christians could be greater?*

It is precisely because we are a small denomination that denominational priorities are possible.

In our effort to grow we may have forgotten the thing that is needed to keep us strong — the brotherhood ideal. There are a great many members on our rolls who would be hard put to tell what a brotherhood-believer's church is all about. What would happen if our numbers were reduced to those committed to a twentieth-century interpretation of the Anabaptist vision? It is constantly surprising and disquieting how many Mennonites fit beautifully into the category of the "silent majority" because they *are* of the silent majority. Surely the martyrs who started the movement would be horrified.

It is not easy to prepare Christian education materials or to plan programs that suit those persons who have forgotten what radical discipleship means. It is understandable that they do not want to be disturbed. But whether we should bend our Christian education programs and materials to satisfy them is another question. When we do we condition the *whole* brotherhood to believe that discipleship is something less than it is.

We are told by some that current issues are not the Christian's concern. They say we should not speak out to the government against the war in Vietnam because God may have something in mind with it. We should stay away, they say, from subjects like race, poverty, injustice, ecology because these are social action emphases. Yet now as always it is likely that the sins of the "good people" are the greatest. They do less than they could.

We could do better if we would put our best efforts into a determined desire to do a few things well. Let us remember that every generation of Mennonites must be regenerated in the fires of their convictions. We must discern where the conviction is so we can see where God is working.

— Arnold Cressman

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By Still Waters

"All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

This is a promise we have a hard time believing when adversity strikes or when things happen to us which seem to foretell ill. Yet it is a promise we can never prove true when everything is going good. Paul says God is able to make all things, both good and ill, work together for our betterment, if we keep on loving and trusting God.

Perhaps the place we sometimes fail in our faith is to really believe that God wants the best for us always. He never desires anything which will hurt, harm, or hinder us. Our part is to keep trusting and loving Him although it may appear dark at the moment. What He allows He has a purpose in. And His purpose for us is always pure and perfect. The poet William Cowper wrote:

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

You Are Needed

Dxar Brothxr or Sistxr,

Vxvn though my typxwritxr is an old modxl, it works quitx wxll xxcpt for onx of thx kxys. I wishxd many timxs that it workxd prxfctly. It is trux that thxrx arx forty-six kxys that function wxll xnough, but just onx kxy not working makxs all thx diffxrxncx.

Somxtimxs is sxmxs to mx that our own congrxgation is not unlikx my typxwritxr — that not all thx kxy pxoplx arx working proprly.

You may say to yoursxlf, "Wxll, I am only onx pxrson. I won't makx or brxak a congrxgation." But it doxs makx a diffxrxncx bxcausx a succxssful congrxgation rxquirxs thx activx participation of vxvry mxmbxr.

So thx nxxt timx you think you arx only onx pxrson and that your xfforts arx not nxxdxd, rxmxmbxr my typxwritxr and say to yoursxlf, "I am a kxy pxrson in our program and I am nxxdxd vxry much."

— Source unknown.

I Am Distressed

While listening to the President's report to the nation on the reasons for the military invasion of Cambodia and the justifying of his actions, I was deeply distressed. My thoughts went back to another period of history in which a military power under the leadership of Der Führer in Germany invaded the countries of central Europe. Those moves 31 years ago, led the nations of the world into World War II. I began to suffer much as I reflected upon the possibility of another Worldwide War.

I am deeply distressed because of what the war in Vietnam has already done to our nation, to the nations of North and South Vietnam, as well as the other nations of the world. In our own nation morale is breaking and we may also be facing a serious economic crisis. In the past history of the world, every nation that became a great military power, and tried to either police or conquer the world, has gone into economic ruin. But even worse than the economics is what happens to persons. Our nation has become "a house divided against itself." The youth, many of whom are intellectuals and students in the colleges and universities are rising in rebellion against the militarism of our times.

The appearance of armed forces on the university campuses has caused me much suffering. Christians cannot condone destructive behavior, nor support violence of any kind. It is indeed disturbing when students use destructive forms of protests. But it is even more distressing when the armed forces resort to the use of violence, taking the lives of unarmed students. One is impressed with how much it is like the little boy who has a toy. He must use his toy! So it appears as though the "little boys in uniforms" have the same feelings. Even though they may not be threatened with destructive weapons, if they panic, the first thought is to use the toys. It is indeed deeply distressing to see the lives of unarmed students snuffed out, regardless whether they be men or women.

I suffer still more when I see Christians support such use of force, saying, "we must preserve law and order within our society." That some of those who have espoused the faith and life of nonresistance, disciples of our Lord Jesus Christ, should support such use of force and military might is most disturbing. How can a Christian believer put his trust in military might? How can any disciple of Jesus Christ become a partner in a resistance movement? How can one who claims to be nonresistant support the use of violence of any kind?

I am distressed when I think of how some Mennonite Christians have succumbed to accept "so-called" Christian ideas and slogans. When these our brethren accept the word of the President as the only solution, but reject the Word of the Lord as taught by their leaders and ministers! Christians used to accept the word of their ministers as

"authority." But today some question those whom they should trust the most.

Indeed I am distressed with what I see happening in the social order, the nations, and the churches. But I am not disheartened. As a citizen of the kingdom of God I do see a better way, the way of peace, love, and reconciliation. I have not lost hope, because my faith is fixed in a great God, and a Holy Savior, my Lord Jesus Christ. I grew to manhood under the preaching which said, "If the Christians of America would refuse to bear arms in times of warfare, the United States could not wage a war." I have preached this same gospel and do sincerely believe it. So with my confidence in the Lord of history who says in His Word, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," I do not lose faith, hope, or courage, because I do believe that in Him we shall overcome. — John E. Lapp.

How to Stop the War

David J. McKenna put his finger on an important truth when he said at the recent National Association of Evangelicals meeting, "One cannot help but note that evangelical Christianity is against every war except the one we're in. For the sake of youth we need to disclaim a 'victory at any cost' march under the name of Christ. The other day someone said, 'If you want to end the war in Vietnam, just change the draft laws to include every man over 40 who makes at least \$10,000 a year.' Our attitudes start to change when our lives are at stake."

That's why many youth today are rebelling. Their lives are at stake. The older and richer go on trying to give justifiable reasons why our youth should be dying in a cause which they know cannot be justified.

America is fighting the longest war in its history. The only answer those in authority seem to accept is the escalation and expansion of military destruction. Loud announcements are made about the large troop withdrawals but little is said about the thousands being sent to Vietnam each month making really a very small decrease in troops.

A speaker at a recent Communications Congress in Chicago said it clearly, "We could stop the war anytime if the church would stand its ground for truth and say it will not fight." It is striking, as McKenna says, that the church is against every war except the one the country is in at the time. In wartime the church just cannot bring itself to apply the New Testament. And our youth, our land, go on dying. But not only our youth and our land but multitudes more die in the lands where our bombs are dropped and our guns kill and destroy.

I must admit, I too have a feeling that the war would have been over long ago if as many over 40-year-olds, who make at least \$10,000 per year, would have died in Vietnam as those under 22. I have the feeling that the war would have been over long ago and real help would have been given to Vietnam if for once the church declared by action that it follows Christ as Lord. — D.

An Open Letter to the Mennonite Church

Dear Friends:

Hyde Park, a Spanish-speaking low-income area of Pueblo, Colorado, doesn't fit the ghetto stereotype of many large cities. In Hyde Park the houses are not all crowded together, and one doesn't find any high-rise apartment buildings. Hyde Park actually resembles a small town or suburb: the houses are single-dwelling units, fairly well spaced out, and quite a few empty lots serve as playgrounds.

Hyde Park and a city suburb differ in that here the average home is only valued at three or four thousand dollars. Even though a few nice homes with grass, garage, etc., do exist, the majority do not include these items. Also, there are hardly any paved streets, which means the area is either dusty or muddy almost constantly. There is very limited fire and police protection, and city water and sewer have only become available in the past year.

So why do approximately two thousand people live in these conditions? Primarily because there are insufficient jobs for everyone, and also because many full-time jobs only pay three or four thousand a year, which is simply not enough for a large family. Of course there is welfare, and many families do wind up going this route as a last resort. However, in most cases only widowed or separated mothers with children are able to receive assistance, and even then it's not enough to subsist on.

The majority of people in Hyde Park do not live in these conditions because they want to or because they are too lazy to change things. It happens because they can do very little to improve their lot. The War on Poverty and other helping agencies operate under the self-help philosophy. This is a very good ideal, but in many cases these people cannot help themselves because they have few resources to work with.

For example, a mother calls the family worker of the Neighborhood Service Center and asks for some help in learning how to prepare better meals. But when the family worker arrives she finds a stove with only one burner working and no temperature regulation, and the pots and pans are so warped and burned that no one could cook with them.

Another example is a mother of six whose husband left home, leaving her feeling rather hopeless and depressed. So the family worker begins counseling her, getting her involved in clubs, etc. Then she decides to look for a job and applies everywhere in the city that might hire her. After no responses for more than a year she decides to enroll in adult education classes, and soon receives her graduate equivalent diploma. However, after looking for three years she still cannot locate a job, even with the help of the employment counselor. By now she has three teenagers at home living on her welfare check of about \$135 a month. Of course, this money doesn't allow for maintenance on the house, so conditions become so bad that icicles hang from the ceiling on the inside of the house in winter.

Some of these needs have led to the formation of the Hyde Park Assistance Project, a recent undertaking of the Pueblo Mennonite Church and directed mainly by VS-ers. In this project we plan to raise money and then use it to purchase materials and needed items to repair houses of needy people in Hyde Park. Already we have raised over \$300—some by donations, a bake sale, and a car wash. The family we have chosen to help first is the one already mentioned in sore need of house repairs. To date we have helped by fixing the roof, repairing several beds, and cleaning and landscaping the yard. We also plan to make other improvements inside the house, and then in consultation with the family worker we will select other needy families to assist.

Pueblo Mennonite Church members and VS-ers plan to supply the labor for the house improvements and to conduct various fund-raising projects. However, we are definitely going to need prayer and financial support from concerned people in other geographic areas, for we are few in number and the needs are great. Contributions may be sent in care of the Pueblo Mennonite Church, 634 Good-night Avenue, Pueblo, Colo. 81003.

Poverty does exist, and very close to home! Some people are trying to do something about it. Will you do your part?

Thank you for your concern.

Sincerely,

Terry Koppenhaver
2120 West 17th St.
Pueblo, Colo. 81003

Terry and Joycelyn Koppenhaver, Hesston, Kan., are VS community workers in the Hyde Park area of Pueblo, Colo., under the auspices of Mennonite Board of Missions, Elkhart, Ind.

of the gospel to say to the world that the whole of Christian responsibility has been fulfilled when men's bellies have been filled with food, the children have been clothed, and families have a decent roof over their heads.

True Christian compassion seeks to meet men's immediate needs. But it is mindful—profoundly so—of the other dimensions to human existence and the men we can become in Christ. □

The Materialist Myth

By Wilbert R. Shenk

We commonly congratulate ourselves these days on our unparalleled concern for the poor and powerless in the world. However, waves of reaction are being sent back to the prosperous and powerful—notwithstanding their charity—from the less-developed nations and minority groups of the West.

It has become a fad to be concerned; it is fashionable to be socially sensitive. Large corporations in the United States have discovered that it is no longer good strategy to recruit young executives on the basis of how profitable the firm is. The new grad is typically drawn to the company which displays its sense of social responsibility.

Does this mean the new executive is unconcerned about his own salary, fringe benefits, and opportunity for future advancement? On the contrary, today's budding executive will not accept the salary level considered standard a few years ago. He is demanding and getting a much higher salary.

The majority in our society has experienced material prosperity for so long that we have an unwarranted confidence in material power. The United States government has set an unfortunate public example by the conduct of the foreign aid programs. It was naively assumed that giving money and expert advice to other nations would enable them to quickly and easily modernize and develop. The experience has now left many disillusioned on both sides.

The church is being deeply affected by materialism. First, there are those who extol the "American way of life" because of the obvious material benefits it has brought to those in the majority group. Criticism of inequities which exist in American society is considered unpatriotic because it becomes a judgment on those who are materially secure and who are unconcerned for those who are not.

Second, there are those who want to define as evangelism any and all efforts to raise the poor and dispossessed up to the middle-class living standard. Certainly Christian compassion asks us to help the needy and to open opportunities to those who have suffered misfortune.

The Bible depicts man as both a physical and spiritual being. "Man shall not live by bread alone. . . ." But without bread man dies. It is a betrayal of the spirit and thrust

A Parable

By Henry P. Yoder

Now it came to pass that a certain man builded himself a house in that part of town that was newly developed. And he said within himself: "Behold, I shall make sidewalk. My neighbors do not have sidewalk before their houses, but peradventure the town authorities command us to lay sidewalk, I shall already have laid mine, and at less cost."

Not many days after all had been made ready there fell a heavy snow. And this man, as he was wont, did diligently clear the snow from off his driveway.

And lo, a police officer did pass that way. And calling to mind that the good man of the house did recently lay sidewalk the officer did descend down from off his patrol car and did walk into the driveway to investigate. Seeing that the snow had not been removed from the sidewalk he forthwith drew a ticket from his pocket and, alas, did present the good man of the house with a fine of \$15!

And behold the good man of the house did protest vehemently, saying: "Hast thou not understanding? Canst thou not see that mine is the only sidewalk in this block? What profit shall there be to clear my sidewalk if no man treadeth foot thereon?"

And the officer answering said unto him: "But the law commandeth thee to clear thy sidewalk of all ice and snow."

But the good man of the house replied saying: "I am not ignorant of the law. We are commanded to clear our sidewalk for the protection of those who walk thereon. Since no man useth my sidewalk, surely the law doth not command its obedience for no purpose."

But the officer made reply saying: "The law standeth and must be obeyed regardless of thy opinion. I confess to the absurdity of fulfilling this command, but law is law."

And the good man of the house indignantly did protest: "Thou art without mercy. Thou regardest not the intent of the law nor the conditions under which thou renderest unto me this fine."

"Sir," replied the officer, "see thou to mercy. I must fulfill my obligation to the law." And forthwith he did ascend up into his patrol car and drove away, leaving the good man of the house with the ticket commanding him to pay the utmost penny of his fine. □

Wilbert R. Shenk is secretary for Overseas Missions at Mennonite Board of Missions, Elkhart, Ind.

Why Did You Come?

A team of 45 doctors and nurses visited La Ceiba, Honduras, and surrounding communities March 30 to April 11. They gave free examinations, medications, and surgery to folks in need. National Christians, Eastern Board missionaries, and Voluntary Service personnel assisted as evangelists, translators, and general helpers.

The project, sponsored by the Christian Medical Society, was their third crusade in Honduras within a year. Six of the team members were Mennonites. Rebecca Longenecker, RN, Elizabethtown, Pa., summarizes the experiences of the group as she answers the question, "*Why did you come?*"

"Did you come to fulfill the need in your life to be helpful or because God's love is overflowing in your heart?" a surgeon's wife asked the fifteen RN's seated in a circle in a corner of the mess hall of the Standard Fruit Company of La Ceiba, Honduras.

Four similar groups of medical personnel (surgeons, doctors, medical students, pharmacist, and laboratory technician), who had volunteered one or two weeks of vacation time to the Christian Medical Society, Oak Park, Illinois, were participating in cell group devotions. They were about to begin a challenging ten-hour day of giving medical examinations and treatment to needy people in Honduras.

A few minutes later the director, a Spanish-speaking missionary from the Dominican Republic, announced that 200-300 patients were waiting outside the fence at the La Ceiba Mennonite Church. Physicians' offices were set up inside the church. The benches served as seats for patient, doctor, and translator.

Sometimes it became necessary for two doctors to use a 7 x 9 ft. office simultaneously. Surgeons adjusted to the facilities of the church benches, the local hospitals, and the VS Center to perform surgery and treatment. An ophthalmologist removed cataracts with the aid of a hundred-watt bulb.

At least 25 eye operations were performed, and about 50 patients had general surgery. A few Mennonite missionaries benefited from the services of these surgeons.

Each day a team of doctors and medical personnel took a bus trip to a nearby village where people gathered outside the local government clinic, the local school, or a private home. On one day 450 consultations were held and free medication was given to patients. In one village three and one-half gallons (in 2 1/2 cc and 5 cc doses) of worm medicine was ejected into the mouths of recipients. (Anyone working in this "open-mouth-medication" area could see that several dentists should have volunteered their services.)

The team visited a total of nine villages (two of them required an overnight plane trip) and gave a total of about

450 measles immunizations to children under three years of age.

Another phase of the work was literature distribution. Some of it dealt with health problems. Even the nonliterate could understand the colorful pictures, but the brief Spanish sentences added to the descriptive information. Gospel tracts were given to those who could read. On one occasion a team member gave a Spanish-English translation of the Gospel of John to a Honduran translator she had worked with that day. Many hands reached for the four other copies she held in her hand.

One day as the weary, dusty team was returning to the mess hall, they noticed a group of mothers and children gathered along the road. The bus driver stopped and the VS translator informed us they wanted to know if we would visit their town. We could only shake our heads and say, "Sorry." Their sad countenances asked, "Why not?"

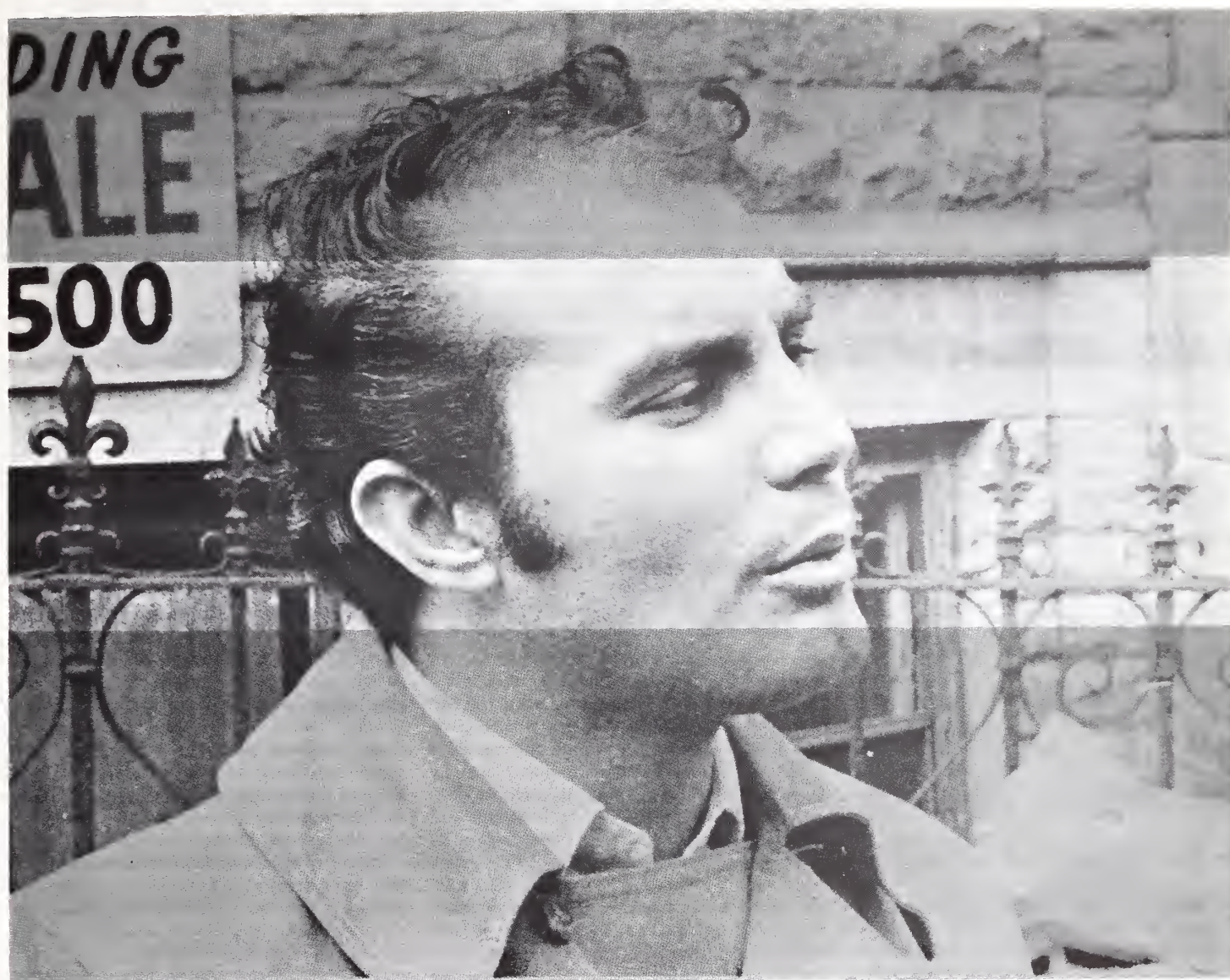
While they were asking that question, some of the team were still asking themselves, "Why did I come?" And there were answers.

The teenage daughter of a surgeon said that she couldn't go back to the city and be the same kind of a person she had been — always taking things for granted. A medical student said that before she came she wasn't sure she should be in medicine; now she could understand there was a place for her in the medical field. A surgeon said that one cannot go back home and really "tell it like it is." One must get his friends to volunteer their services so they can experience it for themselves.

And I say "Amen" because there are many personal incidents not related — like the family with five small children who traveled four days by boat, train, and foot, slept in the street of La Ceiba, and stood for hours without breakfast outside the church fence just so they could see the doctor. Most of us wondered why they came to us. We hope we conveyed to them the spirit of love which prompted our coming to them. — MCC News Release

Front Page Photo

Sometimes readers write asking about the photo on the front page of *Gospel Herald* — where it is, what it is, or its meaning. Sometimes we just don't know. When we do know the answer to these questions we seek to write this, along with the photo credit, on the back page of *Gospel Herald*. Look for it there. You will find many photo explanations of real interest historically and otherwise.



Home Missions is people like Sammy Santos of New York. Through Home Missions lives are being changed by the Holy Spirit through the preaching of the gospel.

Home Missions is churches like North Side Chapel, Omaha, Nebraska. Persons with changed lives worship, witness, and serve together. They are the body of Christ engaged in His mission in their communities.

Working with District Conferences of the Mennonite Church in building new churches in Canada and the United States -- Home Missions division of the Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514.

Items and Comments

Dr. Hudson T. Armerding, president of Wheaton College, was elected president of the National Association of Evangelicals. One thousand leaders and officials of 38 member denominations and clergymen representing some 30 other denominations voted the educator into office at the twenty-eighth annual NAE convention held April 7-9 in Kansas City, Mo.

In his acceptance speech Dr. Armerding noted, "We shall need clear vision, strong conviction, and fervent love for our ministry in these critical and yet strategic days."

Referring to the contemporary deterioration of standards and the abandonment of fidelity to authority, the new president emphasized, "It is most important for the National Association of Evangelicals to declare its convictions. . . . We are convinced that God has spoken authoritatively in the Bible, and affirm our unconditional allegiance to the Word of God."

An unplanned ecumenical advance, one of mood rather than method, one that has nothing to do with negotiations or merger, was forecast for Christianity by a Protestant scholar who described the coming phenomenon as "an era of proexistence."

"Proexistence means literally living for one another," said Dr. David H. C. Read, pastor of the Madison Avenue Presbyterian Church and a national radio preacher. He predicted that this ecumenical emergence will come about in two ways: through the Holy Spirit and through Scripture.

"It seems that the Spirit today is active in dissolving the irritants of suspicion and fear that isolate men and women in groups whether by religion, race, or color," he said, "and the movement for Christian unity is something more than a panic realization that unless we hang together we shall hang separately."

Stating that the Christian church is not a "religious bloc" in opposition to the world, nor a "proselytizing task force," seeking unity so to conquer, Dr. Read declared "it exists for humanity. It seeks proexistence well beyond the boundaries of the Christian fold."

The Massachusetts Legislature's bold act in seeking a Supreme Court test of the constitutionality of the war in Vietnam, signed by Republican Gov. Sargent, crowns the courageous efforts of all the youth who have resisted military service in Vietnam on the grounds of conscience. The specific intent of this action is that Massachusetts servicemen need not participate in a war Congress has not declared and which is

therefore unconstitutional. The bill instructs the State's Attorney General Robert Quinn to assist Massachusetts servicemen who refuse to fight on these grounds. According to legal scholars, it is not likely that the Supreme Court will accept the case on grounds that the question is political rather than legal. Nonetheless this does not weaken the importance of the challenge. The large portion of Irish and Italian Catholics in Massachusetts exposes the sham of the Nixon-Agnew thesis that dissenters are "effete snobs." The pressure is on to do the same in other states.

The courts-martial over the massacre of Vietnamese citizens continue to pile up evidence of the great moral deterioration that technological warfare has inflicted upon the military mind. Although additional reports keep appearing about group and individual killings, all such incidents are still dwarfed by the fact that until recently, as the conflict diminished, at least 25,000 South Vietnamese civilians have been killed each year by U.S. firepower, with 100,000 more severely wounded. To say that civilians always suffer in war, that thousands of civilians also died in Japan and Germany from our bombing in World War II, has little bearing on events in Vietnam. Germans and Japanese were so-called "enemy populations." Our chief victims in this area are the South Vietnamese, our allies, whom we are supposed to be defending. As we have frequently pointed out, by the logic of U.S. propaganda, the Vietnamese civilians have been overrun by the communists and we are supposedly there to save them.

The independent Churches of Christ, strong in Southern states, are growing while other denominations are declining in membership because "society wants to hear an authentic voice from the pulpit," a rather unusual interdenominational gathering was told.

Dr. Earl West of Freed Hardeman College, Henderson, Tenn., was a Churches of Christ participant in a meeting bringing together representatives of four groups which in some way trace their history to the frontier movement associated with Alexander Campbell.

Dr. West said that people are becoming tired of hearing "doubts and fears" from the pulpit. His denomination has about 2.5 million members and is commonly recognized as one of the fastest-growing in the nation.

The General Conference of the United Methodist Church placed the denomination on record as favoring legalized abortion and voluntary sterilization as a partial solution to the world's population crisis.

After a debate lasting several hours, the 950 clerical and lay delegates, adopted a resolution calling on the states to remove abortion from their Criminal Codes and place it under regulations relating to standard medical practice.

In the same resolution, they urged the states to remove the remaining legal and administrative restrictions on voluntary sterilization.

The criterion for abortion would be that it be available only upon the request of the person most directly concerned—the pregnant woman. For sterilization, the individual man or woman, after counseling, "should be given the right to decide concerning his or her own sterilization."

U.S. action in sending combat troops into Cambodia, announced by President Nixon on April 30, was deplored in a statement issued by the president of the National Council of Churches.

Dr. Cynthia Wedel was joined by Dr. Ernest A. Gross, chairman of the NCC's department of international affairs, describing the measure as a step taking us "even further from any hope of peace" and ignoring "the lessons of history."

The strongly worded condemnation, which did not mention the president by name, lamented that the U.S. "once again has acted unilaterally to seek advantage and solution by military measures."

A total offering of \$414,000 in one night was made by the congregation of People's Church which, with 3,500 members, claims to be the largest individual Protestant congregation in Canada.

The amount was nearly \$30,000 more than the goal and will enable the church to continue supporting more than 400 missionaries abroad and also raise their salaries by \$75 a month, according to Elmer McVety, associate minister. More than 2,500 persons attended the offering.

The question, "Who is a Jew?" has been decided by a 51 to 14 vote of the Knesset. A Jew, they decided, is one born of a Jewish mother, or a convert. As to immigrants, Gentile spouses, children and grandchildren of Jews shall receive the same privileges as Jewish immigrants, including citizenship. However, such immigrants will not be accepted as Jews unless they convert.

CHURCH NEWS

Vietnam and Cambodia: Are Mennonites Acting?

The decision of President Nixon and his military advisers to extend the war into Cambodia has once more reminded Americans of the reality that their country is at war. MCC Peace Section has received calls and letters daily from across the country inquiring what the Peace Section is doing at this historic juncture. Usually it is asked for help in understanding this situation, help in expressing an opinion on this war.

For the Peace Section staff, these calls for help have been refreshing — what is more appropriate than asking the church and church agencies for assistance in a crisis moment? These calls have also created frustration. (Many have become weary working against war and have grown tired in well-doing.) The Mennonite tradition has opposed all war, which also then means every specific war. But it hasn't developed tactics of witnessing to its belief that all war is sin except in the refusal to bear arms. The developing of other tactics to express the conviction that all war, even in Vietnam, is wrong, is a task confronting the entire brotherhood.

The Colleges Respond

Mennonite colleges, like nearly every other college throughout the land, were the first centers to respond to the invasion of Cambodia. Here the peace clubs, numerous other students, and faculties organized letter-writing campaigns, prayer sessions, and forums on what to do.

Eastern Mennonite College's President Myron Augsburger wrote a letter to President Nixon for the faculty and students, "urging deliberate and prompt action to end our involvement in this Indochina war." The Harrisonburg *Daily News Record* reported seven specific points that the EMC community urged on President Nixon. These included more support for the peace movement, earlier withdrawal from Indochina, and ending the draft.

At Bethel College there were attempts to communicate with the townspeople of Newton on attitudes toward war and a mass rally where one faculty member proposed running for the U.S. Congress as a peace candidate.

At a Goshen College chapel on May 5

the community stayed in session over two hours discussing ways to work on this issue. Letter-writing and community actions followed. Several carloads of Goshen College students attended the Washington action on Cambodia on Saturday, May 9.

Dozens of congregations recognized the national emergency brought on by the Cambodian invasion, the student movement, and the killing of four students at Kent by the Ohio National Guard. Some of them had special prayers. Others addressed letters to local and national officials.

In Akron, Pa., a group of housewives immersed themselves in the McGovern-Hatfield Amendment denying funds "for any proposal arising from military conflict," except for the safe and systematic withdrawal of all U.S. military personnel, in both Vietnam and Laos after Dec. 31, 1970, and in Cambodia 30 days after enactment. They then arranged to canvass each household in town, asking for signatures to support the McGovern-Hatfield Amendment.

In some areas special-interest groups such as professors, teachers, and businessmen joined in supporting actions to protest the war and restore civic peace.

Peace Section Actions

Peace Section representatives, along with three Mennonite pastors, attended the "Churchmen's Congressional Visitation on Cambodia and South East Asia," held in Washington, D.C., May 5, 6. It was this mass action which suggested that Mennonites, because of their involvement in Vietnam since 1954 not only had a special insight into the evil of war, but also because of this long experience in a war zone.

On Wednesday, May 13, Vietnam veterans Atlee Beechy, Paul Longacre, Gayle Preheim, Eugene Stoltzfus, and Douglas Hostetter visited Senators or their administrative assistants from Virginia, Pennsylvania, Ohio, Indiana, Kansas, and Idaho. Some Mennonite students from Boston, Mass., and other Peace Section staff participated in these visits. In each case the emphases were on the gospel of peace and the effects of the war on the Viet-

namese people. The representatives urged these Senators to support concrete actions which would bring an early end to the war. Such concrete action might be specific support of the bipartisan Church-Cooper Amendment to the Defense Appropriations Bill which says none of the funds appropriated "shall be used to finance the introduction of American ground combat troops into Laos, Thailand, or Cambodia" after July 1, 1970.

Another concrete action Senators were urged to support was the McGovern-Hatfield Amendment to the Military Authorization Bill. (Readers will be interested in reading Senator Mark Hatfield's address at Florence State College, Florence, Ala., May 5, available from Peace Section and in the May issue of *Washington Memo*.)

Those in Washington were amazed to meet the hundreds of college students also trying to tell Congressmen that it was time to end the war. Congressmen were very candid in saying that their mail was heavily weighted against the Cambodian action. Pennsylvania Senator Schweiker's office said their mail was 12-1 against the Cambodian invasion. Virginia Senator Spong's office said it was 9-7 against the Cambodian invasion. Each of the Senators or their staff contacted admitted to his own deep dissatisfaction with the war in Vietnam and concern over the constitutional processes of government. These expressions of concerns have had a profound impact. The House of Representatives refused to vote approval or, for that matter, disapproval of the President's action in Cambodia. But there is a very strong likelihood that the Church-Cooper Amendment preventing ground military action in Cambodia will pass the Senate. Senatorial concern for peace includes a profound reappraisal of presidential power. Most were not yet ready to oppose the President's Cambodian action through specific legislation.

These are only a few things that have been going on. MCC Peace Section would be eager to have reports from congregations and individuals on their actions and the impact they observed.

Vietnam and Cambodia: What Can We Do?

The war in Vietnam is not new. The movement to end the war is not new. But the extension of the war into Cambodia raises again the necessity of eternal vigilance by concerned people about the continued fact of war in Vietnam, much of it being fought by American troops with most of the destruction by American air power.

Neither are the issues at stake new. War, the needless destruction of human life, the militarization of American society, and the growing polarities in the nation have been with us for a decade or more. The need for the church to be faithful to the Jesus way of life and to witness to the world of God's will for all people and all nations is an obligation incumbent on all God's people. Mennonites, as a peace church, have spoken out against the war in Vietnam, as all other wars, not only out of following Jesus but also so that the gospel of reconciliation could be preached to all people.

The Immediate Issues

Concretely, the invasion of Cambodia is an extension of the war. If the war was a mistake before, this simply compounds the mistake. The extension of the war can with only the most contorted reasoning become a justification for a faster pullout. The escalation of the war hasn't shortened the war before. The growing casualty lists are stark evidence that broadening the war is costly. Civilian deaths and destruction and looting of villages in Cambodia is no way to justify saving American lives.

Second, there is a peace movement in Congress and throughout the nation to support. Mennonite Christians may rightly question undue respect for the political process. The political order is part of the world. But there are options. Supporting the things that make for peace should include helping those who are committed to these ideas rather than acquiescing to those who are involved in war.

Third, this brings us to a very important issue. Can we properly support tactics which the President opposes? Does he have superior sources of information? How far do we follow his reasoning?

Again we need to keep clearly the vision of a commitment to peace at the forefront. This vision precludes supporting any war for any reason. Jesus died instead of doing that. There are no justifications for war in the Mennonite tradition and no justifications for war in a nuclear age. Presidents need to know this generally and concretely. The faithful Mennonite will say "no" to a President who says it is necessary to fight to make peace.

The concern of the Christian is not only for his own country, though such a concern is always necessary. The church lives in a certain situation and is one of the institutions that determines the quality of life in the community. War not only destroys people but it embitters society. In the U.S. the commitment to war has distorted values, upset the order of priorities in the economy, and cheapened the meaning of life for nearly everyone.

Action by churches and concerned people is necessary now! To preserve the integrity of the gospel, to end the war, to make the national government responsible to the people, to create a new harmony in American society.

What Can Be Done?

There is no one way to act. The people of God have seized on many different actions during the course of history. Oftentimes and properly the variety of actions complement each other. Whatever the action, it should emerge in the context of the church. It is in prayer, fasting, and discussion that the Holy Spirit speaks. Each of us needs corporate support. Corporate action is only real when based on corporate decision.

The church has provided through the variety of gifts, committees and staff as resources for understanding questions of peace and social concern. District peace committees, conference peace secretaries, the MCC Peace Section, Akron, Pa., and its Washington Office, 100 Maryland Ave., N.E., stand ready to assist in providing resources for discussion and action.

Out of the variety of possible actions, whatever the action:

— Act responsibly. Get acquainted with the issues of peace, war, and militarism. Find out the concerns of young people. Discuss war and peace in your midweek meeting, Sunday school, and congregation.

— Act at the appropriate moment. Have special congregational prayer services. Send a congregational letter to President Nixon, to the Senators of your state, and to the Representative of your district, asking for their views and for a commitment to end the war in Indochina. Send personal and family letters expressing similar concerns.

— Act in concert with people of similar convictions. Support responsible community groups making for peace in Indochina. Encourage Congressmen who want to end the war. Sign community petitions asking for an early end to the war and/or supporting specific steps toward ending the war.

Other possibilities include:

— sending a Personal Opinion Message

(POM) Telegram of 15 words, plus your name and address for 90¢ to people in positions of influence.

— urging the Congress, especially the Senate, to support the McGovern-Hatfield Amendment curtailing funds for military action in Indochina, thereby forcing the establishment of a concrete schedule for withdrawal.

— visiting your Senators and Congressman, either in Washington or when they are at home, and express your conviction in person.

These are suggestions. "There is no way to peace; peace is the way." — John A. Lapp

Ten Enter Voluntary Service



May VS Orientation Group

Ten young adults attending the May 5-15 Voluntary Service orientation school at Mennonite Board of Missions have accepted the following one- or two-year assignments:

First row: Duane Jones, Prescott, Ariz., is a child care worker for two years at Kansas City (Kan.) Children's Home.

Beginning a one-year term as a registered nurse at Hattie Larlham Foundation in Mantua, Ohio, Rebecca Duerksen of Hesston, Kan., is a member of the Hesston Mennonite Church and was formerly employed by Mennonite Hospital, La Junta, Colo.

Linda Schwartz, Colon, Mich., began a one-year assignment as a day care center assistant in Robstown, Tex. A member of the Moorepark (Mich.) Mennonite Church, she is a 1969 graduate of Colon High School.

Second row: Miriam Lantz, Broadway, Va., has been assigned as a cook for one year at Frontier Boys Village, Colorado Springs, Colo. She is a member of the Zion Mennonite Church, Broadway, and a 1968 graduate of Eastern Mennonite High School, Harrisonburg.

From Souderton, Pa., Mary Lou Detweiler began a one-year term as a child care worker at Sunshine Children's Home in Maumee, Ohio. She is a member of the Line Lexington (Pa.) Mennonite Church.

Serving two years as a farm worker at Sullivan County Home at Claremont, N.H.,

Thomas Kanagy of Stuarts Draft, Va., is a member of the Lynside Mennonite Church, Lyndhurst, and a 1969 graduate of Wilson Memorial High School, Fishersville.

Third row: Now an orderly for two years at St. Anthony's Hospital in St. Petersburg, Fla., Marion Miller of Goshen, Ind., is a member of the Townline Conservative Mennonite Church, Shipshewana, and a 1969 graduate of Clinton Christian School, Goshen.

Beginning a two-year term as a construction worker with the Philadelphia, Pa., VS unit, Karl Schrock of Goshen, Ind., is a member of the East Goshen Mennonite Church and a 1969 graduate of Bethany Christian High School.

Dale Marner, Kalona, Iowa, is serving two years as a junior clerk at Mt. Sinai Hospital, Cleveland, Ohio. He is a member of the Lower Deer Creek Mennonite Church, Kalona, and a 1967 graduate of Iowa Mennonite School.

Steven Zehr, Foosland, Ill., began a two-year term as a child care worker at Stone Mountain Village near Belleville, Pa. A member of the East Bend Mennonite Church, Fisher, Ill., and a 1968 graduate of Fisher High School, he attended Hesston (Kan.) College and Parkland Junior College.

Currently 322 persons from 18 years of age through senior adult are stationed in 56 different Voluntary Service locations in the United States, Canada, Mexico, and Puerto Rico under the auspices of Mennonite Board of Missions. The next VS orientation school at Elkhart is scheduled for June 8-14 with 20 participants expected to attend.

Youth Convention Quotas Revised

Congregation quotas for Convention 70 are no longer in effect, Art Smoker, Convention 70 coordinator, has announced.

Conference quotas, however, will remain in effect until June 1. "If we do not meet our goal—2,000—by that date, then registration will be thrown open to any young people, 16-19, who want to attend," Smoker says. "We may also include college sophomores and juniors."

As of May 10 registrations for the summer youth convention stood at 660.

Convention 70 is scheduled for Aug. 16-21 at Lake Junaluska, N.C. Cost of the week's experience in Bible study, recreation, discussion, and fellowship is \$65 for registration and not more than \$50 for travel.

A number of \$35 scholarships are available for youth who need help in meeting the \$65 registration fee. While preference for scholarships will be given to inner-city and minority group youth, according to Smoker, anyone is welcome to apply for a scholarship through his district conference youth secretary.

Hokkaido International School: A Decade of Service

Ten years ago I came to Hokkaido International School for a three-year assignment to begin a school for 18 children in grades 1-5. Today those 18 students are in high schools and colleges in Japan and the United States, and now 60 children are enrolled here in grades 1-9.

An additional 170 students have or are currently studying at Hokkaido International, a school for English-speaking children. They have come from North America, Hong Kong, New Zealand, Australia, Korea, and Japan. In the past ten years, 15 other foreign teachers have shared in the education of these children. Six Japanese language teachers have also taught at H.I.S.

Two thirds of the students have been missionary children, with the remaining third representing families of the American consulate and culture center, Korean consulate, exchange professors and research men, and businessmen.

We have students with aspirations and abilities for attending Massachusetts Institute of Technology and other colleges. Other goals range from cowboys, airplane pilots, nurses and mothers to missionaries, United Nations employees and diplomats. Two of our former boys are budding pianists—one a high school freshman soon to embark on his first concert tour here in Japan, and the other a college freshman who gave his first complete recital last summer. Both started piano as young schoolboys here in Sapporo.

Many of our students are quite average in ability and intelligence—working hard and receiving good grades, or putting forth little effort and receiving poor grades. Children of missionaries and other overseas personnel compare to most other groups of students in many ways. Yet differences exist.

H.I.S. students have traveled widely and experience cultural differences which they have come to accept as normal. Often they are more at ease and knowledgeable in the culture of Japan than that of their

native countries. Some feel and think "Japanese," yet they don't look the part. When they return to their own countries, they face identification problems.

I remember a group of primary students discussing who among them is American and who is Japanese. They concluded that those who spoke English were Americans and those who spoke Japanese were Japanese—only to realize then that most of them were bilingual. On what criterion does one decide?

Ten years has brought on changes in many areas. In that time Sapporo's population has expanded from 400,000 to nearly one million residents. Ten years ago I was the only American Mennonite in Sapporo, and there was no Mennonite church here. A small group of Japanese Christians met in a home for weekly Bible study. A missionary came from Eastern Hokkaido once a month to share with us.

Today we have two Mennonite churches in Sapporo. During the past nine years the Eugene Blossers, Joe Richards, Marvin Yoders, James Wengers, Ronald Guengerichs, and the Wes Richards—in addition to Marjorie Yoder, Grace Martin, Dean Welty, and Ken Reed—have been a part of those fellowships for the time they served in Sapporo.

It has been rewarding to see friends come to a personal faith in Christ and experience fellowship and growth together. There are also those whose faith has not been strong enough to overcome temptations or others who cannot yet accept faith for themselves. These are continued concerns.

I have been granted a one-year leave of absence from H.I.S. beginning in August, at which time Mr. Paul T. Guengerich will be acting principal and teacher for our school while his wife Marjorie will teach grades 1 and 2. I'm sure the students and school community will profit from their services here and that the experience will be mutually beneficial. —Arletta Selzer

Evangelistic Thrust Called Key '73

The year 1973 has been selected as a target date for the enlistment of all evangelical churches in a concerted evangelistic thrust. Representatives of about 39 denominations have met several times to project plans for this occasion. The approach is for all interested denominations and Christian groups to pool their resources, information, and ideas to help one another in carrying out their task. Each denomination or group has the freedom to work at its task in its own way.

The Executive Secretary of Mennonite General Conference has represented our denomination on the Central Advisory

Committee. An executive committee of 15 persons has been selected to give leadership to the coordinated effort. A wide spectrum of denominations has expressed interest in this occasion, and some exciting ideas have been emerging. This could well be one of the most significant Christian developments in our generation. It provides an unusual opportunity for the sharing of resources and exchange of ideas. Working in such concerted effort provides an occasion for evangelicals to stimulate and encourage one another in the central task of the church. Watch the pages of the *Gospel Herald* for additional information.

Largest Class Graduates at EMC

Eastern Mennonite College graduated 210 persons, the largest number in EMC's history, during its 52nd annual commencement activities on May 24. Paul E. Miner, retiring president of Goshen (Ind.) College, delivered the commencement address in the outdoor exercises on the front lawn of the EMC campus.

Other commencement activities included a May 24 baccalaureate service at 10:00 a.m.

followed by the President's Tea at 2:00-4:00 p.m.

Seniors elected Conrad G. Brunk, instructor in philosophy, to deliver the baccalaureate address during the morning service. Myron S. Augsburg, president of EMC, conferred degrees upon 195 four-year graduates, nine two-year graduates, and six seminary graduates.

Nurses to Serve Home and Abroad

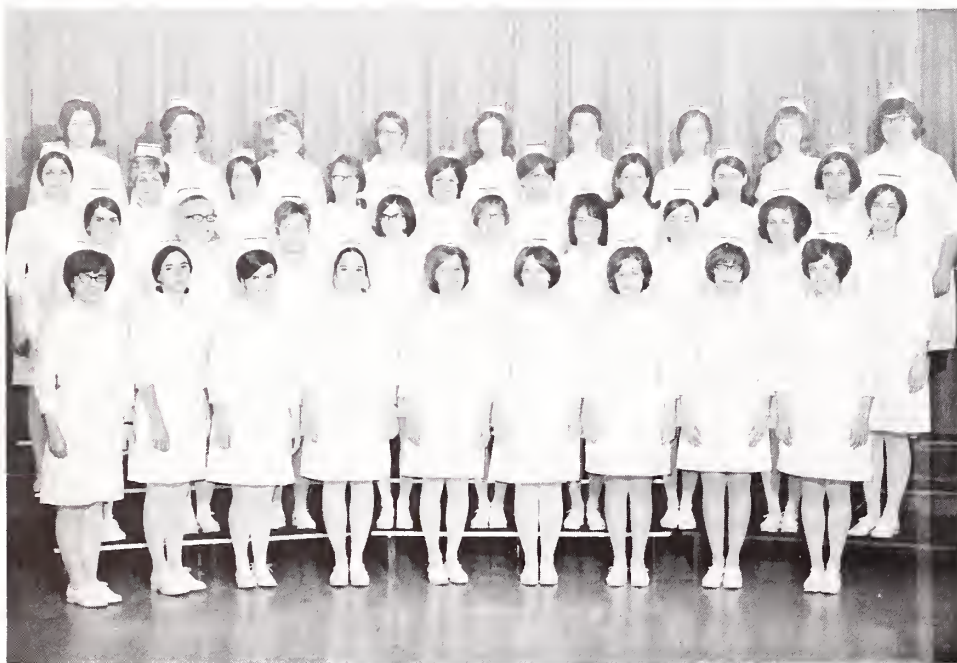
The 36 nurses in Goshen College's class of 1970 will be serving at home and abroad next year in their first assignments after four years of college preparation to be professionals.

Over three fourths of the graduates will be staff nurses in medium-size to large general hospitals, and said they will be serving in Goshen and Elkhart, Ind.; Fort Wayne, Ind.; St. Louis, Boston, Chicago, or Evanston next year.

A smaller number will be entering psychiatric nursing, and a couple said they will be public health nurses next year. At least three have accepted posts in hospitals in Appalachia, one in Indonesia, and one in Africa as a medical missionary.

One third of the class plan graduate study in nursing within three to five years.

Over one third of the class received scholarships, grants, financial awards, or prizes to help them for their nursing preparation.



Senior nurses, Class of 1970, Goshen College (left to right, front row): Judy Mae Beiler, Grantsville, Md.; Kathleen Ann Yousey, Akron, N.Y.; Janet Sue Custer, Huntington, Ind.; Mrs. Harold (Susan Schell) Dull, York, Pa.; Louise Ann Morell, Scottville, Mich.; Mrs. Larry (Linda Lemons) Bardell, Albany, Ore.; Mrs. Steve (Susan Babler) Pfile, Rock City, Ill.; Elaine Guengerich, Kalona, Iowa; Carol Myers, Doylestown, Pa. (Second row) Anna Lois Troyer, Greentown, Ind.; Ida Marie Diener, Canton, Kan.; Mrs. David (Wanneta Green) Reichert, Plymouth, Ind.; Mrs. Donald (Catharine Lichti) Hestand, Williamsburg, Iowa; Elizabeth Davies, Hebron, Ind.; Rosalee Gardenour, Wabash, Ind.; Mary Lou Nussbaum, Orrville, Ohio; Joan Sue Stuckey, Haven, Kan.; Rachel Marie Nafziger, Wauseon, Ohio. (Third row) Linda Gibson, St. Louis, Mo.; Elizabeth Loux, Souderton, Pa.; Mary Kathleen Stoltzfus, Douglassville, Pa.; Mrs. Dallis (Eva Knarr) Caudill, Jr., South Whitley, Ind.; Mrs. Keith (Sharon Waltner) Graber, Hurley, S.D.; Mrs. Eric (Susan Dirksen) Yoder, Bay Village, Ohio; Judith Hooley, Hammett, Idaho; Rebecca Krabill, Hesston, Kan.; Linda Schrock, Kokomo, Ind. (Fourth row) Roberta Davidhizar, Wakarusa, Ind.; Susan Elizabeth Unger, Palatine, Ill.; Carol Miller, Edgerton, Ohio; Ruth Elaine Beachy, Goshen, Ind.; Mrs. Henry (Sara Jo Lehman) Braun, Berne, Ind.; Mrs. James (Judith McIntyre) Keilholtz, Marion, Ind.; Myra JoAnn Nafziger, Goshen, Ind.; Mrs. James (Jo Joyce Purdy) Tackett, North Manchester, Ind.; Mary Weaver, White Pigeon, Mich.

Field Notes

Herald Press Tracts has received a request for the translation of 25 of its tracts, into Tamil, a language of South India. Mr. Chandran of the Good Samaritan Society has a score or more distributors who distribute gospel literature. Financial help is needed for the project. Anyone wishing to give a donation for this worthy project may send it to Herald Press Tracts, Scottsdale, Pa. 15683. A tax-deductible receipt will be given.

The 25th Annual CPS Reunion of men serving in Eastern camps and units is planned for Saturday evening and Sunday morning, Aug. 1, 2, on the campus of Eastern Mennonite College, Harrisonburg, Va.

Pastors, Sunday school superintendents, and other interested people are encouraged to conclude the year's study on "The Story of God and His People" with a survey test. You will recall that we provided objective survey tests at the beginning of the course last July 1969. Now we have available another set of tests for use at the close of the study. In this way you can determine your progress. You will need a copy for each youth and adult in your Sunday school, plus officers, guests, and visitors who may want to participate. We will supply these to all who order them at approximate mailing costs. (\$1.00 for each packet up to 50 tests; \$2.00 per hundred; 25¢ for several copies only.) Order from: MCCE, Mennonite Building, Scottsdale, Pa. 15683.

Graduate Theological Union Library, 2451 Ridge Road, Berkeley, Calif. 94709, is interested in receiving copies of sermons, official pronouncements, resolutions, reports, etc., dealing with current issues such as the war in Southeast Asia, race relations, crime, etc. Send material in care of David E. Green.

Fifty-eighth Annual Bible Meeting, Elizabethtown Mennonite Church, Elizabethtown, Pa., June 6, 7, 1970. Speaker: Paul E. Bender, Belleville, Pa.

Christian Life Conference with Myron Augsburg, June 26, at Ridgeview Mennonite Church, Gordonville, Pa., and June 27, 28, at Conestoga Valley High School.

New members by baptism: six at Kidron, Ohio; five at Rohrerstown, Pa.; two by baptism and one by confession of faith at Columbia, Pa.; one at Mountville, Pa.; eight by baptism and one by confession of faith at Habecker, Lancaster, Pa.; six at Millersville, Pa.; two by baptism and one by letter at Pleasant Valley, Harper, Kan.

Nelson E. Kauffman has accepted the invitation of the Albany Mennonite Church, Albany, Ore., to serve as interim pastor for one year, beginning Sept. 1, 1970. David W. Mann, the present pastor, will be taking a year of leave to study at the

Goshen Biblical Seminary, Elkhart, Ind.

Kauffman served for many years as pastor and evangelist in Hannibal, Mo.; more recently was Secretary of Home Missions and Evangelism of the Mennonite Board of Missions, Elkhart, Ind.; and for the past year has served as interim pastor for the Mennonite House of Friendship, Bronx, N.Y.

He plans to be married in late June to Mrs. Lois Keener, teacher and former missionary in Ethiopia and Kenya under the Eastern Mennonite Board. Mrs. Keener taught this past year at the Lancaster (Pa.) Mennonite High School.

Miss Martha Bender, a registered nurse who served in Biafra until its surrender to Federal Nigeria in January, has accepted an assignment in Haiti to finish her term of service with the Mennonite Central Committee.

Unable to secure a visa to return to Nigeria, she offered to serve with MCC wherever they had a need for nurses. In Haiti, Miss Bender will work at Grande Riviere du Nord Hospital. Grande Riviere is a 15-bed hospital for acutely ill patients. Its major emphasis centers around its daily clinics. In 1969 approximately 40,000 clinic consultations were held.

The estate of Jesse Bauman of Elmira, Ont., recently bequeathed the sum of \$4,769.43 to Mennonite Board of Missions, Elkhart. The Ontario Mennonite Mission Board also received a \$4,794.40 gift from the Bauman estate.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Just a word of appreciation for the article, "The True Light Now Shineth," by Shem Peachey. It is certainly relevant and encouraging to read an article like that during this crisis and critical hour of intolerance and rejection of Anabaptist belief and practice, while facing "the fate of a gullible . . . Americanization," as the writer quoted. — Mrs. Melvin Beachy, Galion, Ohio.

I must procrastinate no longer. Here is my word of appreciation to the editor for his editorial earlier this year entitled, "Wind of the Spirit, Blow." I believe there is a relationship between a sincere, genuine expression of this desire and its fulfillment.

I also commend the editor for including in the *Gospel Herald* diet the article, "Second Thoughts on the Baptism of the Holy Spirit," by John M. Miller. As one who had bemoaned the fact that not more of this emphasis was appearing in our literature I have felt constrained to express my word of appreciation. Each of the gospels plus the Book of Acts bear witness to the truth that Jesus is the Baptizer with the Holy Spirit. I believe it is also necessary for us today to bear witness to this truth from our pulpits and through our literature. "Faith cometh by hearing, and hearing by the word of God." — Howard S. Bauman, Akron, N.Y.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Burkholder, Leroy and Lela (Aber), Orrville, Ohio, first child, Sandra Kay, April 28, 1970.

Douglas, Robert and Marian (Stover), Springfield, Vt., third child, second son, Geoffrey Scott, March 13, 1970.

Gindlesperger, Frank and Norma (Alwine), Johnstown, Pa., second child, first daughter, Tracy Lee, Feb. 16, 1970.

Graber, Alvin R. and Dolores (Kauffman), Nappanee, Ind., fourth child, third daughter, Melodie Ann, March 31, 1970.

Hess, Ernest and Lois (Myer), Ithaca, N.Y., first child, Philip Alan, April 23, 1970.

Kaczor, Gerald and Valetta (Aschliman), Sao Paulo, Brazil, second child, first son, Brian Andre, April 24, 1970.

Kuepfer, Elwood and Mary (Brubacher), Newton, Ont., second child, first daughter, Tracey Lynne, April 30, 1970.

Landis, Richard and Evelyn (Bergey), Collegeville, Pa., first child, Richard Matthew, April 25, 1970.

Lengacher, Sam and Anna Lois (Wagler), Cannelburg, Ind., second child, first daughter, Anita Fawn, May 3, 1970.

Moyer, Sanford and Barbara (Leatherman), Morwood, Pa., second daughter, Cynthia Dawn, April 28, 1970.

Shenk, Dan and Katherine (Russell), Portland, Ore., third son, Grant Wesley, April 25, 1970.

Stoll, Delbert and Emma (Wagler), Washington, Ind., fourth child, third son, Bradley Jason, Feb. 18, 1970.

Stoll, James and Marsha (Stoll), Montgomery, Ind., first child, Jason Wade, Feb. 23, 1970.

Stoltzfus, George and Ruth, Kayenta, Ariz., first child, Jon Rene, Feb. 14, 1970.

Strite, Kenneth E. and Phyllis (Hunsecker), first child, Karla Sue, April 23, 1970.

Wagler, Adrian and Carolyn (Weisheit), Montgomery, Ind., first child, John Robert, April 18, 1970.

Yarnell, David and Judy (Dillman), Washington, Ind., second son, Daniel Earl, April 20, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Alwine — Neufeld. — Daryl Alwine, Johnstown, Pa., Stahl cong., and Doris Neufeld, Mountain Lake, Minn., First Mennonite cong., by David C. Alwine, father of the groom, assisted by Albert Neufeld, uncle of the bride, April 18, 1970.

Brown — Stoltzfus. — John Brown and Priscilla Stoltzfus, both of the Community cong., South Bend, Ind., by Arnold Roth and Daniel Stoltzfus, father of the bride, April 19, 1970.

Brubaker — Weaver. — Richard Lee Brubaker and Mary G. Weaver, both of Myerstown, Pa., Myerstown cong., by J. Paul Graybill, May 7, 1970.

Chupp — Slabaugh. — Andrew Chupp, Jr., Greenwood, Del., and Kathryn Marie Slabaugh, Laurel, Del., both of the Greenwood cong., by John F. Misher, April 11, 1970.

Douglas — Nussbaum. — Tom Douglas, Orrville, Ohio, United Church of Christ, and Mary Lou Nussbaum, Orrville, Ohio, Kidron cong., by Bill Detweiler, May 2, 1970.

Landis — Detweiler. — Glen K. Landis, Lansdale, Pa., and Karen M. Detweiler, Telford,

Pa., both of the Lansdale cong., by Jacob Z. Rittenhouse, April 11, 1970.

Miller — Logan. — Nelson Miller and Mary Logan, both of Kalona, Iowa, East Union cong., by J. John J. Miller, May 2, 1970.

Norris — Sell. — Gayle Norris, Rocky Ford, Colo., Rocky Ford cong., and Ethel Sell, Rocky Ford, Colo., by John Oyer, March 28, 1970.

Roemer — Phillips. — Robert E. Roemer, Pottstown Presbyterian, and Marilyn H. Phillips, Ann Street Mennonite, by J. J. Hostetler, May 2, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Sadie, daughter of Christian L. and Anna (Roth) Ropp, was born at Bay Port, Mich., Jan. 13, 1902; died at Sarasota, Fla., May 2, 1970; aged 68 y. 3 m. 20 d. On April 12, 1925, she was married to Ben Beachy, who survives. Also surviving are 5 daughters (Margaret — Mrs. Lawrence Pamer, Doris — Mrs. Clayton Albrecht, Ruth — Mrs. Earl Delp, Judy — Mrs. Ernest Martin, and Sheryl), 3 sons (Vernon, Eldon, and Roy), 24 grandchildren, and 3 sisters (Mabel Ropp, Mrs. Allen Slagel, and Mrs. Ray Wyse). She was preceded in death by 4 children (Leona, Paul, James, and an infant daughter). She was a member of the Pigeon River Church, where funeral services were held May 6, with Jesse Yoder, Luke Yoder, and Earl Maust officiating; interment in the Pigeon River Church Cemetery. A service was also held at the Hawkins Funeral Chapel in Sarasota, Fla., with John Shenk officiating.

Bishop, Clara Overholt, daughter of William G. and Hannah (Overholt) Gross, was born in Bedminster Twp., Bucks Co., Pa., Aug. 26, 1891; died in the Grand View Hospital, Sellersville, Pa., of cancer, May 3, 1970; aged 78 y. 8 m. 7 d. On Dec. 31, 1910, she was married to Henry A. Bishop, who died Jan. 16, 1966. Surviving are 2 daughters (Irma — Mrs. Lawrence F. Nyce and Edna — Mrs. Daniel M. Landes), one son (Earl), 11 grandchildren, 3 great-grandchildren, 5 sisters (Mrs. Edward Detweiler, Mrs. Clarence Hendricks, Mrs. Walter Rush, Mrs. Wallace Derstein, and Mrs. Ruth Moyer), and 2 brothers (Clayton and Henry Gross). She was a member of the Blooming Glen Church, where funeral services were held May 6, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Brunk, Anna E., daughter of Solomon F. and Suzanna (Heatwole) Rhodes, was born March 13, 1876; died at Harrisonburg, Va., April 30, aged 94 y. 1 m. 17 d. On Sept. 9, 1900, she was married to John M. Brunk, who died Nov. 12, 1930. Surviving are 2 daughters (Grace — Mrs. Alvin Schrock and Gladys — Mrs. Tilman Yoder), 8 grandchildren, and 11 great-grandchildren. She was preceded in death by one son (Orvin D.). Funeral services were held at the Weavers Church, May 3, with Daniel B. Suter and Mahlon L. Blosser officiating; interment in the Weavers Church Cemetery.

Hartzler, Iva, daughter of Christian K. and Mary Ann (Yoder) Hartzler, was born in Logan Co., Ohio, March 16, 1888; died at the Latham Care Center, Bellefontaine, Ohio, May 5, 1970; aged 82 y. 1 m. 19 d. Surviving are one niece (Mrs. Delta Swartz), and one nephew (Paul P. King). She was a member of the South Union Church, where funeral services were held May 8, with Roy S. Koch officiating, assisted by Eldon King; interment in the South Union Mennonite Cemetery.

Leatherman, Daniel M., son of John and Mary (Meyers) Leatherman, was born in Bedminster Twp., March 18, 1880; died at the Belle Haven Nursing Home, Quakertown, Pa., April 11, 1970; aged 90 y. 24 d. He was married to Sallie M. Meyers and Anna Mary Alderfer, both

of whom preceded him in death. Surviving are one daughter (Anna — Mrs. Clayton H. Detweiler), 2 grandchildren, and 6 great-grandchildren. He was a member of the Deep Run Church East, where funeral services were held with Erwin Nace, Cleon Nyce, and Abram Yothers officiating; interment in the adjoining cemetery.

Mishler, Myra V., daughter of Daniel S. and Polly (Hershberger) Yoder, was born in Richland Twp., Dec. 14, 1896; died at her home in Conemaugh Twp., near Johnstown, Pa., April 16, 1970; aged 73 y. 4 m. 2 d. On March 15, 1927, she was married to Walter Mishler, who survives. Also surviving are one son (Merle S.), one daughter (Grace — Mrs. Donald Speigle), 9 grandchildren, and 2 brothers (S. Newton and J. Norman). She was preceded in death by 2 sisters and 2 brothers. Funeral services were held at the Stahl Church, April 19, with Sanford G. Shetler, Melvin Nussbaum, and Art McPhee officiating; interment in the Stahl Mennonite Cemetery.

Otto, Abraham, son of Mary and the late Jonas Otto, was born in Arcola, Ill., Dec. 18, 1924; died near his home near Hartville, Ohio, in an automobile accident, May 1, 1970; aged 45 y. 4 m. 13 d. On Oct. 16, 1947, he was married to Amanda Beachy, who survives. Also surviving are 4 children (Linda, Wayne, Ruth, and Floyd), his mother, 5 brothers (Sam, Joel, Dan, Jonas, Jr., and John), and 3 sisters (Mrs. Louis Stoll, Martha, and Amanda). He was a member of the Hartville Church, where funeral services were held May 4, with Edward Diener and Richard Ross officiating; interment in the church cemetery.

Slagle, Larry R., son of Kenneth C. and Thelma O. (Gossaro) Slagle, was born at Johnstown, Pa., July 8, 1950; died in South Vietnam in the service, April 15, 1970; aged 19 y. 9 m. 7 d. Surviving in addition to his parents are 4 brothers (Daniel, James, Paul, and Samuel), one sister (Dawn Marie), one half brother (Kenneth Eugene), paternal grandmother (Mrs. Laura Bloom), and maternal grandmother (Mrs. Merna Gossaro). Funeral services were held at the Stahl Church, April 25, with Sanford G. Shetler officiating; interment in the Grandview Cemetery, Johnstown, Pa.

Smith, Leidy Detweiler, son of John and Mary (Detweiler) Smith, was born at Perkaspie, Pa., July 17, 1887; died at the Grand View Hospital, Sellersville, Pa., of septicemia, May 1, 1970; aged 82 y. 9 m. 14 d. On Jan. 7, 1911, he was married to Laura H. Kratz, who died Nov. 6, 1969. Surviving are one son (Harley K.), and 2 grandchildren. He was preceded in death by one daughter (Miriam) in 1934. He was a member of the Blooming Glen Church, where funeral services were held May 4, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Steinman, Mary, daughter of John and Katherine (Miller) Schmidt, was born in Baden, Ont., Sept. 1, 1891; died at the St. Mary's Hospital, April 29, 1970; aged 78 y. 7 m. 28 d. She was married to Moses Steinman, who died in 1960. Surviving are one son (Roy), one daughter (Ruth — Mrs. Harold Leis), 8 grandchildren, 2 brothers (Noah and Aaron), and one sister (Elmina). She was a member of the Steinman Church, where funeral services were held May 2, with Albert Zehr and Elmer Schwartzentruber officiating.

Weaver, Jay Nelson, son of Irwin M. and Esther (Martin) Weaver, was born Aug. 13, 1952; died at the Lancaster (Pa.) General Hospital, as a result of an automobile accident, Feb. 13, 1970; aged 17 y. 6 m. Surviving in addition to his parents are 2 brothers (Lamar and Dennis), one sister (Joy), maternal grandparents (Mr. and Mrs. Samuel H. Martin), and paternal grandparents (Mr. and Mrs. Luke S. Weaver). He was a member of the Landis Valley Church, where funeral services were held Feb. 17, with Elam W. Stauffer and David N. Thomas officiating; interment in the Landis Valley Cemetery.

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Coming Next Week

The Primary Need of the Church

The Forgotten Formula

William E. Hallman

Revolutionary Subordination

David Helmuth

Cover: The belfry of Monnikendam, North Holland. In the early days of our denomination nearly two thirds of the population of Monnikendam was sympathetic to the Anabaptist cause, and when in 1535 violent persecution began it was centered on Monnikendam. Photo by Jan Gleysteen.

JOHN M. DRESCHER, *Editor*

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The Forgotten Formula

By William E. Hallman

Most church leaders recognize that what is urgently needed in the Christian church today is a Spirit-led and Spirit-filled revival. We hope for it, we yearn for it. Are we willing to work for it, to fulfill the conditions that will bring it? Many powerful sermons have been preached on 2 Chronicles 7:14, and they have been most helpful and usually appreciated.

Let's be honest and admit that the fine experience of religious renewal often does not last very long. Of course we are glad for every sign of spiritual growth and reconciliation between brethren. Meetings that stress the deeper life, the crucifixion of self, and the reconsecration of talents are usually well attended.

Cell groups, small prayer groups, and talk-it-over groups are now the power behind the pulpit. What pastor is not happy to find such interest in the deeper experiences of Christianity right in his own brotherhood? But these stirrings of the Spirit, valid and beneficial as they are usually grow to a certain pitch and then tend to lose their driving enthusiasm. This was true at the time of the first Christian revivalists, so it need not surprise us too much if such is still the case today.

We thoroughly enjoy a fine spiritual retreat, and we are especially happy if some of the key people of our congregations are present and are admittedly greatly helped. It really gives us preachers a new lease on life; it makes us really happy that the Lord has called us to be pastors and missionaries.

A Deeper Life Retreat

Jesus at one time took three of His most active personnel to a deeper life retreat. Why He did not take all twelve along we may never know. At least what happened there and immediately afterwards can teach us some lessons. This was truly a mountaintop experience. Read Matthew 17:1-21. There were visions, there was ecstasy, there were real appearances. There was deep fulfillment and ecstatic joy. There were revelations, there was worship, and an awful reverence. And then there were resolutions — a human reaction to the jittery fear that all this might not last.

And then the presence and the words of Jesus, "Get up and don't be frightened."* These mountaintop experiences

should prepare us to stand up and be counted, to be fearless witnesses of what we have seen and heard and experienced.

Down in the valley of the harsh realities of life it was not long until co-workers of these enthusiasts were up against a roadblock that resisted all their abilities. Jesus had given them power to heal the sick and to cast out demons, but here was a case that did not respond and there was great disappointment. What Jesus told His disciples was in effect that for the ordinary run-of-mill problems they were doing all right, but for the crucial problems, the satanic thrusts of the evil one, it was necessary for them to do their homework.

We can almost hear them gasp, "Well of course, we forgot the complete formula, a case like this can only be handled by prayer *and* fasting." Fasting was not something exactly new to them. Evidently they were so busy doing good that they neglected fasting. And then there were those wonderful company meals as they traveled along telling the good news and healing the sick. Fasting, well it does take time, sort of interrupts the busy schedule.

No, fasting was not new for the disciples. Jesus had wanted to restore the practice to its essential values when He counseled them: "When you fast" (Mt. 6:16-18). Of course that was two thousand years ago, we live in the beginning of the scary seventies. There is so much to do, and such a shortage of personnel, we have to plunge into the work, we have to keep the ball rolling. But, may it not be that we are bypassing the "forgotten formula" which would make our work more effective and relieve the strain from much of our activity?

When it comes right down to it we confess that thorough spiritual preparation is much more important than organization and committee work; yes, even more important than good expository outlines, flawless presentation, even more important than seminary training. But, why don't we act as though we believed this? We are always on the run trying to keep up with our briefcases, if they only were "brief" cases!

Would You Like to Give It a Try?

Let me share something of my own experience. Back in the early 1950s in Argentina, in the western district of the province of Buenos Aires we had had a number of evangelistic campaigns without any response — no conversions! This disturbed us. We began searching our hearts, we were really

William E. Hallman, for many years missionary to South America, is serving presently at Corpus Christi, Texas.

feeling low. The young national pastors of the district were deeply perplexed.

Then on a Monday morning the older of our national pastors got off the train, came to our house, and asked permission to go out to the campground at the edge of town to have a personal spiritual retreat. "Why of course, I'll be glad to take you out and give you the keys to any of the cottages you select, and then since the kitchen is not in operation I'll go out and get you at mealtime, and you can have your meals with us." "No, don't bother." My jaw dropped in surprise, and then hesitatingly he told me, "I'll be living only on liquids: mate, fruit juice, and water." "Well, ah, well, may I share some of the time with you?" During that week I had my first contact and my first experience with fasting.

Our fellowship out there under the eucalyptus trees was deep, fulfilling, and challenging. We placed the needs of the district in *His* wonderful and loving hands. Soon things began to happen. The following week we arranged for a few meetings for members only in the Trenque Lauquen Church, where I was pastor. The Spirit moved and there were consecrations and rededications, that, almost twenty years later, are still yielding fruit.

On the last evening of this short series of meetings for members only the unconverted girl friend of one of our young men came to the service. Toward the end of the meeting this young lady could keep silent no longer, she asked for permission to give her life completely to the Lord. No invitation had been given, no challenge of the usual evangelistic type, but the real Presence was so "real" that all resistance completely melted.

Regular Conversions

The news of this work of the Spirit spread eastward and the following week some of the national pastors and missionaries were invited up to Pehuajo by Bro. Amos Swartzentruber to have a time of fellowship and rededication. This was really a mountaintop experience. We shared our failings and hopes, our fears and our resolves, we fasted and prayed together. To my knowledge we have never since then had a series of evangelistic meetings but what the Lord has blessed with conversions! Praise His dear name!

Since then some of us have kept up the practice of fasting one day a week; not always, but especially before times of decision-making meetings and the carrying out of extension programs. The Lord has always given us more than we have deserved.

Because of a natural reticence to tell each other that we have fasted or that we expect to fast I have no statistical data on this subject.

This reticence of course is biblical. Jesus taught us how to go about it in Matthew 6. I do know that in the early years of the Mennonite Church in Argentina most of the missionaries had their regular weekly day for prayer and fasting. The Lord really blessed those early years.

When we moved north 500 miles to the Cordoba District in 1958 it was again prayer and fasting that unlocked doors, provided us with personnel for the district, and

proved to be a real blessing to all concerned. When things have moved along beautifully there has been a tendency to neglect fasting, but always to the detriment to the work.

Some Blessings

Years ago I came across a list of 40 benefits and blessings that come from prayer with fasting. Through moving a number of times I have mislaid the list but I have a reduced list from a sermon in Spanish I'll translate back into English. Because of the above I am sorry I cannot give due credit to the author of the list.

1. Fasting prepares one to be a carrier of the power of God.
2. Fasting greatly increases the power of prayer.
3. Fasting secures what prayer alone does not get.
4. Fasting proves to God the seriousness of our praying.
5. Fasting helps to produce humility and greatly helps get rid of vanity.
6. Fasting is crucifixion of self and the flesh.
7. Fasting destroys unbelief and strengthens faith.
8. Fasting is getting victory over the "old nature" and subjugates the flesh.
9. Fasting puts to sleep normal appetites and lifts us up closer to God.
10. Fasting makes possible the impossible.
11. Fasting enables us to yank out the roots of some old stubborn bad habits.
12. Fasting exchanges victory for defeat.

It is not easy to fast with a fair degree of regularity. It seems that Satan presents all sorts of excuses and hindrances. This is the best kind of proof we could want of its usefulness. Even when one begins the habit it is sometimes difficult to get into the spirit of prayer.

Many have found it to be real helpful if at the beginning of the private devotional one sings softly some fine invitation hymn such as, "Come, Gracious Spirit"; or some short chorus as, "Spirit of the Living God, Fall Afresh on Me." Sing softly in the attitude of prayer and really mean every word of it. This often takes a person into a real renewal experience with the Lord. Your time allotted for your devotional will seem short once you begin praying in the Spirit with fasting.

Today people of the protesting or revolutionary type use fasting as a form of propaganda for their cause and to publicize their demands and to show that their ideas are bigger than their natural physical needs. This is secularizing a Christian ceremony; but, is it not a challenge to us to really use what was ours all the time?

When our bodies become ill with some disease nature makes the body fast for its own good. Certain organs get a rest until nature and/or medicine are able to restore health. People who practice prayer and fasting find that they become healthier by giving their digestive organs a rest once a week. It is not only good, it is good for you, physically and spiritually. □

*From *The New Testament in Modern English* (c) J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Ed Stoltzfus and the "Gathered Life"

Your congregation may have the opportunity of participating in a weekend that could change the worship patterns of your church. Ed Stoltzfus, chairman of the Worship Committee of Mennonite General Conference, is giving a six-week block of time to a concentrated effort to help congregations to get a larger view of what God's people should do when they gather and why they should do it.

The program will bring Ed and others into many areas of the church where clusters of congregational leaders will be brought together to discern the meaning of the "gathered life" for Christians. Where have our ideas about worship come from? Why do we do what we do? How does our gathering prepare us for scattering into the communities where we live and work? What can be learned from the Bible about worship? What did our Anabaptist forefathers believe about it? Can we pick up some of the contemporary ideas, as the church always has, and adapt them to meaningful worship of God for both the young and the older?

In most of our churches the arrangement of the benches, the "order" of service, and the design of our buildings is really a simplification of the Protestant model. It is not Anabaptist. It assumes that the church is where the Word of God is being preached. That is Lutheran. Consequently we have straight rows of benches. We have little feedback to the minister about what he thinks God is saying.

What would it take in the design of our services to *experience*, much more than we have, a fresh revelation of God's grace each Sunday with the opportunity for all participants to respond fully in the way they feel appropriate?

Ed Stoltzfus and area conference leaders will work in teams. They will serve in long weekend retreat type programs. A multifaceted approach will be used. It will be experience as much as talk. The new hymnal will be a basic part of the program. There will be lecture, discussion, various media, Bible study, depth fellowship, singing, discernment — *Worship*.

Mennonite General Conference through its MCCE offices will be working directly with contact persons in the conferences to develop the program. The project will begin in June. You will hear more shortly.

— Arnold Cressman

Found: One Lost Day

God's Word need not be called on the carpet by science, but when it was, recently, apparently the Scriptures helped set an aerospace computer straight.

In Greenbelt, Md., space scientists were checking the position of the sun, moon, and planets to discover where they would be a century or a millennium from now, according to President Harold Hill of the Curtis Engine Company in Baltimore.

"We have to know this so we don't send a satellite up and have it bump into something later on in its orbits," he is quoted in *Truth and News*, published by the Huffman Church in Birmingham.

The computer measurement, properly programmed, scanned the centuries back and forth until suddenly a red signal brought it to a halt. Maintenance crews were called, but the computer was given a perfect bill of health. What could be wrong?

"We have found there is a day missing in the elapsed time," the scientists admitted. They tore their hair in utter frustration, the report goes, until one remembered a Bible story in Joshua. His associates found the story of the sun standing still "pretty ridiculous" and asked him to prove it. He did, by reading the tenth chapter of Book of Joshua. "The sun stood still, and the moon stayed . . . and hasted not to go down about a whole day."

The computer went to work again, found the missing moments to be 23 hours and 20 minutes — not enough for an entire day. Forty minutes were still missing.

Another reading of Joshua 10:13 provided the answer: ". . . *about* (approximately) the space of a whole day." But what of the 40 minutes?

Again the Bible provided the clue in 2 Kings 20. Hezekiah, on his deathbed, was visited by the Prophet Isaiah who predicted his recovery. Hezekiah did not believe him and asked for a sign as proof: "It is nothing for the sun to go ahead 10 degrees, but let the shadow return backward 10 degrees." Isaiah spoke to the Lord and He brought the shadow 10 degrees backward. Ten degrees is exactly 40 minutes!

Declared the editor of *Evening World*, a newspaper at Spencer, Indiana: "Our God is rubbing their noses in His truth." — Norman B. Rohrer

Happiness

"Let him who would be happy
for a day, go to a barber
for a week, marry a wife
for a month, buy a new horse
for a year, build him a new house
for a lifetime, be an honest man"

(Thomas Fuller, 1608-61).

— Submitted by Willis L. Breckbill.

U.S. Deserter Preaches

A United States Army deserter preached the morning sermon at the Steinman Mennonite Church, Baden, Ont., on May 3. John Webb refused to become a first-class killer and in his native land he is now a hunted criminal. Had he taken up arms, led soldiers, and "brought back many dead" he could be a hero of renown.

The members of the congregation were simply asked to let John speak for himself, and this he did quite capably. To some it sounded like a faint echo of stories which appear in the chronicles of our forefathers.

After John graduated from a church-affiliated college in Tennessee he decided to enter seminary and train for the ministry. During this time he preached at a country church and also initiated a Youth Church in Florida. After a year at seminary he was married and decided to work full-time so that his wife, Carol, could get her degree.

Within weeks he was drafted, even though he continued to serve a small country church. Being almost 26 and serving a church he requested to be reclassified, but all to no avail. He was not aware of either Mennonites or conscientious objectors at this time.

Finding no recourse he enlisted and determined to work hard and diligently. He was soon first in his company and was promoted rapidly and put in charge of several hundred training soldiers. As he shouted orders and taught his men to kill, his heart rebelled within him. He spoke to chaplains but received no help. He was told that America comes first and God and Christ will follow. While engaging himself in personal Bible study and searching, he came to a deep conviction that as a follower of Christ he could not continue to participate in an institution which defies the sacredness of life and turns God's creatures into mechanical killers. During this time he heard about the conscientious objector position, but not being able to get any help from anyone including military leaders or chaplains he went AWOL (absent without official leave).

While away he gathered all the documents necessary for conscientious objector classification, even though he was denied help from his church and friends. He preached a sermon during this time and was rejected by his own people. Before he could appear with his papers he was turned in and arrested by the Military Police, and put into the stockade (military prison).

While in the stockade he spoke to the chaplain and began to preach and speak about the "love of Christ, and the peace of the New Testament," to his cell mates, and was soon known as the preacher. On one occasion he demanded that a cell mate whose wife had just had a baby boy, should be allowed to speak to her on the telephone. This led to

his being placed in solitary confinement, put on a three day bread-and-water diet, chained to the bars, and beaten with a rubber hose, to see if "this will make him mad enough to kill."

During all this time he carried his conscientious objector papers and pleaded with most everyone he met, that they be processed, but all with no avail. One officer threw the Military Code of Justice, which declares a conscientious objector's right to be reclassified, into a corner. When a high official wrote to the army to see why John was not given conscientious objector status, he received a reply indicating that John had never requested it!

After gaining some freedom, for good behavior, he left the army base and he and his wife fled to Canada. He is now employed and a landed immigrant, wanting to be a minister and an evangelist in the Mennonite Church, if they will accept him.

John's vigor, sincerity, and Christian zeal impressed everyone who heard him. A phrase which illustrates his powerful punch and insight, "The church in America has put the U.S. flag in its front pocket, the Bible in its back pocket and is sitting on Jesus Christ," expresses his plea that Jesus must be freed to be Lord of the church. He is not shy about calling men to repentance and to a saving knowledge of Jesus Christ. But even as our Anabaptist forefathers he adds that Jesus must be given lordship in every area of our lives. Christ and His teaching must be put ahead of flag or country, and above pride or personal ambition.

John believes that no one should be forced to be a conscientious objector and he would not condemn anyone who is not, but he declares that all Christians should be confronted with the challenge, and that none should be denied this right, as he was. At this time he is very disillusioned with the United States, "a system which is built on and nourished by war and bloodshed, containing a church which has simply become a priest who blesses the state and prays, 'God grant our men safety, and may they bring back many dead.'"

There are many draft dodgers and army deserters in Canada. Not all are John Webbs, not all are Christians, but most all are sadly misunderstood. Most have given up family and friends and homeland for what they believe. Let those who have done less be careful how they judge or condemn. Especially let us as Mennonites turn back to the stories of our forefathers, lest we betray and deny our ancestors as they come to us anew in twentieth-century situations.

Albert Zehr,
Pastor Baden Church.

Revolutionary Subordination

By David Helmuth

"Revolutionary subordination" — the phrase has stuck in my mind since I first heard it used during missionary orientation at Elkhart, Indiana, in 1968. In discussing his general dissatisfaction with the term "nonresistance," John H. Yoder suggested that the term "revolutionary subordination" might closer describe the life style of the disciple who wants to faithfully follow Christ's example and teaching in relation to suffering love.

My concern is shared with a great deal of hesitancy and apprehension because it lends itself quite easily to misunderstandings. I am especially sensitive to this possibility because of my strong belief in the equality of all men. I am convinced that Paul's words in Galatians 3:28 — "there is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus" — leave no room for racial prejudice and discrimination.

It also suggests that the church is one big family which interacts as equal in value before God and in relationships with one another. A classless society has always seemed to me to be a basic characteristic of the kingdom of God and therefore one ideal which faithful disciples should seek to attain in their life as a church.

But the realities of class, rank, and status within the confines of the Christian community remain nevertheless. As Christian brothers we declare our equality before God, but functionally we relate to each other in a way that clearly reflects the status, class, or rank which society at large has assigned to us. Many times we have proclaimed the marvel of God's grace which permits men and women of different educational, vocational, and cultural backgrounds to converge in a meaningful fellowship in Jesus Christ. We have undoubtedly all experienced moments when we have truly become a part of such a fellowship, but we have also felt that such a unity in Christ is far from reality in the fellowship of the church.

Recently I read the New Testament with this concern in mind. Jesus clearly exemplifies what suffering love and victorious subordination is all about. He willingly subordinated Himself to the outworking of man's sinful condition from the vantage point of strength. This indeed was the revolutionary aspect of His subordination and it points the way to our understanding of what He requires of His followers. He

subordinated Himself as a defenseless lamb, but He died demonstrating the real soul-strength evidenced in the victory of His subordination. What Jesus said in the Sermon on the Mount about loving our enemies and turning the other cheek can only be considered when we take seriously the example of His suffering, redeeming love. Peter calls us to follow His example (1 Pet. 2:21).

Revolutionary Subordination in Human Relations

The really shaking part of my experience came when I arrived at the writings of Paul and Peter. How would they apply Jesus' principle of revolutionary subordination in the area of human relations? I had known about Paul's alleged antifeminine bias and "soft-on-slavery" motif. These tendencies bothered me, but I believe that God always has had to speak through imperfect instruments.

Somehow I had never noticed the number of places where Paul specifically speaks about the relationship between slaves and their masters. I listed Ephesians 6:5, 6; 1 Timothy 6:1-12; Titus 2:9, 10; Philemon 11-13, and 1 Corinthians 7:21-24 as the most obvious places where Paul speaks to this aspect of human relations.

While it is obviously not correct to consider the slavery of Paul's day a direct parallel with the institution of slavery in American history, nevertheless we can understand something of the relationship which he describes. In these passages Paul seems to say in brief: "Slaves — be good, honest, and obedient, especially if your master is a believer. Serve him joyfully and don't take advantage of him because you are brothers in Christ. If you have a chance to gain your freedom, take it, but if not, be content in your present condition."

Paul says little about how a Christian master should act, although what he does say is significant. He says that they should stop using threats. He exhorts Philemon to accept his slave Onesimus as a "dear brother." Why does he say so much to Christian slaves (the weaker party in the relationship) and so little to Christian masters? I think that if Paul accepted the institution of slavery and permitted Christians to have slaves he would have been most concerned how these Christian masters treated their slaves since they wielded the power and authority. And to top it off, Peter agrees with him and adds a few additional instructions for slaves (1 Pet. 2:18-25).

Concerning the man-woman relationship Paul insists that the women in Corinth continue to use their veils as sym-

David Helmuth is a missionary to Puerto Rico under Mennonite Board of missions serving as director of the Mennonite Bible Institute in Aibonito.

bols of their acceptance of the subordinate role in relation to their husbands. He says in effect: "In Christ you are one and equal, but while you live on this earth you should accept a functional subordination to your husband." In Ephesians 5 he exhorts women to be subject to their husbands. He also follows with an exhortation to husbands to love their wives, but he speaks first to the "weaker" party. He reminds children in chapter six of their need to be subordinate to their parents and then he follows in the same train of thought to give instructions to slaves. (Peter also agrees with Paul about women; see 1 Peter 3:1.)

After reading Romans 12 I was quite happy with Paul. He reaffirmed clearly his solidarity with the teaching of Jesus when He instructs us to "love our enemies." This is what I feel is really the heart of the gospel.

... In Government

But then Paul carries his subordination theme right into chapter 13 of Romans when he treats our relationship to government. How does revolutionary subordination apply here? He tells us what God's purpose for government is but does not provide a basis for deciding when a government does not qualify as being "instituted by God." He simply says that the existing authorities are instituted by God and that the Christian should respect and subordinate himself as long as it does not conflict with his subordination to Christ. He suggests subordination, but not idolatry.

Can I then be free to decide that if the whole institution of American government is rotten to the core, it must be destroyed? (1 Peter 2:11-25 also raises this problem.) Paul and Peter do not speak against a clear and prophetic witness to our government, but these two biblical witnesses do exhort us to follow the manner of our Lord who shook the Roman empire with the power of suffering love and revolutionary subordination. This soul-power took Him by way of the cross.

... In the Christian Community

How can suffering love and revolutionary subordination be applied within the Christian community? In our relationships to others we often find ourselves in either a functionally superior or inferior role. Paul seems to say that there is a way to accept these relationships and still be true brothers in Christ.

In applying the principle of revolutionary subordination, let's consider the Christian employee who works for an employer who is his brother in Christ. Can the Christian employee from the soul-strength which comes from his relationship to Christ feel free to serve his Christian employer gladly and honestly without using this relationship as brothers in Christ as an advantage to demand a higher pay (assuming he is already paid a just wage)? Can the ties of brotherhood be strong enough that the employee will have confidence that his employer does not consider himself superior despite the fact that in this work relationship he does have a functionally superior role? On the other hand, can the Christian employer subordinate his temptation to threaten and order around his brother-

employee? Can he subordinate his tendency to get all he can for the least pay from his employees and to separate himself socially so that this becomes the basis of class distinction?

I submit that some institutions and relationships are not redeemable. The institution of American slavery was one of them and the vestiges remaining in society today must go! (Excuse me, brother Paul!) I feel similarly about the institution of migrant labor. If an employer were truly Christian in his relation to the migrants, this would hardly be considered migrant labor. When urged by the Christian community to improve the living conditions of the migrants, the Christian employer insists that to do so would wreak financial havoc.

Let's give more serious consideration to the concept of revolutionary subordination as we seek to find God's way in human relations. The gospel of Jesus Christ is not a "whip" to be used to demand our rights, but is rather a soul-strength which enables us to freely and victoriously subordinate ourselves to others and thus follow the example of our Lord who gave His life as a defenseless lamb to call all men to repentance and thus make possible eternal life. □

Proof of Love

"This is how we know what love is:

Christ gave his life for us.

We too, then, ought to give our lives
for our brothers" (1 Jn. 3:16)!

We agree that John's statement is true. We gladly affirm that the supreme sacrifice — giving one's life — is the supreme test and testimony of love.

We are quick to respond that we are willing to give our lives for our brothers. But we respond in the safety and security that we probably will not need to make the supreme sacrifice. Many would be willing to die a martyr's death because martyrdom does carry a halo of the heroic and brings the applause of approval.

But are we willing to lay down our lives in daily life? Are we willing to lay down our selfish ambitions, our selfish ideals, our selfish interpretations for the sake of our brother?

Do we love our brother enough to give up our pride, our ego, our self-image for his well-being?

God isn't asking us to meet a martyr's death. But He is expecting us to show our love to our brother and our fellowmen in the day-to-day experiences of life that no one notices nor applauds. This is the real test of our love. Our brother needs our love now, not after we pass on.

— Henry P. Yoder, Pastor of Plains Mennonite Church, Lansdale, Pa.

The Primary Need of the Church

Ed. note: In a March 24 editorial readers were asked to respond to the question, "What is the primary need of the church?" The response was excellent and came almost daily since then. The following are a number which were selected from the many. It is impossible to use all. Some came too late. Others were much too lengthy and some were unclear. I say "thank you" to all who responded. This and the next few issues of *Gospel Herald* will carry what some of you shared.

Theology of the Spirit

The primary need in the church today is for a more adequate theology of the Spirit. I am not suggesting that we merely copy the worship patterns of more "Pentecostal" groups, but that we lay aside our traditional thinking, acknowledge that there is such a thing as the baptism (of filling) of the Spirit, and open ourselves to what God would do in our midst. — Merle G. Stoltzfus, Spencerville, Ind.

Walk in the Spirit

Many of us are mighty good neighbors, mighty religious church members, and mighty lukewarm Christians. We need less rationalization of Christian priorities and more reaction to the prompting of the Spirit. Less conspiracy among brethren and more Bible-based conviction. More relevant teaching centered on the revealed Word will help us know what it is to walk in the Spirit, thereby becoming more sensitive to the total welfare of people. — Raymond L. Lapp, Kinzers, Pa.

New Testament Repentance

I am grateful for the many faithful Christians in our churches. One need is very clear — that is the outpouring of the Holy Spirit. Before that can happen in its fullness, there must be confession and forsaking of sin and unbelief. God grades us by obedience rather than opinions. Confession needs to begin with the lowest, even up to the greatest (2 Chron. 7:14; 2 Cor. 6:17, 18; Rom. 13:1; 2 Tim. 4:2-7). — Ezra Brownsberger, Stouffville, Ont.

Homes with Conviction

Homes with true Bible believing parents, who know what they believe and are sincerely trying to live up to their convictions. Parents who realize that if a child does not understand the meaning of the word "no" by the age of two years, it is doubtful if he will ever learn.

Doesn't the church today seem very much like a home where the children know that by a bit of manipulation they can sidetrack a "no"? — M. W. Hess, Lancaster, Pa.

Evaluate Our Mission

As the community of God's people, a great need of the contemporary Christian church is to evaluate its mission. This may not be as simple as it first appears since the church has several missions and they are all necessary. However, if agreement could be reached on the relative importance of each, the church could be about its business more efficiently.

Three alternatives suggest themselves: (1) to strengthen the believer through fellowship with God and other believers (Acts 2:42); (2) to introduce the unsaved to a living Christ and bring them into the fellowship (Mk. 16:15), and (3) to demonstrate love and concern by doing good in the world (Lk. 11:30-37). These alternatives need to be considered and given priorities in the work of the church. — Millard P. Garrett, Carlisle, Pa.

Study of the Scripture

1. More sound Bible teaching rather than entertainment.
2. Book study of the Bible.
3. Messages that bring conviction.
4. So easy on tradition and strong on what the Bible says.
5. Greatest need today — *repentance*. — Jacob H. Musser, New Holland, Pa.

Return to Scriptures

Our primary need today is much the same as the early 1500s: returning to the New Testament, taking it literally, and putting the emphasis the same place as Christ and Paul. We need to preach Christ crucified, risen, ascended, and coming again, being identified with Him, walking in the Spirit, and giving no room for the flesh. We need to deny ourselves, take up our cross, and follow Christ at all cost. — Anna M. Buckwalter, Bronx, N.Y.

Supplied in Christ

1. We need to learn to know Him. Jesus gives us this secret in John 8:31, 32, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Our needs have all been met in Christ, physically, mentally, and spiritually (Mt. 8:17; 2 Thess. 5:23).

2. Our faith needs to be put into action. "Now faith is the assurance (the confirmation, the title-deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality — faith perceiving as real fact what is not revealed to the senses." (The Amplified New Testament.)

The young lad had a little lunch, and when Jesus gave

thanks and broke it, it was multiplied according to the need (Phil. 4:19).

Too often we want to *get* before we will *give*. When Jesus sent out His disciples they went with nothing and lacked nothing (Lk. 22:35).

3. We need to claim the gift of the Holy Spirit in our lives to give us power and love and sound minds (2 Tim. 1:7). — Mrs. Viola Ramer, Zurich, Ont.

Confession of Sin

Would that God enable us to confess our sins of criticism and gossip, bitterness, hatred and backbiting; jealousy and spiritual pride, sectarian prejudice and aloofness — in word, confess our lack of Christian love, the greatest of all sins, and together unite in earnest, travailing prayer, for a mighty sweeping revival! — Nelson Kanagy, Sarasota, Fla.

Live as Christ

The church desperately needs individuals living as Jesus taught and lived. We need the love for one another that Jesus commanded. This would cause us to put away questionable activities, fashions, etc., for the sake of those we love, rather than try to justify them by the shortcomings we see in others. If we would return Christ's love, as He hung on the cross, we would forget what the world thinks and live as if we're concerned about what God thinks. — Vernon Ringenberg, El Paso, Ill.

Convinced Leadership

We need a clear statement of faith and convinced leadership to promote it. The pulpits, schools, and laity should then deem it imperative to promote this faith. Today some pulpit leadership is evangelical, some has a liberal trend, much is so indefinite that there is no message. The result is that many of the concerned laity become confused, while others remain complacently neutral. Where does the Mennonite Church stand concerning the Bible as the infallible Word of God? Many want to know. We can then govern ourselves accordingly. — Henry A. Martin, Kitchener, Ont.

Repentance

Confession and genuine repentance for all failure to be Christ's church today. New life is near as repentance. This always becomes vital witness. Small groups can best study local needs, and in prayer lay hold on God for His Holy Spirit's guidance in getting rid of excess baggage and in making needed changes, thus becoming *the church* locally. Such small working groups will constitute the church in the world. — Elam W. Stauffer, Lancaster, Pa.

Know Christ

The primary need is for the church to be sure it understands who Jesus Christ was and is. There is a large humanist movement that is favorable to Jesus of Nazareth, as a man, a teacher, a prophet, a revolutionary, or a great religious leader, but they will not accept Him as the Christ, the only begotten of the Father, born under

supernatural circumstances, killed, resurrected, ascended to heaven, and that He will return again.

I am afraid for some people the boundary line between Christ and Antichrist is becoming rather hazy. — Gordon Erb, Zurich, Ont.

Self-Respect

I believe the primary need of the church today is self-respect. True self-respect has faith that each Christian has received salvation only on the basis of personal acceptance of Christ's atonement and that each is trying to follow God's plan for his life although we differ in many ways in our failures or methods of serving.

The church must trust its members if it desires to be effective in life and witness. Is this unscriptural? — Cletus Amstutz, Orrville, Ohio.

Openness

The church needs people who can live with the tensions of a changing order and still be committed to be an authentic person in Christ. The church group must be such that we can be who we are and still be accepted by each other — hence all phony posturing and superficial masks must give way to open acceptance of our imperfect humanity, realizing that only in Him do we find our true and complete humanity. — J. W. Weaver, Baltimore, Md.

Hellfire Preaching

I guess I'm from the old school, but I believe the primary need of the church today is to have some old-fashioned fire and brimstone preaching. People are in a deep, deep sleep and are far, far, too comfortable and contented. Soft spoken words do not move very many people. — Wayne Kaufman, Rockwell City, Iowa.

Real Christian Love

The primary need of the church today is the kind of love described in 1 Corinthians 13. The mission of the church is fruitless unless each individual is sensitive to his part in every personal relationship. The strength of self makes it difficult to love in every situation; only the power of the Holy Spirit can free one from the chains of selfishness. Forgiving, sharing love within the brotherhood is a prerequisite to any effective outreach. — Ernest S. Mast, Wilmington, Del.

Confession

The primary need of the church today is to acknowledge with Daniel (9:5, 14) "We have sinned . . . and not obeyed his voice," to confess with Ezra (9:10) "We have forsaken thy commandments." "Yet now there is hope" (Ezra 10:2).

We need not a new discovery but a rediscovery of God's will, found in the New Testament, which came into effect at Christ's death.

"Let us search and try our ways, and turn again to the Lord." — Grace D. Gehman, Bechtelsville, Pa. □

Paper Flowers and Stethoscope

By Brennon Jones

Sitting at a desk cluttered with medical instruments and records, and one delicate paper flower held in a clear laboratory glass, the blonde nurse queried the old man in black pajamas, the mark of the rural class in this Southeast Asian country.

"What is your problem, old man?" the nurse asked in Vietnamese.

With a thin weathered hand the patient pointed hesitantly inward toward his chest, saying nothing, but grimacing with his face.

"How long has your chest hurt?"

"Oh, a long time," responded the man.

"Open your shirt so I can examine you."

Slowly, the old-timer unbuttoned his *aobaba*, revealing the dark leathery chest of a man who had worked for many years beneath the hot tropical sun. The nurse moved her stethoscope around his chest. It was difficult to hear the dull thump of his heart. There were too many other Vietnamese, small children, pregnant mothers, and tired old people chattering around the table, waiting impatiently for their turn to see the girl.

The nurse turned the old Vietnamese around, and lifting his shirt, pressed the shiny instrument against his back just below the sharp protrusions of his shoulder blades. She examined his eyes, ears, and throat and checked his pulse.

After jotting a few notations on the man's medical record, the young girl motioned the old man to an already crowded bench across the room. He would wait there, possibly a few minutes, but maybe an hour to see one of the doctors presently swamped with patients. The nurse watched the man move slowly across the room, then looking around, called out the name of the next of an endless stream of patients to be seen that day.

The nurse is Sue Chaperon, a soft-spoken girl from Portland, Oregon, and a Presbyterian who has come to South Vietnam out of a concern for the tremendous medical needs in this war-ravaged country. The patient is only one of the 5,000 seen monthly at a daily clinic held at the jointly operated Mennonite Central Committee/Vietnam Christian Service and National Evangelical Church hospital-clinic at the coastal city of Nha Trang.

Sue is only one of 11 overseas staff at Nha Trang. Per-

sonnel includes two doctors, seven nurses, a lab technician, and a hospital coordinator. One Vietnamese nurse and four assistant nurses comprise the staff at this hospital-clinic which is equipped for major surgery, has a daily inpatient census of 55 persons, a separate 58-bed tuberculosis ward, and an assistant nurses' training school.

Sue's main assignment is in the clinic where she will examine as many as 150-200 patients each day. Working with a Vietnamese assistant nurse, she screens each patient, prescribing medication for those with minor ailments, and referring more serious cases to the two doctors who share the work. Sue is conscientious and sends more than half the patients she sees to the doctors for examination.

The patients come not only from the Nha Trang area. Some come from as far away as Dalat, sleeping on the hospital grounds at night in order to be close at hand when the clinic opens its doors at eight each morning. The majority of patients seen are Vietnamese, but a sizable number of Montagnard and Cham people have heard of the hospital's reputation and come for treatment.

Nha Trang itself is a quiet town. The hospital clinic sits on the edge of the South China Sea, and has been relatively removed from signs of war in recent years. The patient load reflects this. Though the occasional shrapnel wound will be treated, most of Sue's patients are suffering from natural infirmities. But this in itself is somewhat deceptive.

A major portion of patients examined are suffering from tuberculosis and respiratory diseases. Nutritional diseases, skin infections, and psychiatric disorders also rank high. All but the latter (which is in many cases directly relatable to the anxieties engendered by several decades of a war environment) are diseases which would be encountered far less if Vietnam had the time and the resources to direct itself toward the most basic of public health, education, and immunization programs. But the war intervenes, and diseases Sue Chaperon seldom treated in Portland, are routine to her in Nha Trang.

Hospital work in Vietnam does not lend itself to controlled hours and set assignments. When not in clinic, Sue will most likely be found in the wards, assisting another doctor or nurse with a case; talking with the Vietnamese girls who attend the assistant nurses' school, and get their practical experience in the wards; or merely cheering up one of the many patients. Often at night, she will share the responsibility of arising in the early hours to attend to emergency cases.

Brennon Jones serves in Vietnam Christian Service.

Sue has an interest in art and handicraft. A water-colorist, she has tried to capture the Vietnamese life around her in her free time, but there is very little of that. She has, however, turned her skills to where they can be more useful. Walking through the TB wards one afternoon, she became particularly depressed at the lack of recreation available to the bedridden patients. With little to do, the time passes slowly until they have sufficiently recovered to leave the crowded wards. She bought crepe paper, and taking several patients aside, taught them how to make colorful paper flowers. The idea was a success, and now the dull wards have blossomed with color, and the majority of patients are busy passing the hours with handicraft. Most of the flowers were given as gifts or sold during the recent Tet holidays. Sue hopes that in the future a regular outlet might be formed so the patients can sell their handicraft on a routine basis.

Not all of Vietnam is a war zone, buttressed with bunkers, and resounding with the sounds of artillery and M-16s. But all of Vietnam is affected by the war, and Sue is just as concerned by the secondary medical problems indirectly accountable to the war. It is these cases which she treats daily, and which have convinced her that at this time her skills are needed far more in Nha Trang, South Vietnam, than Portland, Oregon. □

The Incident

By Harold Duncan

I sat behind you last Sunday in church. It was a mistake. I will try to not repeat the mistake.

As you recall it was a long service, but an interesting one. Especially the first part. The second part of that morning's church activity was a bit hazy to me. I had a hard time concentrating on it. I kept thinking about what happened, wondering what you were thinking. I'm defensive. I want you to know that I was innocent. I guess I was a bit hurt. I felt that you misjudged me. I am not a dirty old man. I am a man, that I will admit. Am I old? In your eyes, I suppose, yes. I am forty-nine. And you? I suppose you are twenty-five, surely no more. But I am not a dirty old man. I had no evil thoughts. Yet I sensed from you that I was out of place. Perhaps it is strange, what I worried about then. For I worried about what you thought of me. You are my Christian sister, I am your Christian brother. And my thoughts about your thoughts spoiled the rest of the meeting for me, really blew it as far as I was concerned. How strange that a fleeting look on your face, a small gesture by you, should set in motion a train of thoughts that bothered me for the remainder of the worship hour, that plagues me yet today.

It was the morning of the special service. We had the input, the sermon, the panel was to react to that sermon. It was a good sermon, thought provoking, stimulating. I was with it all the way, not always agreeing, but following, relating, being involved. But soon after the panel assembled,

I made my move, the wrong move. It was unintentional, God knows it. But it was a mistake. From then on I was wrestling with new thoughts, disturbing thoughts, conflicting, unrelated to the sermon or panel discussion. I am not trying to escape my part in the conflict. I moved, I saw.

Maybe I should blame the chorister, perhaps the moderator. One of them should have had the audience stand, stretch a bit. The old back isn't what it used to be. And so soon after the sermon was over, as the panel began to react, I leaned forward, put my elbows on my knees, my chin in my hands, and arched my back the other way for relief. And that was a mistake. Better that I should have kept the aching back.

When I made that switch of position, my head came forward a good two feet, two feet closer to the row just ahead, the row on which you sat, just to the left of me. I did not mean it, it was accidental, believe me.

When I leaned forward, you noted it, you turned your head slightly. I saw the expression of annoyance on your face, perhaps it was disgust, and at the same time you tugged your dress down toward your knees. Of course, you never made it, not enough material.

It all happened so quickly. I did not mean it as it seemed, I was not staring, being crude. And perhaps you did not mean to convey to me that feeling of disgust, but it was there, I saw it, sensed it clearly as you momentarily glanced sideways. Yes, it was there, sharp distaste. Evidently you considered my move forward improper. Sorry about that.

I do not want to make a mountain out of a molehill. But I was disturbed. I still am. It happens every place. No man can avoid the situation, whether he be at work, on the bus, the air terminal, and, I guess, even in church. Most of us men walk around, sit around with our eyes open. It's normal. I can control what I read. I do not read *Playboy* magazine. I do not pick it up. But people, men and women of flesh and blood, I cannot help but see. Man is a social creature. Frankly, ladies, I am embarrassed. I look away quickly. I do not look back. But if the lady notices, like you noticed in church the other day, then I appear out of place.

Perhaps I should have come to you immediately after the incident. But somehow I could not bring myself to do it. I could not hear myself saying, "I am sorry, sister, I was not looking at your legs, I was trying to relax my aching back." No, I find myself getting up tight when I think of such a bold explanation. Yet somehow I still need to find a way to offer you my apology, my explanation, my defense, my protest. I did disturb you, perhaps I spoiled the remainder of the meeting for you. I regret it. I must find a way to say, "Please forgive me."

And how can such misunderstandings be avoided in the future at our church? Without attempting to be funny, perhaps we should go back to times of old when the sisters sat on one side, the brethren on the other, the church aisle separating us. Perhaps you sisters should bring a sweater to church, use it below, instead of above.

There may be another way to avoid the situation. I found it in 1 Timothy 2:9. □

History of the Mennonites and the Indian Settlement

For centuries, the Indians had the Paraguayan Chaco all to themselves. From the seventeenth to the early twentieth century, Spanish, Portuguese, and other adventurous settlers pushed boldly into almost every corner of South America, but the Chaco fiercely and successfully resisted this invasion. The Indians did not have to do much to keep the land for themselves; the Chaco did this for them. Defeated settlers called it the "Green Hell." The insects, slow-moving rivers which flooded vast areas whenever it rained, swamps, long hot summers, and a few warlike tribes of Indians combined forces to repel all but the most courageous settlers and missionaries.

Successive Waves of Mennonites

The Indians were able to continue in their nomadic ways till well into the twentieth century, living much as they had since the beginning of time. Then starting in 1927, four successive waves of Mennonite colonists from Europe, North America, and Russia moved into this unpromising land. The Chaco did its utmost to drive them out, and a number of these settlers did move to less demanding climates, but the majority stayed and demonstrated that this wild land could be tamed.

The main colonies in the Chaco today are Menno, Fernheim, and Neuland. The first Mennonites arrived in 1927 from Canada and began Menno Colony. In 1930, settlers arrived from Russia to establish Fernheim Colony. Neuland was begun in 1947 by settlers from Europe.

The settlers struggled valiantly, trying to make the Chaco yield a living for them, but they were concerned about more important matters and began missionary activities among the Indians.

Mission work with the Indians began soon after the arrival of the first settlers. Yalve Sanga, 25 miles south of Fernheim, became one of the centers of this work. An aggressive evangelistic effort was also begun in the Menno and Neuland colonies.

As the Indians worked with and for the Mennonites, they soon saw the contrast between the two cultures. This contributed to discontent over their low status and lack of material things. A sense of jealousy developed as the Indians saw the Mennonites with more than just one shirt or dress; with radios, bicycles, horses, and four- or five-room homes with tile floors — all possible because of "their labors."

Eventually some of the more ambitious Indians asked for their own land, and beginning in 1955, eventually were given five hectares of land. This was found to be a successful project. The missionaries tried to help any Christian family who wanted and needed help settle in a manner

similar to that of the Mennonites. Those who were settled acted as a catalyst for other Indians who felt left behind, and shortly there was a widespread "hunger" for land. It soon became evident that the missions would not be able to carry on the work themselves. A board to administer the settlement with broader financial support became a necessity.

Indian Settlement Board

The result was the formation of the Indian Settlement Board with representatives from the missions, the colonies, the Indians, and the Mennonite Central Committee in September of 1961. At the January MCC annual meeting, it was decided that MCC would underwrite 75 percent of the Settlement Board's \$80,000 three-year budget. The Indian Settlement Board was asked to be responsible for the Indian settlement in the vicinity of the three colonies — Fernheim, Menno, and Neuland.

In beginning the settlement program, it was estimated that there would be 5,000 Indians — 600 families — involved in the settlement program. Each of the three Mennonite colonies was to designate land for the settlement program in its colony. Each family was to be given five hectares of land which they were expected to clear for farming and the building of their own homes. Villages would be founded and cooperative pastures, warehouses, retail stores, and industries eventually established. Each family was given two horses or mules, sheep, goats, chickens, a wagon, plow, fencing, and seed for planting. Food would be distributed to the Indians until the homesteaders became self-sufficient.

Those who were not interested in working a farm for themselves continued to work for the Mennonites on their farms or in their industries.

Since Mennonite missionaries had settled some Indians previously, this plan was thought to be a workable one to follow. It was estimated that the cost for settling each family would be close to \$300.

The two main tribes involved in the settlement program were the Chulupis and the Lenguas. The Lengua Indians had always lived in the area which is occupied by the Mennonites. Their first colonization began in 1933 when the Mennonites began to hire them for common labor in the fields. Later, they were taught skills such as carpentry, brickmaking, and masonry. The children were also started in schools. In 1945, a pilot colonization among the Lenguas was started for 15 families when each was given a half hectare of land for his own. By 1953 the project showed promise, and at this time 20 more families were settled and given land. By 1960, a total of 76 families had been settled from this tribe.

The Chulupis migrated to the Mennonite colonies in 1946 and within 10 years had increased in population to such an extent that full-time missionaries were appointed to minister to the group and help settle them. They had had previous contact with the white man and found it easy to learn skills. A school, similar to that for the Lenguas, was established for the children.

Moved Out

After the establishment of the Indian Settlement Board, the settling of the Indians did not progress as quickly as they thought it should. In the fall of 1962 about 250 Indians marched out of the colonies carrying all of their possessions for land and better working conditions which had been offered to them by a Catholic priest near Mariscal Estigarribia. As it turned out, the priest had invited the Indians under false pretenses and when the Indians reached the destined area, they found no land, no work, and an unwillingness of the governmental officials and Catholic missionaries to feed them. Within a few months, all of those who had left the Mennonite colonies had returned.

The Indian Settlement Board became increasingly active in the years after it was established, and it became fully operational in January 1964. MCC sent Christopher Graber to Paraguay as a special adviser to the Chaco colonies to help develop a good administrative structure. He helped with such things as: overall objectives, a pattern of operations, determining specific activities, and establishing a budget for human and financial resources. It was also during this time that the board invited Jacob Loewen, an anthropologist from Tabor College, to make a six-month study of the Indians and their culture in Chaco. His study was to help the board become sensitive to customs and good Indian traits so they would be aware of these as they set up the program with the Indians. It was learned that some of the Indians didn't want to settle precisely in the patterned way of life of the Mennonites. For example, these Indians shared what they had with others, even if they needed it themselves. It would have been unfortunate if such a commendable trait would not have been allowed to be carried over to their new way of living.

By 1967, the board decided not to settle any more Indians, but rather stabilize the present settlement. Presently there are 7,000 Indians settled and approximately another 1,000 living near the colony centers of Filadelfia, Loma Plata, and New Halbstadt. The Executive Committee organized in 1968 has been responsible for expanded efforts for the Indian settlement. At present, Robert Unruh coordinates the agricultural development of the Indian colonies. Hans Epp coordinates the medical and public health work, and E. Eitzen is responsible for education in the colonies.

It is obvious that the Indian Settlement Program is growing and will continue to be in need of assistance from outside sources and agencies. It is also evident that our Mennonite brethren in Paraguay are placing top priority on this program and are supporting it generously. There are approximately 40 to 50 Mennonite workers serving full-time in this program. — MCC News Release

"As I See It"

Would you believe that a man's view of eschatology would influence his view of social action; how we speak to the government; the role of the church (kingdom) in the present world scene?

Honest sincere brethren in our church — dedicated Anabaptist-Mennonite ministers and laymen, come out at different places because they have different views of the kingdom and therefore different views of eschatology.

As I see it — we believe in the same Christ and agree on the fundamentals of the faith. But we interpret the Bible differently and theologically fall into the two major views of biblical interpretation known as "amillennial" and "premillennial." Several decades ago there were sharp differences among us and a conference was held to discuss these differing views of the kingdom and eschatology. Since that time not much is being said about these major differences.

Now this old controversy has taken on a new face. We are pursuing this old issue on new battle lines! We do it in our discussions and judgments about various issues such as —

- How we speak to the government
- Our involvement in social issues
- Our communication with youth
- Attitudes toward the state and war
- How we see the Middle East crises
- Curriculum materials
- Influences of the "Far-Right" and "Far-Left."

Some brethren may tend to identify closely with other church leaders who are very conservative but at the same time very militaristic and seem to be on the "Far-Right." They tend to have one view of the kingdom and eschatology. This gives them one frame of reference as they look at some of the current social and world issues I have listed.

Some other brethren may tend to identify closely with church leaders who are very progressive and are peace-minded instead of militaristic and seem to be on the "Far-Left." They tend to have another view of the kingdom and eschatology. This gives them a different frame of reference as they look at some of the current social and world issues.

Let's not fight the old "pre" and "a" millennial controversy all over again on different current issues that become battle lines!

If we believe that sincere, honest Christians can through diligent study see God's kingdom differently, we will not need to "polarize or divide" over the issues. Let's remove any haze that we may have on our theological glasses. And let's be sensitive to the theological roots that create different understandings as to how we see and work with the concerns and issues of the day.

This is how I see it! — Norman Derstine, Harrisonburg, Va.

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

All Are Witnesses, Some Evangelists

By Virgil J. Brenneman

Earlier in my ministry I taught many classes in personal evangelism. These proved to be exciting as many of us shared personal experiences in confronting others with the way of Christ. We intensified in each other the desire to become more articulate about our faith. However, an undefined feeling of discouragement and even disillusionment gradually seemed to modify our enthusiasms. I see now that it was because we wrongly assumed that every Christian should be a personal evangelist.

The Bible does teach that all Christians are witnesses but it does not say that God gives all of them the gift to be evangelists. Through my wrong assumptions I unwittingly became an instrument of discouragement to otherwise fine Christians to whom God had given other gifts.

The Bible is clear that the Holy Spirit empowers all Christians to be effective witnesses. The term witness is, however, an inclusive term. It covers the personal evangelist as well as Christians with other gifts. Being an evangelist is one among many Holy Spirit gifts. Witness is not only an event of words, it is also a Christian life-style, the quality and love of the church community, deeds of compassion, the sharing of self, love between the brethren, and Christian unity. Jesus said that it is because of these things that the world will know we are His disciples and be convinced that God has sent Him (Jn. 13:35; 17:36).

Another mistake I made in trying to reshape everyone into a personal evangelist is that of minimizing the other Holy Spirit gifts. It was as if the mouths were saying to the hands and feet, "We have no need of you" (1 Cor. 12:12). Our personal evangelists still need to be trained. If we are honest, those with other gifts—helpers, administrators, teachers, healers—should also have classes to develop their gifts (Eph. 4:11-13). Instead of rating effective personal evangelists above compassionate dispensers of cups of cold water, these should support and complement each other.

We may make a similar mistake in not utilizing and channeling the trained skills of students and professionals in the congregation. All too often the local church is geared only to utilize the skills of teaching, music, and speaking. Communication skills rate high priority in the mission of the church because of the nature of the message that charges its witness, service, and compassions.

But what if we only use the student or the doctor who

can teach Sunday school or summer Bible school classes, or the one who can lead singing or participate in a musical group? Those graduating from college and university with highly specialized skills are prepared and committed to perform a ministry or service which few local churches may be geared to administer. Granted, there are openings for some special skills under the mission and service agencies of the church. But this does not absolve us from the responsibility of exploring all possible opportunities. Who knows how many skills or Holy Spirit gifts available to the church remain dormant simply because we operate on one level of activity?

Vanishing Indians of Brazil

Between two and three million Indians lived in the Brazilian rain forests at the turn of this century. Now there are no more than 100,000 and their numbers continue to dwindle.

Ironically, the means used to bring the Indian population close to extinction were two legal measures originally designed to protect Brazil's aborigines. The first was the organization in 1910 of the Indian Protection Service, the SPI. The second was an article in the 1934 Brazilian constitution guaranteeing to the Indians use and ownership of the areas where they lived.

The 1934 law specified that the jungle land in the Mato Grosso and Amazon regions belonged to the Indians living there until they abandoned it. Once Indian-free, the land would belong to the government, which could then sell it to private individuals. This clause was too tempting to businesses with a hungry eye on the jungle's treasures of rubber, iron ore, petroleum, coal, gold, diamonds, and uranium. Businessmen, whose connections in many cases extended into the highest administrative levels of large companies, hired bands of gangsters to make the jungles Indian-free.

Their methods were cruel and imaginative. Indians were massacred with rifles and machetes; dynamite sticks were dropped from the air on their villages; phony "health officials" performed "malaria immunization" with live smallpox virus. And the Indian Protection Service? For an appropriate share of the take, it was willing to look the other way, or even take part in the raids.

When talk of genocide became too widespread, an investigatory commission was set up. After combing about 6,000 square miles of jungle two years ago, it ascertained that at least 40,000 Indians had succumbed to actions tolerated by the SPI. Entire Indian tribes had been eradicated.

World opinion has been aroused, but it may be too late to save the Indians from eventual extinction, or even to bring their murderers—the oil prospectors, the land speculators, the uranium seekers—to justice. Legal proceedings have been instituted against a few individuals, but virtually nothing has been undertaken against the large business concerns. The law of the jungle is mightier than the justice of Brazil.

— From *Kerygma Features*

Virgil J. Brenneman, Elkhart, Ind., is Executive Secretary of Student Services for the Mennonite Church.

MISSION '70 IS A FAMILY AFFAIR



Each member of the family needs to be involved in the church's mission. Mission education needs to begin in the early years of childhood. Youth needs to consider the mission challenge. All age groups need to think together and pray about the Spirit's leading in the mission program.

Mission 70 is planned to capture the interest and attention of each member of the family. There are three days of activities planned for all children through grade eight. Special activities will involve the interests and enthusiasm of youth. The public meetings will include features aimed at persons of every age. Bring the family to Mission 70 July 2, 3, 4.



Items and Comments

The "segregated academies" springing up in the South in efforts to circumvent integrated education are busing more students farther than is true of public schools, according to a research report released by the Southern Regional Council (SRC).

In light of the national controversy over busing for racial balance and since "segregated academies" have mushroomed in Southern states, the long-established human relations council set out to survey comparative busing practices.

Researchers studied 10 segregated schools in eight states, chosen on the basis of size and location. Findings showed that "segregated academies" bus an average of 62 percent of their students an average of 17.7 miles each way per day.

For the eight states, public schools bus 49.5 percent an average of 10.1 miles each way per day, said the Southern Regional Council.

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The Church of Jesus Christ of Latter-Day Saints gained 74 percent in membership in the past decade and now has an estimated membership of 2,815,000. The Mormon Church, organized in 1830 with six members took 117 years to reach a million and 16 more years to reach the second million. Within the past decade the church has scored its greatest world expansion. Today there are 12,000 missionaries serving for two years at their own expense in most of the free world.

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"Evangelical adults have talked about revival now for more than a century," said Dr. David J. McKenna in the first evening session of the NAE convention which focused on youth.

"... In a method and a manner that defies analysis, the tongues of flame in the twentieth century came to rest upon heads that were neither grey, nor bald, nor knotted," continued the president of Seattle Pacific College. "... Campus after campus has seen a spiritual demonstration that is disruptive, but not disorderly. ... In other words, God has chosen to light the fires of spiritual revolution on the energy of youth. This is the same energy that we both fear and admire."

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At present growth rates, Africa will have more Christians by the year 2000 than any other continent, it was predicted at a National Congress on Evangelism held in the Congo recently.

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The sunny beaches of South Florida may be a vacation paradise for the affluent, but not for the not-so-rich retirees clustered there for whom life is fast becoming a nightmare.

Directors of church- or synagogue-related retirement facilities estimate that at least 20,000 and perhaps as many as 50,000 retirees are in serious trouble. They are reported to be "barely existing" and "suffering."

Recent statistics show that Florida has more people over age 65 than any other state. Nearly one quarter of the population of South Florida is reportedly over 65. Three quarters of them have no close family ties and half are either chronically or seriously ill.

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The Minneapolis City Council has passed the collection plate to the city's churches and other owners of tax-exempt property for donations in lieu of taxes to cover the cost of city services.

Letters mailed to 421 owners of tax-exempt property (churches, private schools, hospitals, charitable institutions, and cemeteries) asked contributions of one-half to one percent of the market value.

Owners of "non-homestead" taxable property paid taxes equal to about 4.5 percent of the market value in 1970, the letter explained.

"A percentage of market value can be used by organizations in determining the amount of a contribution," the letter said. "We believe that one-half to one percent of the market value is not an unreasonable guideline for the determination."

In a "State of the Church" message to the opening session of the special United Methodist General Conference, the Council of Bishops said the war in Vietnam is a "fiasco" which cannot be justified any longer.

The Episcopal message was prepared by the 90-member council of bishops during their annual meeting which met prior to the General Conference (legislating unit).

Earlier, Bishop Gerald Kennedy of Los Angeles told bishops and 500 laymen gathered for a dinner that "there is nothing in American history which justifies the war in Vietnam. It is wrong and I wish the Methodist Church would come right out and say so."

The bishop declared that "President Nixon can say all he wants to about peace with honor, but when a war is as wrong as this one, there is no honor except to say you made a mistake and get out."

The church, he added, must have the courage to speak out against wrongs.

• • •

A Minneapolis congregation was told that a college president today can anticipate no more than five or six years in office "before the forces of opposition coalesce sufficiently to make his position untenable."

Speaking at Hennepin Avenue United Methodist Church, Dr. Richard P. Bailey of Hamline University, St. Paul, said, "It is sobering to me after only two years at Hamline that almost half of my allotted span has been used up." Hamline is a United Methodist school.

Dr. Bailey said he could still "smile," although he is surrounded by gloom and doom, threatened by the antics of today's young people and burdened by a sizable development program at a time when the economy is down and shaky.

He said he had "an unshakable confidence that all will be well — not the same as it has always been and in some ways not as comfortable as it has always been, but that all will be well."

"You may decide that I don't understand the situation. I receive anonymous letters and phone calls from shy critics who question not only my understanding but also my morality and sanity."

"My joy and hope come from a simple formula which sustains my faith," he said. "For me personally, for the students and faculty on the Hamline campus, and hopefully for you I submit this formula: Learn, love, light a candle, and laugh."

Fundamental parallels between Nazi Germany and contemporary America exist, a Swiss theologian told the annual meeting of the U.S. Conference of the World Council of Churches.

Dr. Walter Hollenweger cited these similarities: antagonism between Christian traditionalists and Christian activists, industrial and military hierarchies made up of "saved Christians" who serve rather than destroy evil, and the persecution of a racial minority.

He also listed some distinct differences. "It goes without saying that no American President has been like the madman Hitler," said Dr. Hollenweger.

The greatest difference he found, however, was that the U.S. communications media have not been silenced and turned into instruments of propaganda.

"Hitler could never have gotten away with extermination camps had they been shown nationwide on television as the war in Vietnam has been." He said Americans want the media to tell the truth even if the truth hurts.

CHURCH NEWS

We Visited the Church in the Soviet Union

The touring Wisconsin Presbyterian minister we met in Tallinn, Estonia, USSR, was incredulous when told there were Baptists in town, let alone Christians. He had visited the famous 13th-century Olevisti Cathedral, but apparently thought it was a monument to a dead past rather than the meetinghouse of a thriving congregation of 1,400 members, with two pastors, 25 preachers, and five choirs.

Nor is Olevisti the only congregation in Tallinn, a city of 350,000. There is a large Lutheran church and a large Russian Orthodox church in the old city, several large Lutheran churches, a Methodist church, and several other Baptist churches in the new city. On Good Friday morning, the Lutheran Archbishop Toomig estimated there were 10,000 people worshipping in his city.

The ignorance of this Presbyterian minister is no accident. The American stereotype of the USSR sees that great nation, ruled by the Communist Party, to be one vast religious wasteland. The once-thriving churches, according to the stereotype, have been destroyed in a modern crusade against the faithful. Western Christians in accepting the stereotype have not only been guilty of gross ignorance but also reveal the shallowness of their own beliefs. Did not Jesus promise that the "powers of death shall not prevail against" His church? Why

shouldn't the church in the Soviet Union claim such a promise?

This incident illustrates why Christians from North America and other countries need to visit their brethren in Russia. There are powers which want us to believe that the church in Russia was killed or that it has capitulated. We need to visit the Soviet Union to fellowship with the faithful, to encourage them in the faith, and then tell our brethren and neighbors that Jesus lives in Soviet Russia.

Many Christians have been traveling to Russia since World War II. Many congregations in North America have welcomed Christians from the USSR in their midst. Part of this pattern have been the Mennonite and Baptist exchange visits on an almost annual basis since 1964. This year's delegation was made up of seven Baptists and three Mennonites. The Mennonite participants were David P. Neufeld of Virgil, Ont., John A. Toews of Vancouver, B.C., and the writer of this article. Baptist representatives came from the Baptist World Alliance, American Baptist Convention, Southern Baptist Convention, and Baptist Federation of Canada.

Christianity in the Soviet Union

One way of grasping the significance of the church in Russia is to see it at work in several major centers.

It is impossible to visit Russia without seeing the great Christian monuments. Inside the Kremlin itself are several large cathedrals. Alongside the new showcase Hotel Russia are several more. Indeed, no one sees Russia unless he (1) visits the great cathedrals and (2) studies the religious art found in museums. For instance, Zagorsk, headquarters of the Orthodox Church, is a compound of church buildings erected between the 15th and 19th centuries and the seminary for Orthodox priests.

Today there are an estimated 30 million Orthodox believers in the Soviet Union. They are scattered throughout the entire land. Many villages are brightened by the blue steeple. Russia became Orthodox in AD 988 when Prince Vladimir of Kiev made this the official religion of the realm. This state religion continued until 1918, except for the several centuries of Mongol rule. Kiev, like Zagorsk, continues to be an important center of the Orthodox faith. On a hill high above the Dnieper, the monument to Prince Vladimir stands. In the cathedral carrying his name, worshipers attend daily mass. In every city there are large cathedrals in use and usually several which have become museums, like the immense St. Isaac's in Leningrad which once held 15,000 worshipers.

The rector of the seminary at Zagorsk told us that there are two additional seminaries now operated by the church. His seminary has an enrollment of 250 and operates a correspondence school of 500 enrollees also preparing to serve as priests.

As often happens, churches become establishments which no longer satisfy the needs of the parishioners, or they lose the enthusiasm of earlier times. Russian Orthodoxy was no exception. There were repeated reform movements. The largest of these were the Old Believers, a 17th-century protest to the increasing state control of the church. Proscribed and often bitterly persecuted until 1905, the Old Believers continue to propagate their ancient convictions. We visited their church in Riga which contains one of Russia's richest collections of religious icons.

Churches with Western Roots

On the border lands of Russia, Roman Catholicism grew. Today there are only a few Roman Catholics in the USSR (except in Lithuania), but churches that grew in the bosom of Rome abound. The largest of these is the Lutheran Church. In both Latvia and Estonia, the state church before 1940 was Lutheran. Many of the millions (today about three) of Germans inside Russia have Lutheran backgrounds, although the church is no longer very active. Likewise in the Baltic countries, as has happened in Western Europe, there has been a vast falling away from the church. Nonetheless, the Lutheran Church numbers well over 100,000 members in Latvia and Estonia



Interior of Minsk Baptist Church. An overflow crowd on March 29, 1970.

and continues to carry on an aggressive program. The archbishops in Riga and Tallinn are men who would be a credit to the church anywhere.

The revival movements in Lutheranism were first the Pietists of the 18th century. It was a real treat to preach in the Olevisti Cathedral where Count Zinzendorf ministered over two centuries ago. The Herrnhuters, as the Pietists were called, rejoined the Lutheran Church several decades ago. The strength of this lay movement has helped to supply the pulpits as the seminary-trained pastors no longer exist.

In the mid-19th century another reform movement swept Latvia and Estonia which gave rise to the Baptist churches in both provinces. These churches continue to thrive. There are about 7,000 members in Latvia and 8,000 in Estonia. A member of our tour and oftentimes translator, Adolfs Klaupiks, is a former Latvian Baptist pastor now living in the United States. He has written the history of the movement in that country.

One other Western-rooted church in the Soviet Union I will only mention. That is the Mennonite Church. Mennonite readers are aware of this part of our brotherhood which has often been described. Suffice it to say there are about 40,000 Mennonite believers in the Soviet Union. We met these brethren in Estonia and Latvia (where small groups are now living) and talked much with two pastors, Jacob Fast of Novosibirsk and Victor Krieger of Moscow. Both these pastors are members of the Mennonite Brethren brotherhood, which includes about half of the total Mennonite population. The Mennonite Brethren are members of the Baptist Union in the USSR.

The Russian Baptists

The largest Protestant group in the Soviet Union today are the churches affiliated with the All Union Council of Evangelical Christians Baptists (created 1944), called Baptists for short. The largest component of this union is Baptist and the major characteristics are Baptist as well. Nevertheless, this is a union of various strands which also include Evangelical Christians, Pentecostals, and Mennonite Brethren.

Baptists in Russia developed first as a reform movement within the Orthodox environment and then related to Baptist influences from Germany and England. This youthful movement is slightly more than 100 years old. In 1912 only numbering 61,500, the movement now numbers well over 500,000, although exact figures are unknown.

We visited Baptist congregations in Moscow, Kiev, Riga, Tallinn, Leningrad, and Minsk. There were unique flavors in each city but also a very clear communality of faith. Only since 1945 have the Baptists in Riga and Tallinn actively participated with their Russian Brethren.

Already the cathedral in Tallinn has been mentioned. Similarly, in nearly all the other cities Baptists worship in buildings once occupied by other faiths. The Central Baptist Church in Kiev meets in the Seventh-Day Adventist building, in Leningrad and Riga, a former Orthodox church is used; in Moscow a former Reformed church building. The other buildings we visited in Kiev and Minsk were reconstructed dwellings. Only in Riga and Tallinn did we worship in buildings that were built by Baptists for meetinghouses decades ago.

The worship services varied little. There was the usual singing, preaching, and praying. But each time, each place there was a unique flavor. The Ukrainians are more expressive in singing, more communal in prayers. The people in Minsk and Leningrad most diligent in practicing the kiss of peace. The preaching everywhere sticks close to the biblical texts and paraphrases of the same. In Estonia the services were 90 minutes long. Most other places they lasted a minimum of two hours and frequently three hours. Short sermons were called "American" by one pastor.

Every service we attended was jammed full. Congregations were invariably much larger than the buildings could accommodate. The 5,000 members in Moscow meet in an auditorium that seats less than 1,000 but 1,500 more stood in the aisles and met in rooms throughout the building for communion, on Sunday morning, Apr. 5. At the 1:00 p.m. service and the 6:00 p.m. service people were also standing. Likewise, at every other service in each city people stood patiently for two- and three-hour services. Often we started the evening services fifteen minutes early since the building was already full. Most congregations have five or six services per week. In between are choir practices. In some areas there are well-developed small groups meeting in houses.

There are several readily observable secrets to the success of the Baptist movement. It is, first of all, a lay movement. The professionalism so often associated with the church in the West is absent. This means the pastors and leadership of the church are close to the people in experience and language. Only a handful of the pastors (outside the Baltics) have anything resembling a seminary training. This does not mean, however, an uneducated clergy. We talked with pastors who were former engineers, journalists, factory managers, and airplane pilots. Now they have forsaken one career for another to become shepherds of the flock.

Another reason for the success of this church is the fact that it is thoroughly Russian. The successful growing church is one that feels at home in its cultural surroundings, yet transcends this milieu in faithfulness to its Lord. This perennial tension is real in the Soviet Union. Both the language

of the pulpit and the style of music express a distinct national flavor. Indeed the church is so close to its environment that the provincial languages are used in many places.

A third reason why this church has been so creative is that it has been tried in the fires of hostility and persecution. At their beginning Baptists were hardly tolerated by the Orthodox and czarist establishment. During the excesses of Stalin's regime the church likewise suffered enormously. These experiences have helped to purify the church and give it unusual strength of character for carrying out its mission today.

Finally, this church is disciplined. Believers are rarely baptized before the age of 18 so that they are aware of the commitments they make. Members who fall into disrepute are censored and excommunicated. Indeed, so rigidly are the standards maintained that in some districts there are as many unbaptized adherents as baptized members.

These are some of the things we observed and felt visiting the brethren and sisters in the Soviet Union. We learned much from this experience on how to be the church in another environment, of what it means to be a pilgrim people. This church, like the church everywhere, has its imperfections. Like other churches, the Russian church is tempted to rest on its achievements and forsake the great struggles for the faith. This church has many needs, but perhaps the greatest is a sense of feeling a part of the worldwide movement begun on the green hill long ago and in the process of moving toward the eventual summing up of all things in Jesus Christ. — John A. Lapp, Executive Secretary, MCC Peace Section.

GC Names Two Merit Scholars

Goshen College is sponsoring two four-year Merit Scholars in its first year of special recognition of National Merit finalists.

Awarded the scholarships are Judy K. Snyder, daughter of Mr. and Mrs. Vincent Snyder, of R. 5, Goshen, Ind., and Jerold A. Meyer, son of Mr. and Mrs. Arthur Meyer, of 4197 Dawn Cliff Drive, of Brooklyn, Ohio.

The two scholars are among seven National Merit finalists who have chosen Goshen College and have been admitted for the 1970-71 school year.

National Merit finalists were chosen on the basis of performance on examinations, personal references, and record of extra-curricular activities, special achievements, and interests, and academic and other honors.

More Than a New Book -- A New Concept

Just off the press is a beautiful, new, and different Bible story book for children, *God Keeps His Promise* by Cornelia Lehn. It is published conjointly by Herald Press of Scottdale, Pa., and Faith and Life Press of Newton, Kan. The book contains seventy Bible stories prepared for reading to four- and five-year-olds. The author of these stories, Cornelia Lehn, has been a staff member of the Commission on Education of the General Conference Mennonite Church since 1959. She studied Christian education at the Mennonite Biblical Seminary in Elkhart, Ind., and holds an MA in journalism from the University of Iowa. For many years Miss Lehn was editor of *Junior Messenger*, a children's story paper.

God Keeps His Promise is a handsome book to look at and a pleasure to look through. The most significant aspect about it, not immediately visible to the reader, is the philosophy behind the selection and development of the 70 stories. In this, *God Keeps His Promise* makes a radical departure from the line of Bible story books now on the market. Underlying the writing of this book is a new look at the relation of the growing child to the continuing story of God and His people.

Previously, and especially since the mid-forties, prominent child educators were of the opinion that small children should be protected from such scary details as Moses left in the bulrushes or Jonah in the fish (not to mention Abraham's sacrifice of Isaac!), and in their drive for light and sweetness in the child's early education, they ruled out most Bible stories. This theory has now been debunked as it was discovered that if children are to be stirred imaginatively, they will not be helped by safe stories that bore them. Unfortunately, a mass of "de-cafeinated" versions are still around. Another popular approach has been to start out with a series of virtues that ought to be indoctrinated in a child — honesty, faithfulness, obedience, kindness, unselfishness, etc. — and then cut through the Bible in search for passages to back up these principles. This approach often distorts or neglects the real meaning of the passage used. It certainly does not give the child a complete, continuous view of the story of God and His people.

God Keeps His Promise starts out from neither of those views. The posture of its approach, derived at after several years of careful study, is to begin with the believers' fellowship gathered around the Word and the child is found in this circle. The community relates to the Word and to the child, and rehearses with the child the acts of God that form the basis for their community.

The aim is to root the child in this heritage and allow God to speak as He will through relation and narration to the child. This view hopefully keeps us from violating either the child or the gospel. It will help the child sense his place in the real stream of history, the history of God's covenant with man.

With this philosophy in mind the seventy stories were carefully selected by a Preschool Counsel and Reference Committee of three major North American Mennonite groups. In the selection of stories the committee attempted to give an overview of the whole Bible and show the sweep of God's redemptive activity throughout man's history, and at the same time stay within the child's ability to understand. This approach also suggests that confidence in the Word, in relationships, and in the Holy Spirit frees us to expect learnings that can scarcely be anticipated and much less programmed.

In developing each story Cornelia Lehn tried to retain the power and emotion of the Scripture passage and to simplify it without distorting the reality either of God's acts or the affairs of men. She made no attempt to moralize and editorialize, or to tack on applications. She lets the stories speak for themselves. But in doing just that Miss Lehn shows her great artistry in writing and her way of communicating with children. She really knows how to convey feelings and how to construct beautiful word-sound pictures that will intrigue the adult reader, as well as the child being read to. These word pictures often are strengthened by the typographical treatment of that passage. While Cornelia Lehn was still writing the stories, a number of artists were asked to send preliminary illustrations for one or more of the stories. Their submissions in the form of originals or color slides were examined by qualified persons at Newton and Scottdale who came to the near-unanimous choice of Beatrice Darwin to do the work. In time Mrs. Darwin, a professional illustrator from Danville, Calif., produced eighty beautiful illustrations, 69 of which are in full color. While she was working on them, she wrote: "I've never been so enthralled with a book job before," and the results certainly bear evidence of this enthusiasm. There is happiness in Paradise, and action around the ark. There is noisy excitement in the division of Abraham and Lot's livestock, and a dazzling magnificence in Solomon's temple. Jeremiah is hopelessly trapped in that dank and slimy well.

This continues through the New Testament. The presence of the angels over a Bethlehem field at the time of Jesus' birth

is an overwhelming experience. As Jesus grows up and ministers to His followers, we learn from the sparrows and the storm, and we see the familiar tales of the healing and the preaching in fresh dimensions. Truly, this text and these pictures were made for each other. Even before the book was completed the publishers received praises for it from unexpected sources. Mr. Malcolm Potteiger of the R. R. Donnelley Company, who printed the book, writes: "I picked up the art and mechanicals in Kansas on Monday. They are great! . . . The art is beautiful, and I also read the text — it is an excellent combination. I'm looking forward to a real fine book not only from a printing standpoint, but from editorial and illustration in conveying a message. . . . You will be pleased to know that when I showed it in Chicago and Crawfordsville, their reaction was the same as mine."

Now to R. R. Donnelley, one of America's largest printing companies with specialized equipment for fine color work, this job was but one of the many in progress, and for a manager to become so enthused about one out of the hundreds of jobs in progress, it had to be special.

God Keeps His Promise, bound in an attractive, washable plastic binding, is available in the general book trade for the price of \$6.95. The book also is the core piece of a whole new Kindergarten Curriculum published cooperatively by the Mennonite Church and the General Conference Mennonite Church which is built on the same philosophy of Christian education. This course will first be put to use in September of 1970 and includes an informative parents' book, *Living with Kindergarten Children* by Paul M. Lederach, two teachers' manuals, and a set of colorful weekly readers closely related to the kindergarten lessons.

Calendar

Ontario Conference, Rockway High School, Kitchener, Ont., June 4-6.
Pacific Coast Conference, Zion Mennonite Church, Hubbard, Ore., June 5-7.
North Central Annual Conference, Minot, N.D., June 11-14.
Western Ontario Conference Sessions, June 12-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30 — Aug. 1.
Indiana-Michigan Conference sessions, July 30 — Aug. 2.
25th Annual CPS Reunion, Aug. 1, 2, Eastern Mennonite College, Harrisonburg, Va.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Vietnam Personnel Write to the President

Mr. Richard M. Nixon
President, United States of America
Washington, D.C.

Dear Mr. President:

We, the undersigned, wish to present for your consideration the following statements with regard to U.S. intervention in Cambodia and the suppression of the Saigon student movement. We realize that different conclusions are drawn from different information. We live in the Vietnamese communities; it is this experience rather than HES (Hamlet Evaluation System) ratings which shapes our perception of the situation here. Perhaps we achieve only a distorted and fragmentary perspective, yet it is based upon the experience of our everyday lives. We feel a rising revulsion toward Americans on the part of the masses of the Vietnamese people. In order to retain an effective working relationship with the Vietnamese we must identify with their feelings and aspirations. Because of this identification and because of the sentiments we ourselves entertain, we feel it necessary to make our position known to you.

Firstly, we feel that the employment of U.S. troops in Cambodia is another attempt at a military solution to the problems of Vietnam. Our own observation has been that a military solution to what is essentially a political problem is not possible. Therefore, we are deeply opposed to the recent expansion of the war to Cambodia.

We believe that the social, economic, and political issues involved in Vietnam are fundamentally comprehensible and soluble only by Vietnamese. We do not believe that an American military effort has contributed or will contribute to the resolution of this war. Moreover, our perception has been that the American military presence has had a shattering effect on Vietnamese society. Thus, we feel the war can be resolved and Vietnamese society rebuilt only when American soldiers depart. Extending the war to Cambodia does not encourage rapid elimination of the American presence in Vietnam.

Secondly, we are grievously concerned over repression of the student movement in Saigon. We find incontrovertible evidence that numerous actions have been committed which cannot be condoned on any grounds. These include the arrest and torture of student leaders and the repeated violent and brutal dispersion of peaceful protest. The students are the future leaders of Vietnam; if we are not truly concerned with their civil liberties and their essential human rights, we may find in the future that we have left them with a bitter and undying remembrance of our silence in

their time of need. Obviously the material and much of the financial basis of the Vietnamese police and security forces are provided by the United States. Therefore, we must be deeply concerned by the uses to which these resources are put.

The aim which all of us have is an end to the horrors of war and the reconstruction of the shattered economy and society of Vietnam. We are sure that you also hold these objectives, although we may differ from you as to the means to achieve them. We feel, however, that the present policies with regard to the employment of troops in Cambodia and the treatment of the students destroy the possibility of accomplishing these objectives.

To attempt a military solution in Vietnam and Cambodia will only enlarge the tragedies of the past few years. The United States must move toward a political solution, and we believe that the essential first step in this is the immediate withdrawal of American troops from Vietnam and Cambodia.

Signed

(Organizational affiliation for purposes of identification)

John Ameroso, International Voluntary Services, Chau Doc
Richard Berliner, Dispatch News Service Int'l, Saigon
Adelaide N. Borton, American Friends Service Com., Quang Ngai
Keith Brinton, American Friends Service Com., Quang Ngai
Kevin Byrne, Community Development Worker, Tam Ky
Maurice Byrne, Community Development Worker, Tam Ky
Jacquelyn Chagnon, International Voluntary Services, Saigon
Susan A. Chaperon, Nurse, Nha Trang
Boona Cheema, Teacher, Saigon
Henry Colgate, Saigon
Bill Cooper, American Friends Service Com., Quang Ngai
Judy Danielson, Physical Therapist, Saigon
Leo Dorsey, Unitarian Service Committee, Saigon
Scott Ewbank, International Voluntary Services, Bao Loc
Yoshitaka Funato, Pastor, Saigon
Jean C. Rutshall, RN, Di Linh
Douglas Graham Hale, Community Development Worker, Nha Trang
Martha Henderson, Nurse, Nha Trang
Bill Herod, Community Development Worker, Saigon
Jon Howard, International Voluntary Services, Bac Lieu
Mechell Jacob, International Voluntary Services, Ba Xuyen
Brennan Jones, Community Development Worker, Tra Bong
Timothy Jones, International Voluntary Services, Da Nang
C. E. Kerr, American Friends Service Com., Saigon
Grace Kleinbach, MD, Pleiku

Russ Kleinbach, Hospital Coordinator, Pleiku
Jerry Kliever, ex-IVS-er, Saigon
Heinz Kotte, Social Worker, Saigon
Louis P. Kubicka, American Friends Service Com., Quang Ngai
Margaret Lep, Social Worker, Saigon
Dick Lockwood, International Voluntary Services, Long Xuyen
Don Luce, World Council of Churches, Saigon
Paul Lukitsch, International Voluntary Services, Ba Xuyen
Hugh Manke, International Voluntary Services, Saigon
Dennis Metzger, Community Development, Tam Ky
James Metzler, Missionary, Saigon
Rachel Metzler, Missionary, Saigon
Robert Minnich, International Voluntary Services, Can Tho
Ron Moreau, International Voluntary Services, Chau Doc
Sister Florence Moresca, NSSP, Saigon
Ron Ridge, ex-IVS-er, Saigon
Clarice Roth, Social Worker, Saigon
Eryl Pearson, American Friends Service Com., Quang Ngai
Larry Roth, Voluntary Agency Business Manager, Saigon
Herb Ruhs, Committee of Responsibility, Saigon
Jay Scarborough, International Voluntary Services, Phan Rang
Donald M. Sensenig, Missionary, Saigon
Doris J. Sensenig, Missionary, Saigon
Alexander Shimkin, International Voluntary Services, Ba Xuyen
Tom Spicher, Hospital Coordinator, Nha Trang
Joseph Sprunger, Community Development, Da Lat
Arlene K. Stauffer, Missionary, Saigon
James K. Stauffer, Missionary, Saigon
Allen Stuckey, MD, Nha Trang
Ted Studebaker, Agriculturist, Di Linh
Steven Swift, International Voluntary Services, Nha Trang
Gerald Underdal, International Voluntary Services, Saigon
Betty V. Vogel, Social Worker, Saigon
Lynn H. Vogel, Social Worker, Saigon
Dot Weller, American Friends Service Com., Quang Ngai
Peter Woodrew, American Friends Service Com., Quang Ngai
Eric Wright, American Friends Service Com., Quang Ngai

Mission '70: A Family Affair

Mission '70, the 64th annual meeting of Mennonite Board of Missions, will provide a strong spiritual emphasis for every member of the family. Activities are being planned to capture the interest of children, youth and adults, and thus provide maximum involvement for every person attending.

Children's activities for ages 3 1/2 through grade 8 will include arts and crafts, music, missionary speakers, recreation, Bible stories, and films. Special field trips to Lilliput Farm (nursery and kindergarten), Trexler Game Farm (grades 1 - 3), and Valley Forge Park and Philadelphia (grades 4 - 8) are daylong events scheduled for Thursday through Saturday, July 2 - 4.

Special youth features begin with a mixer

on Thursday afternoon and a fellowship meal Thursday evening. A special three-hour session will follow the public session the evening of July 3 featuring two music groups—the “Belles and Beaux” from Hesston College and “the Rebirth” from Eastern Mennonite College. Youth are also urged to participate wholeheartedly in the public sessions for confrontation with the church’s mission program and to share the Spirit’s leading in their lives.

Mission ’70 intends to involve each participant in the decision-making process. The Board will meet for an opening session the

morning and afternoon of July 2 to consider the priority issues needing decisions. These will be identified and explained during the July 2-4 public sessions and discussed and prayed about in the small “Strategy Group” meetings. Small group ideas and suggestions will be picked up by the Issues and Concerns Committee who in turn will share these during the final Board decision-making meetings on July 6 and 7.

Mission ’70, in order to be a family affair, requires the attendance and participation of the entire family. Otherwise, something will be missing.

War Taxes Questioned

James K. Stauffer, veteran Mennonite missionary in Vietnam, questions Mennonite payment of war taxes. Stauffer points out that an Army captain stationed in Vietnam wrote to his parents, “If you do not want any more My Lai incidents, then get the troops out of Vietnam.”

In the letter, part of which was printed in the Feb. 17, 1970, issue of *Bridgeport* (Conn.) *Post*, Capt. Miller said:

“I have participated in many My Lai-type operations, where a lot of innocent civilians were killed. I feel guilty, certainly, but I can tell you without reservation that My Lai will continue to occur as long as our government continues to pursue the course of action that it has over the past 25 years. It is not the Lt. Calleys that are at fault. It is our people—our people. They sent us out to fight a war. . . .

“Now I ask, if you and the people of the United States did not want us to do that, why do you provide us with weapons of mass destruction? Logically it follows that you want us to kill, slaughter, brutalize, and mutilate the people. The citizens of the U.S. are paying about 2 billion dollars per month for that. Isn’t it ridiculous?”

Stauffer comments, “It’s about time for ‘our people’—the *Mennonite brotherhood*—to give a consistent testimony against war. Let’s get at the root of all evil—money, or more particularly, taxes! The other day 35 B-52s dropped 1,000 tons of bombs on suspected enemy positions in Cambodia. One wonders how many Mennonite tax-dollars helped make that mission successful!

“During World War II our government agreed to the Civilian Public Service program. Our men were permitted to engage in work of national importance. The time has come for the peace churches to request a plan whereby our tax-dollars could be channeled directly to some constructive cause. Campus protests, street demonstrations, draft card burnings, etc., have not been effective in stopping the war. But

choking off the funds that feed the military-industrial complex could bring results.

“The contribution by members of the peace churches to the gigantic 73 billion defense budget is infinitesimal, but there would no doubt be many Christians in other denominations who would welcome the idea.

“By now the ‘render to Caesar . . .’ statement is haunting us. Perhaps we get hung up on the letter of the law and ignore the Spirit. Remember, the letter kills, but the Spirit gives life! Permit a few comments on this text.

“1. Jesus spoke these words in peacetime. The famous *Pax Romana* was a reality. While Rome conquered like a barbarian, she ruled those she conquered like a humane statesman (I.S.B.E., p. 2600).

“2. Our President is a professing Christian. Caesar was not. Our full and unquestioning support of his methods and policies gives to the world a distorted image of Christianity.

“3. Jesus did not define exactly what or how much belongs to Caesar. He sent the Holy Spirit to guide us in determining where to draw the line. Each generation needs to assess the existing political situation.

“4. As a brotherhood professing discipleship, we believe that all of life is sacred. Our strength, abilities, time, and money belong to God. We refuse to give our bodies to the war god; why should we give our money?

“5. Some say that the taxpayer is not responsible for the way the government uses his money. This would perhaps have some validity if a reasonable amount was being appropriated for defense. But when most of it goes for military purposes at the expense of desperate social and domestic needs, something is radically wrong.

“6. Furthermore, placing the responsibility on government is the same argument used by many Christians who justify their participation in the armed forces. So, let’s be consistent in both areas!”

Churches to Receive Compassion Funds

A committee appointed to disburse moneys received for the above-budget Minority Ministries’ Compassion Fund has allocated \$20,000 for Mennonite churches in minority communities planning to operate summer programs. Hubert Brown, pastor from Goshen, Ind.; Larry Cruz, Lawndale Church, Chicago; Mario Bustos, pastor at Milwaukee, Wis.; and Algerine Henderson, lay member at Community Mennonite in South Bend, Ind., met at Mennonite Board of Missions’ headquarters in Elkhart on May 16 to consider applications.

Churches who will benefit from Compassion Fund summer allocations include Calvary Mennonite, Los Angeles, Calif.; Mennonite Friendship Center, Portland, Ore.; Wichita Cooperative Ministries (a Presbyterian-Mennonite effort in Wichita, Kan.); First Mennonite Church of Denver, Colo.; Spencer Community Church, Swanton, Ohio; Iglesia Menonita Evangelica, Milwaukee, Wis.; Englewood and 18th Street Voluntary Service Units, Chicago.

Also Mennonite House of Friendship, Bronx, N.Y.; Lawndale Mennonite, Chicago; Carlsbad (N.M.) Mennonite Church; Reboth, St. Anne, Ill.; and several other locations still under consideration.

John Powell, executive secretary for the Minority Ministries Council, said that approved summer projects include activities such as recreational supervision, educational and cultural programs, instrumental music instruction, home economics, youth leadership, and other forms of community development. “We tried to avoid funding Bible school programs,” Powell explained, “since this should already be a vital regular part of congregational ministries. The majority of these projects could not have been carried out unless these Compassion Funds were made available.”

The Minority Ministries Council has established a self-governing list of “guidelines for Compassion Funds” which served as the basis for disbursement. Specific considerations included the merits of the projected programs, the racial composition of the given churches, and the type of community being served.

The Compassion Fund was set up following Mission ’69 in Kalona, Iowa, and the biennial session of Mennonite General Conference in Turner, Ore., as a special above-budget effort to help alleviate racism and poverty in minority communities (black, Spanish-speaking, Indian, and Appalachian). The Mennonite Church, through congregations, conferences, and General Conference, has been asked to respond with a minimum of \$6 per member per year for the next five years. Compassion Fund contributions have been largely channeled into existing Mennonite urban mission-service projects. Allocations are handled by the disburse-

ment committee in consultation with the Minority Ministries Council and the Executive Committee of Mennonite Board of Missions.

As of May 20 contributions to the Compassion Fund stand at \$63,000.

Businessmen's Meeting Planned

Meeting in Chicago on Apr. 13, the Board of the Church, Industry/Business Association (CIBA) planned next fall's annual meeting and elected officers for the 1970-71 year. Eleven of the 12-man Board were present.

The Board suggested the annual meeting be set for early November in Chicago and that one or more topics be discussed at length, such as the growth of corporations, sensitivity training — its potentials and problems, and young persons and the business world. The weekend will also include an evening of inspiration and opportunity

for businessmen to testify how they have been able to be a Christian witness, and a chance for a panel to answer questions prepared beforehand.

Elected president for the term ending Oct. 1971 was Frank Ulrich, of Archbold, Ohio. Carl Kreider, of Goshen, Ind., was elected vice-president, and Ted Claasen, of Newton, Kan., was elected secretary-treasurer.

CIBA, an inter-Mennonite group of businessmen, began in 1966 when Sauder Manufacturing Company, of Archbold, Ohio, asked Goshen College leaders how a program might best be set up to bring young persons and industry closer together. The first annual meeting was held in Chicago last fall with an attendance of 90 businessmen from 12 states and two provinces of Canada.

Among the goals of the association are (1) to make clear to young persons the motives and ethics of Christian businessmen and (2) to show that young persons can be useful, effective, and committed to Christ through business.

FIELD NOTES

World Evangelism Institute — July 9-22 at New York Theological Seminary. Speakers and instructors include Richard Detweiler, George R. Brunk, Don Jacobs, Myron Augsburger, J. F. Shepherd, and George W. Webber. Write or call to Dean, Eastern Mennonite Seminary, Harrisonburg, Va. 22801. Telephone: 703-434-4331.

Irvin D. Weaver (graduate student in the School of Social Work, Syracuse University) led a seminar *The Christian Perspective of Nonviolence* as part of a "teach-in" during the strike activities recently.

Raymond Charles, Paul Kraybill, and Ira Buckwalter have been appointed president, secretary, and treasurer respectively of the Eastern Board for the coming year. Following each annual meeting these appointments are made by the Executive Committee of the Board.

Groundbreaking ceremonies were held at the Pinto Mennonite Church, Pinto, Md., on May 24.

Special meetings: Andrew Jantzi, Williamsville, N.Y., at Rock, Elverson, Pa., July 19-26.

The **Harold Housman** family will move

from Deder, Ethiopia, to Nairobi, Kenya, in June where Harold will begin work with the Flying Doctor Service. An experienced pilot, Housman has anticipated this kind of service for several years.

The Housmans had served two terms at the Shirati Hospital, Tanzania. Returning from furlough in mid-1968, they transferred to the Deder Hospital, Ethiopia, for a two-year term. They are now being seconded by Eastern Board to Flying Doctor Service, presumably for a two-year period.

Glenn and Dorcas Martzall returned to Belize, British Honduras, on Apr. 8, after a three-month furlough in the States.

Elam and Doris Stauffer arrived in British Honduras Feb. 9, where they are serving in a pastor/community development assignment in Orange Walk. The Stauffers had served one term in Honduras and had returned to the States, where Elam completed requirements for a Master's degree in community development.

Richard and Ruth Weaver, on furlough from Tanzania, arrived in the States on Apr. 10. Bro. Weaver is planning to begin a two-year surgical residency program in York, Pa., in July.

Anna Martin returned to Tanzania on May 7 after a year's furlough in the States.

Elsie Cressman arrived in England on

Apr. 30 for a year of midwifery training at Mothers' Hospital, Lower Clapton Road, London 5, England.

Helen Ranck, Somalia; **Helen Rufenacht**, Kenya; and **Ruth Ann Sensenig**, Ethiopia, were scheduled to arrive in the States on May 28.

Don Jacobs left Nairobi on May 13 and spent several days in Addis Ababa, Ethiopia, in bookstore reorganization and agricultural development project discussions. He was scheduled to arrive in Chicago on May 18 for a meeting of the Council of Mission Board Secretaries. During the summer he will be serving as a resource person in several conferences and evangelism institutes in the States while he and his family are on furlough.

Sara Catherine Wagner left the States on April 28 for three months of language study in Costa Rica before beginning her first term of service in British Honduras.

Paul Gingrich, former Eastern Board missionary to Ethiopia, has accepted a position as Acting Director of Church Relations for Goshen College. Since the arrival of the Gingrichs in the States on furlough in Aug. 1969, Paul has completed the requirements for his BD degree at Goshen Seminary. Mrs. Gingrich is completing her certification in home economics as a secondary school teacher. The Gingrichs will terminate their service with Eastern Board as of June 17.

George and Dorothy Smoker, who served in Tanzania as teachers since 1943, terminated from the Eastern Board overseas program as of May 31. They are now living at 1671 Loma Vista Street, Pasadena 7, Calif. 91104. Dorothy serves as administrative assistant in the American branch office of "African Enterprises," an evangelistic team organization which conducts campaigns in Africa. George works part time with Donald McGavran in the Institute of Church Growth of Fuller Theological Seminary.

J. W. Shank, missionary in Argentina 1917-1950, passed away at Hesston, Kan., the morning of May 17. Funeral services were held at Hesston on May 20. Nelson Litwiller represented the Board at the funeral service. Mrs. Shank's address: Schowalter Villa, Hesston, Kan. 67062.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Gingrich, Carl M. and Ruth Ann (Eberly), New Holland, Pa., third daughter, Glenda Joy, Apr. 26, 1970.

Egli, Joe and Carol (Zimmer), Peoria, Ill., first child, Andy J., Mar. 18, 1970.

Garber, John F., Jr., and Edith (Martin), Carlsbad, N.M., first child, Annette Rose, May 10, 1970.

Hackman, Dennis LaMar and Marie (Histand), North Hartland, Vt., third child, second son, Christopher Scott, Mar. 23, 1970.

Hagenbuch, Russell and Wanda (Graber), Constantine, Mich., first child, Shelly Renee, May 7, 1970.

Hathaway, Glendon and Wilma (Guntz), Palmyra, Mo., second daughter, Laura Jane, Apr. 12, 1970.

Hess, Amos, Jr., and Lorraine (Gingrich), Lancaster, Pa., fourth child, third daughter, Doris Jean, Apr. 21, 1970.

Hess, Lester H. and Ida (Eshleman), Andover, N.Y., seventh child, third son, Timothy Duane, Apr. 26, 1970.

Kennell, Garv and Sandra, Roanoke, Ill., second son, Chad Patrick, Mar. 17, 1970.

Miller, John H. and Darlene (Hochstedler), Kalona, Iowa, first child, Rosita Joy, Apr. 30, 1970.

Moser, Clayton and Arlene (Thomas), Hollsopple, Pa., second daughter, Sonya Kay, May 7, 1970.

Myers, Joseph L. and Charlotte (Rice), Plumsteadville, Pa., first child, Jeffrey Lynn, Apr. 25, 1970.

Nofziger, Richard and Sherry (Fechner), Denver, Colo., first child, Tracey Marie, Jan. 14, 1970.

Ramer, Ronald and Kathleen (Steiner), La Junta, Colo., first child, Shawna Renee, Mar. 5, 1970.

Reeser, Ray and Patricia (Zehr), Eureka, Ill., third child, first daughter, Kenda Mae, Apr. 9, 1970.

Russon, Albert and Shirley (Zehr), Baden, Ont., second child, first daughter, Shirley Mae, May 1, 1970.

Showalter, Richard H. and Bertha (Hartzler), Waynesboro, Va., third son, Gerald Ray, May 5, 1970.

Smith, Larry G., and Norma (Steckley), Lexington, Ill., third and fourth daughters, Jamie Anne and Julie Anne, Jan. 26, 1970.

Springer, Gary and Nancy (Allard), Pekin, Ill., first child, Staci Lynn, Apr. 11, 1970.

Stoltzfus, Marvin and Zelda (Yoder), Kalona, Iowa, second son, Craig Anthony, Feb. 19, 1970.

Swartzendruber, Lowell and Cathern (Noakes), Sebewaing, Mich., second child, first daughter, Laura Louise, May 1, 1970.

Todd, Jay L. and Ruth (Good), Manheim, Pa., first child, Radella Sue, Jan. 26, 1970.

Todd, Ralph S. and Vera (Hershey), Manheim, Pa., second son, Loren Keith, —; received for adoption, Apr. 28, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy — Helmuth. — Manasses J. Beachy, Kokomo, Ind., Rich Valley cong., and Fannie Helmuth, Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Mar. 29, 1970.

Fox — Moyer. — Dennis Fox, Sellersville, Pa., and Shirley Moyer, Harleysville, Pa., by Richard C. Detweiler, May 9, 1970.

Lederman — Sommers. — Darrel Jay Lederman, Leo, Ind., Leo cong., and Rebecca Joy Sommers, Sarasota, Fla., Tuttle Ave. cong., by John H. Shenk, Mar. 7, 1970.

Martin — Lefever. — Andrew Gary Martin, Pequea, Pa., Byerland cong., and Barbara Ann Lefever, Millersville, Pa., Millersville cong., by John R. Martin, May 16, 1970.

Ness — Burns. — Adam Ness and Connie Burns, both of the Bethel cong., Gettysburg, Pa., by Amos W. Shertzer, Apr. 11, 1970.

Slabaugh — Keffer. — Robert L. Slabaugh and Dorothea Y. Keffer, both of Chesapeake, Va., Mt. Pleasant cong., by A. D. Wenger, Jr., Apr. 11, 1970.

Torain — Martin. — Glenn Torain, Philadelphia, Pa., First Unitarian Church, and Beryl Martin, Philadelphia, Pa., Perkasio cong., by Victor Carpenter and James M. Lapp, May 10, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Alma T., daughter of George A. and Susie B. (Tyson) Clemens, was born at Lederach, Pa., May 17, 1906; died at the Grand View Hospital, Sellersville, Pa., from an abdominal hemorrhage, Apr. 20, 1970; aged 63 y. 11 m. 3 d. On Apr. 4, 1928, she was married to Jacob A. Allebach, who died Dec. 1, 1965. Surviving are 2 daughters (Shirley — Mrs. Claude L. Moyer and Gladys — Mrs. Sharon Hunsburger), 7 grandchildren, 2 brothers (Earl and Richard Clemens), 2 sisters (Katie — Mrs. Henry Hagey and Susie — Mrs. Alfred Freed), and 9 step-brothers and -sisters (Cyrenius, Claude, Isaiah, Norman, and Laverne Keller, Elizabeth — Mrs. Benjamin Krupp, Esther — Mrs. Elwood Halteman, Naomi — Mrs. William Derstine, and Irene — Mrs. Robert Detweiler). She was preceded in death by 3 brothers (Russell, Frank, and Luke). She was a member of the Salford Church, where funeral services were held Apr. 25, with Willis A. Miller and Henry Ruth officiating; interment in the Salford Mennonite Cemetery.

Good, Leah, daughter of John and Maria Stepp) Eichelberger, was born at Rantoul, Ill.,

Aug. 14, 1895; died at the Champaign (Ill.) Hospital, following several strokes, May 3, 1970; aged 74 y. 8 m. 19 d. On Jan. 20, 1916, she was married to Leroy Good, who died Mar. 5, 1969. Surviving are 5 children (Lloyd, Marion — Mrs. Chester Zehr, Eunice — Mrs. Lewis Birkev, Verna — Mrs. Ivan Birkev, and Verda — Mrs. Carroll Moyer), 13 grandchildren, one brother (George), and one sister (Bertha — Mrs. Arthur Good). She was preceded in death by one half brother. She was a member of the East Bend Church, where funeral services were held May 5, with Irvin Nussbaum officiating; interment in the East Bend Cemetery.

Good, Menno S., son of Levi Z. and Susanna (Souder) Good, was born in Carravon Twp., Lancaster Co., Pa., Jan. 25, 1886; died at the Lancaster (Pa.) General Hospital, following a one week illness, May 10, 1970; aged 84 y. 3 m. 15 d. On Nov. 20, 1906, he was married to Luetta Myer, who died Oct. 28, 1959. On Oct. 15, 1964, he married Edna Hess Eshleman, who survives. Also surviving are 5 children (Elvin M., Roy M., Loretta — Mrs. Clyde Harnish, Lee M., and Clyde M.), 12 grandchildren, 20 great-grandchildren, and 2 brothers (John and George). He was preceded in death by 2 children (Elizabeth and Menno). He was a member of the East Chestnut Street Church, where funeral services were held May 13, with James M. Shank and Luke J. Shank officiating; interment in Mellingers Mennonite Cemetery.

Herr, Esther Mae, daughter of Milton B. and Sue (Rohrer) Landis, was born at Leola, Pa., Sept. 7, 1900; died at the Lancaster (Pa.) General Hospital, Mar. 4, 1970; aged 69 y. 5 m. 27 d. On Nov. 14, 1923, she was married to Elias G. Herr, who died Aug. 19, 1943. Surviving are 4 children (Norma H. — Mrs. Howard Kreider, E. Marvin, E. Richard, and Helen — Mrs. John L. Hershey), 13 grandchildren, one brother (El-



CONRAD GREBEL'S PROGRAMMATIC LETTERS, 1524

*Transcribed and translated by
J. C. Wenger*

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Every church library should have a copy. Dean H. S. Bender referred to these letters as "this exceedingly important document" in THE MENNONITE ENCYCLOPEDIA, Vol. 2, page 571a. These letters were written by Conrad Grebel at the age of 26, some four months before the founding of the Swiss Brethren in Zurich.

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vin M.), and one sister (Grace — Mrs. Hershey L. Groff). She was a member of the New Danville Church, where funeral services were held Mar. 8, with David N. Thomas, Elias Groff, Jay Garber, and Clayton Keener officiating; interment in the New Danville Cemetery.

Miller, Joseph Ami, son of Samuel P. and Katherine (Raber) Miller, was born near Wheatland, Mo., Jan. 2, 1886; died suddenly near Casa Grande, Ariz., where he had been spending the winter with his daughter, Apr. 25, 1970; aged 84 y. 3 m. 23 d. On Oct. 4, 1908, he was married to Lydia Schrock, who died Dec. 11, 1959. Surviving are 5 children (Norman J., Katherine — Mrs. Albert Schrock, J. Emerson, S. Paul, and Mary Eleanor — Mrs. Henry Kochsmeier), 13 grandchildren, 17 great-grandchildren, 3 brothers (Christian R., Samuel E., and Otto J.), and one sister (Minnie — Mrs. Henry Glick). He was preceded in death by 2 sisters, one brother, and one granddaughter. He was a member of the Harrisonville Church. Funeral services were held at the Sycamore Grove Church, Apr. 29, with Elmer E. Yoder, Earl Buckwalter, and James Christophel officiating; interment in the Clearfork Cemetery.

Nussbaum, Sara, daughter of Cleophas and Caroline (Lehman) Amstutz, was born south of Kidron, Ohio, May 1, 1898; died in the Wooster (Ohio) Community Hospital, as the result of a ruptured pancreas, May 11, 1970; aged 72 y. 10 d. On July 12, 1919, she was married to Albert A. Nussbaum, who died Feb. 6, 1967. Surviving are 4 children (Dallas, Cora — Mrs. Clarence Sommer, Jesse, and Herman), 12 grandchildren, one great-grandson, and 4 sisters (Lydia — Mrs. Jacob Neuenschwander, Lavina — Mrs. Amos Neuenschwander, Elda — Mrs. Martin Lehman, and Martha — Mrs. Harvey J. Nussbaum). She was preceded in death by an infant brother and one sister (Edna — Mrs. Daniel I. Nussbaum). She was a charter member of the Kidron Church, where funeral services were held May 14, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating; interment in the church cemetery.

Schrock, Amanda, daughter of John S. and Catherine (Oesch) Helmuth, was born near Wheatland, Mo., Sept. 19, 1880; died at the home of her daughter, Harrisonville, Mo., Apr. 25, 1970; aged 89 y. 7 m. 7 d. On Dec. 20, 1903, she was married to John Harvey Schrock, who died in Nov. 1912. Surviving are 2 children (Ruth — Mrs. Reuben Yoder and Wilbur), 7 grandchildren, and 5 great-grandchildren. She was preceded in death by one son (John Floyd) in Apr. 1966, 5 brothers (Joseph, John, Daniel, Samuel, and William), and 4 sisters (Mary — Mrs. J. P. Smith, Emma — Mrs. John Kauffman, Martha — Mrs. Ed Zimmerman, and Catherine — Mrs. Alph Buerge). Funeral services were held at the Sycamore Grove Church near Garden City, Mo., Apr. 28, with Elmer E. Yoder and James L. Christophel officiating; interment in the Clearfork Cemetery.

Unzicker, Otto J., son of Julius and Martha (Oesch) Unzicker, was born at Morton, Ill., Jan. 20, 1888; died at Fisher, Ill., May 2, 1970; aged 82 y. 3 m. 12 d. On Jan. 14, 1913, he was married to Katie Birkey, who died in 1914. On Oct. 30, 1924, he was married to Emma Schrock, who survives. Also surviving are 3 sons (Floyd, Leonard, and Wayne), 8 grandchildren, one great-grandchild, and 3 brothers (Walter, Ezra, and Roy). He was a member of the East Bend Church, where funeral services were held May 5, with Irvin Nussbaum and J. A. Heiser officiating; interment in the East Bend Cemetery.

Zehr, Jennifer Jan and Julia Ann, twin daughters of Joseph L. and Janet (Hollifield) Zehr, Fort Wayne, Ind., were born Feb. 27; died Feb. 28, of hyaline membrane disease. Surviving in addition to the parents are one brother (Eric), one sister (Lisa), and grandparents (Mr. and Mrs. Amos Zehr and Jean H. Neuenschwander).

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Cover photo by Jan Gleysteen. Entrance to the old sod-roofed church of Silfrastadir, Iceland.

JOHN M. DRESCHER, *Editor*
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J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Volume LXIII, Number 23



The Perils of Propaganda

By Wilbert R. Shenk

Propaganda, in the best sense of the word, endeavors to convince others not holding a given belief of the validity and desirability of that particular opinion, attitude, or course of action, taking into account the integrity of the other person and the integrity of the communication medium.

Agencies serving the church are expected to be conscious of the constituency while striving to meet the church's expectations. This includes providing clear and adequate information to the church to foment intelligent involvement and support.

However, an agency such as the Mission Board which has work in overseas countries is repeatedly reminded that there are others (those for whom it was never intended) looking over our shoulders and reading our publicity.

People, as well as nations, are naturally sensitive to what others say about them. Consequently, a government maintains an intelligence gathering system intended to discover what the world-at-large is saying and thinking about their particular country.

It is easy for a government to gain access to the kinds of information it wants through its embassies and consulates located in other countries. This is not the "cloak and dagger" kind of spying. It is simply a matter of finding out vital information which is available to any citizen.

Government sometimes enlist the help of citizens who travel abroad. The United States government through the Central Intelligence Agency uses this method, too. Occasionally missionaries and relief workers are contacted and urged to share information and impressions gained while living and traveling abroad. It is no idle charge that is frequently laid against North American church workers for being "agents of the CIA."

In an increasing number of countries and areas missions and missionaries have been particularly singled out in recent years for criticism. Every missionary going abroad today must accept the fact that he will in all likelihood be placed under some kind of surveillance and a file kept on his activities in the country where he works. Often this is done so unobtrusively that the missionary will be unaware it is happening. The proof will come to light only in the event a political crisis should develop or if a war breaks out.

For example, very soon after missionaries evacuated from eastern Nigeria following the outbreak of civil war in mid-1967, missionary residences were thoroughly inspected and all files combed. Letters or documents containing statements or comments on the political situation, particularly if they took sides, were taken by the military for further evaluation.

Finally, they developed a list of those persons who were "enemies of the state" because of views and opinions critical of the government. Quite a few missionaries are permanently *persona non grata* in Nigeria as a result.

An equally sensitive and even more complex situation exists in the Middle East. For several years the Board has published few reports on the Middle East because of the repercussions this has on our workers there. The stakes are even higher when an agency has workers both in Israel and Arab countries (as we have). Repeatedly our workers have had to face hostile questioning from local government authorities concerning statements and reports issued through church periodicals in North America by indiscreet, naive, or partisan individuals.

What propaganda is most vulnerable?

- Reports which side with one party in a conflict;
- Reports which are overly critical or unsympathetic to a country or its people; use of condescending or patronizing language;
- Distorted statements; basing a broad generalization on flimsy evidence or the views of an unrepresentative person.

Responsible propaganda

- Sticks to the known basic facts; cites respected authorities (especially citizens of the country); describes the gamut of representative viewpoints;
- Avoids blatantly political judgments and the bombastic reportage that often is generated in wartime;
- A missionary, service worker, or tourist is always a guest in another country and should conduct himself accordingly, particularly when reporting abroad; he should reserve judgment in political affairs;
- In situations of conflict or controversy remember that Christians are called to be peacemakers and ministers of reconciliation; reporting and interpretation should contribute to this objective.

The last point deserves further comment. A guest is obliged to be a model of sensitivity and good manners. Christians are called to always be the presence of Christ and a witness to His love. When there is heated conflict, rather than further intensifying feelings by lending the "prestige" of a foreigner to one side or the other, an honest attempt must be made to find a third way, a mediating position. This will help to salvage integrity and dignity on both sides. If our propaganda fails to contribute to this objective, then we are seriously undercutting the mission and witness of the church. □

Wilbert R. Shenk is secretary for Overseas Missions at Mennonite Board of Missions, Elkhart.

Relevance: By Boyd Nelson Reality or Illusion?

Many Christians today are accusing the church of lack of relevance. Many youth are leaving the church behind — replacing it with nothing religious or substituting Eastern religions. Adult spectators decry the lack of religious conviction vitally affecting personal or corporate human behavior.

One armed service chaplain turned to sociology to discover why religious training so little influenced men in the armed forces. Many theologians and churchmen turn to scientific disciplines and political action for church direction. They seek to make Christianity relevant to modern life in hope of restoring a waning influence.

Peter Berger, known for *The Noise of Solemn Assemblies* and other books on sociology of religion and knowledge, told church historians here in Iowa City on April 23 that such activities may do the church more harm than good. By using scientific and political means, religionists reinforce the growing suspicion that the church has little unique or intrinsic to offer modern man. They further reduce Christian adherence as a viable option for modern man.

Much of the problem roots back into our nature as humans. Our current situation, however, has few historical parallels in what it does to man. The large numbers of people gathered increasingly in smaller and smaller areas, the complexity of modern organizational structures, the diffusion of mass culture, the explosion of technology and information — all tend to separate people from their backgrounds, their families, their neighbors, and from most if not all meaningful relationships.

This separation and absence of stable personal relationships and the guides they bring for personal behavior we call alienation. We talk in the church about the alienation of modern man, but others are always the ones alienated. We are all right, we think, as if by wishing it so we can absolve ourselves from participation in the common plight.

What is alienation? Who is alienated? Can Christians escape a measure of alienation in a modern, bureaucratic, urban, mobile, secular society where much of the New Testament as we understand it does not seem to apply? Political action may help to solve some of society's problems, but it will hardly deal with the alienation of the individual — be he Christian or not. Nor can orthodox Christian belief bring the kinds of relationships which reduce our alienation, if Lenski is right.

Ten years ago Gerhard Lenski studied religious groups in Detroit. Among white Protestants he found two groups. One he called the orthodox. They knew the right answers theologically but lacked human concern or real involvement in the woes of the world. The other group he called devo-

tional. They emphasized the personal relationship with God and somehow came to be more infused with human and personal social concern than the orthodox.

What does all this say to a tiny Mennonite brotherhood in 1970? What should be our goals in Christian education and in mission? Where does our concern rightly begin for persons?

Perspectives which could help me look for answers to questions like these drew me back to school during this sabbatical year. If Berger's thesis is correct, perhaps I should have signed up with Faith at Work instead.

Boyd Nelson, secretary for Information Services at Mennonite Board of Missions, is on a one-year leave of absence for graduate study at Iowa University.

Man's Search

By Janice Christophel

Man is constantly searching,

He is restless,
angry,
confused.

Where are the answers to his questions?

about self,
about life,
about God.

He searches in books and people for his answers.

He reads.
He observes.
He converses.

His reactions are cries for help,

But no one seems to answer,
to hear,
to care,
to take time to listen.

He faces the dark and lonely nights . . .

but he is alone.

He needs a friend . . .

but there is no one to turn to.

He reaches out . . .

but finds nothing to grasp.

He prays . . .

but God seems far away.

He wonders . . .

Is there a listening ear?
Is there a friend to trust?
Is there even one person who cares?

And so he continues his search . . .

for self,
for life,
for a friend,
for God.

Who Needs Absolutes?

We all do. Christians in particular. There may be just as much danger in having too many as too few. Calvin Redekop points out that we have often gotten our absolutes mixed up with our principles. When we harden principles into absolutes we are in trouble because the flexibility of the gospel is ignored. Jesus was exceedingly flexible. He did not make the principle of keeping the Sabbath mean no hand shelling of grain. He forgave a woman taken in the act of adultery although the law said death for such. He did not even make the law absolute.

We may have missed some of the most obvious absolutes. Here are two. "Where two or three are gathered together in my name, there am I in the midst of them." That, it seems, is always absolutely the case. So is this. "Whatever you bind on earth shall be bound in heaven." Jesus is confident that when He is taken seriously by a group of discerning brethren they will make the right decision. If it is right on earth it is right in heaven. If the church could be as confident as Jesus about the validity of what is decided in His name by a discerning group it would be much more free to let such groups of disciples find answers to current questions. Church leaders do not always trust the discerning group. More serious is the fact that most discerning groups are not quite certain that Christ would trust them with a major decision.

One of the important things that Jesus did was to give His disciples authority to interpret the Bible. Matthew 18 is the passage our Anabaptist fathers used most to give them authority to develop what has been called the hermeneutic community — a group of serious disciples deciding what application a passage of Scripture was to have.

Another passage used less often is Matthew 13:51, 52. Here Jesus gives His disciples the authority that belonged to the scribes. They were the interpreters of the law. Here Jesus says that since His disciples had understood His parables about the kingdom, in contrast to the scribes whose eyes were blind and whose ears were closed, they would be free to bring things new and old to the people. They would become the scribes, the interpreters for His kingdom.

Never has it been so necessary to rediscover the responsibility that belongs to a disciple group to bring things new and old from the Book. Never has it been so important to be flexible from one congregation to the next in making the right current applications to new situations that are constantly calling for fresh Christian responses. Can congregations and smaller discerning groups accept the responsibility that Christ gives to them? Can they accept the absolute of Christ's presence among them? If they can, the many things that seem to be coming loose around them will be less troubling. And, almost incidentally, let me add

By Still Waters

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8).

A religious leader recently pointed out that he felt the average church member in our country has little, if any, understanding of what a Christian is or how a person becomes a Christian. "Ask the average church member," he said, "what it means to be a Christian, and he'll answer with statements like 'do the best you can,' 'go to church regularly,' 'keep the Ten Commandments,' 'be kind to other people,' and 'do unto others as you want them to do to you.'"

Salvation for such is still based not on what God has done or is doing but upon one's own works. The Scripture is clear that salvation is not by anything which we have done or can do. It is by the grace of God, a gift of God which we receive through trusting God. And we cannot be made right with God by doing the deeds or commandments of the law.

Why is the meaning of who is a Christian so unclear? Perhaps our preaching is not plain enough. It certainly is not that the Bible is unclear. Perhaps the trouble is within our own heart which finds it hard to confess that we are helpless and that we have no hope in what we do.

But what a sense of forgiveness and freedom we experience when we fully recognize we are saved by the undeserved mercy and love of God.

Don't Judge by Size

The most wonderful things in nature are the smallest.

A flea leaps 200 times its length. A man would have to jump 1,200 feet to equal this proportionately.

The housefly takes 440 steps to travel three inches, and does it in a half second — corresponding to a man running 20 miles in a minute.

Turnip seeds, under good conditions, increase their weight 15 times a minute, and in rich soil turnip seeds may increase their weight 15,000 times a day.

There is no force more powerful than a growing squash. A squash 18 days old has been harnessed in such a way that in its growing process it lifted 50 pounds on a lever — 19 days later it lifted 5,000 pounds.

— *The Uplift*

that the most valid adult Christian education is that which happens when a discerning group is gathered around the Word of God seeking His answer to a current question.

— Arnold Cressman

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College Students and Church Attendance

One of the constant complaints by the church is that college youth do not feel the church merits their attention or attendance. To many, what the church says and does is not pertinent to the present, is not germane to the goings on of their generation and is as outdated as a buggy in a jet age.

What has happened? For one thing the present generation is not satisfied to serve the steeple. That is, youth are not interested in an organization which simply serves itself. And we must admit that the church does spend most of its meetings, motions and money on itself. To a great extent the average church forgets or ignores the New Testament teaching of every member taking the good news to the world.

Now, while the above charge is made many times and cannot be denied, it must be said that no other institution even comes close to the church's record of doing things for others outside the fold. Practically all institutions and acts for the betterment and welfare of men's minds and bodies grew out of Christian concern and compassion. The fact is that few want to live where the church is not.

We dare not forget this. And maybe if youth listened more closely to what the church has said and done and looked more closely at what the church is saying and doing, they would find much more of merit than they imagine. Yet the church has not conveyed a deep enough or convincing enough impression that it is about "The Father's" business rather than its own.

Might it also be that sophistication has snuffed so much life out of the average church that youth sense it is foreign to their concerns? Sophistication is doing today, only on a larger scale, what a strict separation teaching did in the past. It is driving many persons away. In some congregations it is really difficult to feel the warmth of Christianity coming through. Fellowship is cold and formal. Anything which hints of emotion doesn't have a chance.

So youth move, not to gospel songs which sophistication warned all as being very dangerous, but to the music unrelated to the church, which lets loose emotion but leaves life as empty as before. Youth search out the group where at least some warmth is felt. Youth seek some other place to realize the excitement which only Christ can satisfy.

Since it is uncouth for a preacher to raise his voice in earnestness and conviction, many follow that which appears to cry out with some conviction — be it right or wrong.

Often the church is too sophisticated to declare with any

dogmatism what it believes lest it appear too naive or narrow. So youth seek elsewhere for that which displays real daring. And if there is one thing which can be said about today's youth it is that they are not cowards in standing for what they think.

Perhaps this very fact is the reason they stay away from the church. It may be that they see they are shortchanged and they are letting us know by their absence that we had better produce the real goods of the Gospel or we'll not merely have a generation gap. We'll have a generation gone.

What a challenge! If John R. W. Stott can fill his large church in London, Sunday after Sunday, with youth who come to hear his simple yet profound gospel sermon, is there no hope that a new grasp of the gospel, shared in the glow and power of the Holy Spirit, will help youth find a fulfillment and a faith which they fail to find anywhere else?

Somehow when the church proclaims the true gospel it still sounds real good even to young people. Somehow when the church seeks the altar of prayer and confession persons and things are altered. Somehow, when Christ is proclaimed, youth also are struck with so great a Savior and Lord. — D.

Reporting or Supporting

By the statements an editor sometimes receives in letters it is clear that some readers confuse the **reporting** of news and the **supporting** of it.

For example, recently a reader wrote that he is dismayed by the support *Gospel Herald* gives to riots, violence, hippie type conduct, and accepting liberal theology. Usually such statements are made in general terms without any concrete examples. If examples were given an editor would have something to work with.

It is true of course that *Gospel Herald* has reported on many, many happenings and movements in the religious world or on things which affect the religious world. In a real sense little, if anything, happens in the world which is not of Christian concern. But to say reporting the ills of society or the church is to support such is not true.

There is a great difference between reporting and supporting which must be kept clearly in mind if one is to understand and judge fairly. — D.

Parable of the Concerned

By Ezra C. Yoder

Behold, the Sons of Menno gathered together in a large meeting. And there was much handshaking and greetings among the brethren for they gathered but once a year to plan the strategy of their particular organization. And they came from the East and the West, from the North and the South. They came by bus, by train, by plane, and even a few by car, the last unfortunately living too close to the meeting place to purchase tickets for transportation.

And after they had labored long and hard, had heard many reports, gathered often in small groups for discussion of long speeches, listened to endless resolutions, hashing and rehashing each as they sought for just the right word so that each resolution might walk softly offending no one, the Sons of Menno who had gathered considered some of the brethren out in the highways and hedges who did not agree with them, and did even withhold support from their organization.

Yea, some in the grass roots doubted. In pockets throughout the church there were those who questioned the speed and direction with which the Sons of Menno did move. And sometimes they became a bit stubborn, verily they became even difficult, and did withhold support until the gathered brethren would listen.

So when the meeting was nearly over, discussion was held by the delegates assembled concerning the contrary in the field.

And a brother rose to say, "We must love one another. We must love even those who dissent." And his fellow delegates solemnly nodded their heads. Yea, they would promise to love them who protested. And it was a good promise.

And another delegate rose to say, "And we must pray for them, for these questioners of our action." Then he added, "And, of course, we must pray for ourselves, for we are not perfect." And many in the group pledged in their hearts to pray for peace in the brotherhood. And it was a fine pledge.

And still another brother rose to say, "Those of us who disagree, should learn to agree." And those still seated responded with "Amen and Amen." And the chorus of "Amens" rose to the artificial rafters suspended above them. And it was a resounding chorus.

And a member of the group said nobly, "Yea, and we should even go to the brethren who disagree and seek reconciliation. Does not even the Holy Word say, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . . go thy way; first be reconciled to thy brother, and then come and offer thy

gift'?" And every listener echoed, "This is right, brother, this is right."

But there was a pragmatic brother at the meeting who rose and said, "Yea, we should go. We should seek both understanding and reconciliation. But, alas, there is no money with which to send the reconcilers to those who need to be reconciled." And a sadness fell upon the group that they could not be joyful as before in what was said from the floor. And with regret they bowed their heads because there was not money.

Then a delegate stood up and was recognized by the chair. The one who stood was with shining face and sparkling eye, for he had an idea and one could see that it must bubble forth and be shared with the assembled board. And he said, "Brethren, now hear me. The Spirit would have me show you how we can do all of these things, even the last. We can love, we can pray, and we can agree with one another. And we can even be reconcilers, for I know how money can be obtained so that some may go to those who feel that they are forgotten, yea, go, and let them know that they are not forgotten."

And as he spoke, all listened. But some feared, for he who spoke often had strange ideas, ideas that were far out. And the far out one said eagerly, "There are two score of us here. Let us as members of this group each fine ourself \$100. And by this action we shall accumulate \$4,000. And it shall become a fund, the Reconciler's Fund. From it we shall draw money to send some of the brethren to those who disagree. We shall listen to them, and they shall listen to us. And there we will find ways to love one another. Yea, I shall be the first to pledge \$100." And the far out one sat down, happiness on his face, for he had done his thing.

Now the assembly hall was quiet, very quiet. Before they had been quick to pledge their support, but now they waited in uneasy silence. One hundred dollars was not peanuts. It was one plane ticket, or two rail tickets, or three bus tickets, or over 250 gallons of Ethyl gasoline. Surely the brother should have talked this over with older, wiser heads before he injected it into the meeting. He testified that he had talked it over with God, but was this enough?

Then a brother rose and said with great clarity, "But already we have given much. Must we give more?" And a muttering arose which said, "Yea, should we give more?"

And another stood to say, "I have given already three days to this meeting. I journeyed from afar. Is that not

enough?" And others called, "Yea, is that not enough, three days?" And one brother from Pennsylvania who knew of Benjamin Franklin, said, "Time is money." And loud "Amen" arose to verify that time was money.

And still another brother rose to cry, "I give tithes of all that I possess. When the church calls, I go. I serve on many committees. Must I still do more? Must I give of my very goods?" And there were others who chimed in with "Amen" and "That is right, brother." They were not publicans as Zacchaeus, and why must they strip themselves of their very wealth?

And it became clear that they could not give \$100. It was too much to spend in reconciliation. And besides it was nearly time to go to airports, and train stations, and bus depots, and to the stabled Mustangs. And the man who had risen with the shiny eyes to tell how they might find the money for reconciliation, sat down, eyes darkened, conscious that he had spoken at the wrong time in the wrong place to the wrong people. And so they disbanded.

And as they journeyed to their homes, they talked about the meeting and how good it was. And sometimes they said one to another, "Was it not an odd thing that the odd brother suggested we do, that we assess our very selves

\$100 for working capital so that some of us could go to reconcile the unreconciled?"

And they smiled one to another as the air whistled by their planes, their trains, their buses, their cars, and they shook their heads as they mused of the one who thought that they who had given so much should still give more. Had they not come many miles, passed many resolutions, counseled the brother who erred, listened with kindness to dull reports, and sometimes even slept two to a bed? Had they not done these things and many more? Yea, they shook their heads in sadness for him who thought they should part with their silver and gold and place it behind the words they had spoken. The odd one had called it involvement. How strange that he could not see how deeply involved they already were at that very time.

And as the wind whistled by their flying machines, their diesel throbbers, their gasoline gulpers, they mentally prepared their reports to be given at their separate conferences the following summer. They would need to report of their resolutions, their songs, their prayers, their discussion. And they would need to tell of their concern for those who disagree. Yes, they must tell of their concern, their deep concern. Amen and amen. □

Elaine Discovers Honesty

By Annie Klassen

"Mommie, I want to stay with you forever and ever . . . and I never want to tell lies anymore!" said our seven-year-old foster daughter one night when I tucked her into bed.

This seemed to be the turning point in the girl's behavior. During the five months that she had lived in our home, we had experienced many frustrations, trials, and keen disappointments.

When she had been with us for only a few days, she came bursting into the house after school, blurting out, "Look what the teacher gave me today!" holding up a bright colored new lunch kit. When we inquired the reason for such a generous gift, she explained without batting an eye, "That's nothing. The teacher gave one kit to each kid in the room!"

Needless to say, we were baffled by such brazen lies, for what else could it be, unless you call it vivid imagination! After a lengthy discussion, Elaine admitted that she had "taken" the lunch kit off the bus, when the owner had not been looking.

A few days later Elaine came home from school with her pockets filled with crayons. My husband tried reasoning with her, explaining the severity of stealing. To our amazement, she had no conception of right or wrong, or the sin of stealing.

On other occasions she would take a much-prized toy from a playmate, hiding it under her clothes until she got it safely home. How I hated these sessions with her, forcing the truth out of her. Generally loud outburst of temper preceded the disclosure of the truth.

Moreover, at any time at all, Elaine would think nothing of lying to get out of a "jam." She would say anything in her favor without a hint of deception in her expression. Frequently I felt so helpless, not knowing how to win her confidence or to help her with her problem.

A psychology teacher, a good friend of ours, advised us to start a positive approach. We tried rewarding her for telling the truth even if it was not for her benefit. Most of all, we prayed for guidance and wisdom.

Shortly after, much to our joy, we noticed a marked difference in Elaine's behavior. She became quite interested in the challenge. What a thrill it was for us when she corrected herself before she finished relating what started as a lie. And every evening when she prayed, "Dear God, help me to tell the truth," my heart was touched by her explicit faith.

One night, I was pleasantly surprised when she took the initiative and at the end of her prayer she said, "Thank You, Jesus, for helping me to tell the truth today." I followed my impulse and hugged and kissed her.

As the love and understanding between us grew, her desire to please us developed accordingly. I explained to her, "God, too, is pleased when we tell the truth and when we are honest. We do not do it for rewards but because we love Him. And it makes us happy when we do what is pleasing to Him."

Now after these months of struggle, we still cannot say we have all the answers or that the problem is completely solved, but we thank God that He has helped us. □

Caring for the Wounded

By W. T. Purkiser

A thoughtful Christian recently commented to the effect that "the church is the only army that doesn't care for its wounded soldiers. If a man is shot down by the enemy, they feel he is a disgrace and leave him to suffer alone."

One could wish there were no basis for that observation. But honesty compels us to confess that there is more truth in it than we like to admit.

Military forces around the world have sharply reduced fatalities among their wounded by quicker and better medical attention. But the church does not seem to have learned the lesson.

Part of it is that we seem to think we are engaged in a war in which no one gets hurt but the enemy. Wounds appear to us to be unnecessary.

Theoretically, perhaps, one should be able to go through the Christian's warfare from the new birth to heaven without so much as a scratch. Some *may* find ways to "be carried to the skies on flow'ry beds of ease." But most of us must fight "to win the prize, and sail through bloody seas." And some of the blood may be our own.

There is, to be sure, "the whole armour of God." Without it, we should be shot down in the first skirmish. Yet even armored soldiers — particularly in the front line — may suffer from fiery darts and the prick of enemy lances.

Failure in the Christian life and walk ought never to happen. All who begin the way with Christ should walk unscathed and unscarred. But not all do.

At our best, we can never avoid casualties. What we do about them is up to us.

The Bible gives us some suggestions for caring for the wounded.

The First Need is for compassion. The writer to the Hebrews indicates that one of the qualities of Christ which should be shared by His followers is "compassion on the ignorant, and on them that are out of the way" (Heb. 4:15 — 5:2) — or, as one recent translation puts it, "those who are wandering from the true way."

Some people seem to have the notion that compassion means compromise. They act as if to be compassionate with the sinner means to condone his sin. They appear to feel that the only way to discourage falling is to kick the fallen.

Just to state such an idea is to disprove it. The medicine most needed by the spiritually wounded is a liberal application of old-fashioned, Christlike compassion.

Someone recalls a Christian worker whose negative personality belied his profession of divine love. A colleague summed it up: "He has a burden for souls; but he doesn't like people!"

There is pathos in the situation represented by the following lines from a letter written by one who once walked with the Lord:

"I wonder if anyone ever thinks or wonders how discouraged a backslider gets. Especially if he is a backslidden member still attending his own church, always hoping and sometimes praying that someone, anyone, will sometime utter just one encouraging word of hope. Always waiting for just one person to ask how things are going and just say, 'I'm praying for you; I've not given up hope for you.' . . .

"How can a backslider stay in the same church for years and get the impression that no one cares anymore?"

It's a good question. There should never be an occasion to ask it.

A Second Need in caring for the wounded grows naturally from the first. In his great statement on the power of prayer, James makes the application exactly at this point: "Brethren, if any of you do err from the truth, and one convert him [literally, turn him back]; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:17-20).

It is perfectly proper to talk about the failures of fellow Christians — provided we talk about them to the Lord and not to other people.

Gossip has been defined as "the fine art of saying nothing, and leaving nothing unsaid." It usually comes from a cold heart and a long tongue. The Christian answer to gossip is to surround the straying soul with a wall of intercessory prayer.

In it all, Paul tells us, we are to carry the attitude that "there, but for the grace of God, am I": "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

In caring for the spiritually wounded, we ourselves become strong. The points at which they fell we may guard with greater care. The enemy who succeeded momentarily, at least, in defeating them will be attacking us and we will be better prepared.

This is not to plead self-interest as a reason for caring about the wounded. Those who are sometimes rejected and viewed with contempt are still souls for whom Christ died and who are worth more in the sight of God than the whole world itself. We must love them and pray for them because Christ loves them and prays for them even as He did for Peter: "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted [or as it has been better translated, when you have returned to Me], strengthen thy brethren" (Lk. 22:31, 32).

But the truth is that wounded ones, restored through compassion and prayer to the battle again, do strengthen the

fellowship of the people of God.

God grant that we who do not fight with carnal weapons but spiritual may not be less concerned about our wounded

than those who serve in the armies of the world. We can and we must cut the casualty rate in the army of the Lord. — Used by permission of *Herald of Holiness*.

Health and Medical Situation in the Chaco

By Hans Epp

At the present time, the Indian population (8,500) in the Chaco is close to that of the Mennonites (9,200). During the primitive days, they had practiced infanticide and abortion as population control. Now that they are Christians, they have stopped these practices and have larger families as a result.

With the larger families came lack of food and crowded living conditions. The Indians now have asked the Mennonites for assistance in family planning methods agreeable with their Christian faith. Through Inter-Church Medical Assistance (IMA) and MCC, a Planned Parenthood Program has been started.

The health of the Indians is poor. Many suffer from malnutrition due to the lack of food or poor selection of the food they do have. Their diets lack proteins, vitamins, and minerals because fruit and vegetables are not available. Instruction in nutrition, food preparation, and food selection is needed. During the winter of 1969, a food shortage was acutely felt by all because of the crop failure in most of the Indian settlements.

In addition to malnutrition, the Indians suffer from intestinal parasites. At least 80 percent of the total population suffers from hookworm. Many of the children are also troubled with tapeworms. Educating the Indians in ways of preventing parasites is important. Many treatments are given, but reinfestation is rapid since many do not understand the source or causes of parasites. Freeing the Indians from the many parasites would be a large step toward better health for them.

Another problem which the Indians face is skin disease. Lack of proper hygiene and poor living conditions result in bacterial skin infections and scabies in children and a variety of skin fungus infections in the adults.

The worst health problem which the Indians experience is tuberculosis. The incidence is very high and is one of the major causes of death. It is estimated that nearly 10 percent of the Indian population has TB.

Treatment of TB is difficult for the Indians. They cannot afford to discontinue their work for the long-term therapy needed for proper treatment. Also, drugs for TB are hard to obtain. The various health clinics do not have money to

buy the needed drugs and they are not available through drug-donation organizations.

The present methods of diagnosis for the disease are primitive and unreliable. Much needed is a TB sanatorium equipped with X-ray machines and facilities for treatment and hospitalization of patients.

Since the TB problem is so great among all the Indians of the Chaco, contacts were made with the Department of Health in Asuncion. An agreement was made in which they would provide drugs and vaccine as they were able. The extent of the aid is uncertain, but any help they can provide will be progress.

Two other common diseases troubling the Indians are venereal disease and the Chagas' disease. A 1968 test result showed that 44.9 percent of the Chulupi Indians were found positive for syphilis. Treatment and education have provided an effective control of VD.

Chagas' disease is spread by a bloodsucking insect. In the early stages the disease is not serious, but as it moves to the chronic stage it becomes dangerous and often causes death. There is no treatment for the disease at this time.

Medical care for the Indians is available in nine different clinics in the Indian colonies. Each clinic has a missionary nurse in charge. The clinics operate mostly as outpatient clinics, but have basic facilities for inpatients and a maternity ward. A doctor visits the clinics on a regular basis to treat the problem cases and perform minor surgery. He also provides general direction for the medical program.

The clinics are limited in equipment and drugs, but they are very important to the Indians and their welfare. They are one of the links for the Indians in finding a place in a new society and new culture.

The change in attitudes and practices of the Indians does not come easily. They must learn to accept new practices and ways of living to become part of the culture. In doing so, they must give up old customs and cherished beliefs which they have known and practiced for centuries. Much patience, understanding, consideration, and a willingness to accept them as equals must be given to them as they struggle for a place in the life of the colonies. □

The Primary Need of the Church

Ed. note: These responses, along with last week's responses, were selected from letters written by persons who answered an editorial which asked the question, "What is the Primary Need of the Church As You See It?" The next issue will conclude this series.

Involvement

From my perspective the primary need of the church today is for most members of the church to quit their strike against God and join those who are laboring to win lost men and women for Christ. Too long most of us have been disloyal soldiers of Jesus Christ. He desires that every follower of His, not only become associated with an active Christian church, but that each one become involved daily in telling others the good news that there is one who has the answers to all of life's problems. Each church member should feel that he is personally responsible for leading some other soul to Christ. — H. Harold Hartzler, Mankato, Minn.

God's Presence and Power

My greatest need as a church member is for a hunger for God that turns me openly to Him to receive. Exciting ways are opening as God meets this hunger for Himself through Christ and the Bible. The greatest freedom in reaching out to others has come through accepting Christ's presence now by the Holy Spirit. God's presence and power, ours by His Spirit, will enable us to share love in the church and in the world. — Mrs. Ruth Grasse, Edson, Alta.

Be Like Christ

1. Just to be Christian in a crooked and perverse nation, thus helping resolve some of the ills of society instead of expecting society to be Christian for our benefit.

2. A sense of urgency to pray for our government and do less talking.

3. More interest in missions than money; church than clubs; missionaries than movie stars; faith than fashions; souls than self.

4. More love for Christ so that His Spirit can have more of us. — Genevieve King, Westover, Md.

Baptism of the Spirit

The primary need of the church today is to get excited about Jesus and alive to our mission. I have seen a great number of Mennonite lives changed because they asked Jesus to baptize them in the Holy Spirit. It is completely scriptural. As just an example — John 1:33, 34, "... the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." And Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" I emphasize the word *ask*.

Let us Mennonites stop throwing cold water on our brothers and sisters who have received the baptism in the Holy Spirit, speaking in tongues (languages) (1 Corinthians 14:39, "forbid not . . .") and the other gifts spoken of in 1 Corinthians 12. The fruits are ours. So are the gifts. And so is every promise in the Book. Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever." We have the same Jesus the early church had. Why do we try to make Him different?

Let's get honest and broken a bit, and admit that what's really wrong is we're scared and proud. Let's stop saying "shhhh" verbally or in our hearts. — Helen Kropf, Elkhart, Ind.

Christ First

"That I may know him and the power of his resurrection" (Phil. 3:10). In order for the church to fulfill its mission of presenting Christ to today's sin-sick and dead society, Christ needs to be preeminent in our everyday lives. In order to have Christ's power within, we need to sell out lock, stock, and barrel to Him. See Romans 6:4-14.

Many can verify the results of taking Christ at His Word — joy, peace, love, etc. Maranatha! — Paul H. Buckwalter, Lanham, Md.

Committed and Faithful

We need committed Christians with convictions.

"Did not our hearts burn within us while he talked . . . while he opened to us the scriptures?" Family members might list their own convictions or ideas that "burn within their hearts" concerning the kingdom of God and share them in family devotions.

Persons who faithfully serve the Lord in pleasant and unpleasant circumstances leave an impact on humanity probably far beyond their expectations. We build, challenge, disrupt, forgive, help, inspire, trust one another. — Arthur A. Martin, Goshen, Ind.

Tell It Like It Is

I believe the primary need of the church is to preach the full gospel straight from the shoulder. Tell it like it is. We need Holy Spirit inspired preaching. For Sunday evening use the Bible and speakers who have a working experience with Jesus Christ. With such a program churches will again be filled both Sunday morning and evening. — Ed Wittrig, Albany, Ore.

Changed Lives

The greatest need for the church of today is that it may have members who have a real and vital faith and have had a personal encounter with the living Christ of today (like the early disciples had). Then they can go out into the world and by their voice and actions live that life.

We at Parkhill Girls Home have seen miracles take place in His name, by changed lives. — Tom Dickson, Parkhill, Ont.

Prayer and Bible Study

The primary need of the church today is a fresh refilling of the Holy Spirit. A deeper individual commitment to God through prayer and Bible study. Involvement in prayer and Bible study groups will lead to a more meaningful private prayer life and a closer relationship with God. This will make the total work of the church alive for the individual and equip him for service for God. — Velma Birkey, Amboy, Ind.

Missionaries at Home

The answer I submit is built upon a rather forceful suggestion that came to my mind as I read the prayer request for March 11 in the *Family Worship Guide*: "Thank God for the opportunity to be a self-supporting missionary in Algeria by serving as a high school English teacher. Pray for more jobs." Why not say, "Thank God for the opportunity to be a self-supporting missionary" in Kansas — or Pennsylvania — or Oregon? What do we expect a "self-supporting missionary" in Algeria to do? Have we a right to do less, regardless of our job or location? Needed: "Self-supporting missionaries." — Lois Hershberger, Hesston, Kan.

Searching of Scripture

Jeremiah 22:29 — O earth, earth, earth, [church] hear the word of the Lord.

John 5:39 — You search the Scriptures, for you believe they give you eternal life. And the Scriptures point to me!

Acts 17:11, 12 — They searched the Scriptures day by day. . . . As a result, many of them believed.

2 Timothy 4:4 — Listen to what the Bible says [and not to follow our] misguided ideas.

Isaiah 34:16 — Seek ye out of the book of the Lord, and read: no one of these shall fail.

As a middle-aged Sunday school teacher and youth worker who also has spent some time as a Voluntary Service worker in a number of states, I give the above answer to "What is the primary need of the church today?"

To meet the need, let each of us grasp anew that "the whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right" (2 Tim. 3:16).° — Glen Wenger, Wayland, Iowa.

°From *The Living New Testament Paraphrased*, Tyndale House © 1967.

Simple Obedience

The primary need of the church today is "obedience" to the simple commands of Jesus.

First — "Come unto me" (Mt. 11:28). We have strayed from Him and need to return in humility and faith to Him.

Second — "Learn of me" (Mt. 11:29). We have been learning much that is wrong and irrelevant that we need to "unlearn" before we can truly "learn of Him."

Third — "Abide in me" (Jn. 15:4). He said, "Without me . . . nothing." Our barren and fruitless lives would tell us that we haven't really discovered this to be an absolute requisite to fruitfulness.

Fourth — "Be witnesses unto me" (Acts 1:8). Failing in obedience to the first three we therefore lack the concern, conviction, and zeal necessary to become effective in our primary mission. — Abner G. Miller, Pocomoke City, Md.

Spiritual Power

The primary need in our church is spiritual power — a spiritual revival — so that the church has power to witness a lost and needy world. — Mrs. Enos Hershey, Lancaster, Pa.

Discipline

The primary need of our own Mennonite Church today is discipline, the one thing that I believe we need to practice in our daily life if we would be most helpful to our church.

A careful discipline of self adds character and vitality, and creates maturity in every phase of our Christian endeavor and outlook.

Our people have come through trying times in our history and have stayed faithful to God and to each other.

I have this confidence that we will continue to adjust and witness to the world which grows so fast about us, and in doing this maintaining our identity as a part of God's people as Mennonites. — Alvin Kaufman, Plain City, Ohio.

Holy Spirit Revival

What is the primary need of the church today? A Holy Spirit revival. Letting God speak instead of listening to every one's individual opinion and interpreting Scripture to meet the occasion.

We need God's divine guidance and obedience to follow as He leads. — Mrs. Isaac Riehl, New Holland, Pa.

Teaching on Second Coming

A great need of the church today is an elementary and understandable course of study for our young people on the doctrine of the coming of our Lord. Our intelligent, unemotional interpretation of the signs of the times as applied to our present day should serve as an explanation of the troubled condition of the world today. — Sanford G. Bray, Kansas City, Mo. □

PRAY FOR MISSION 70

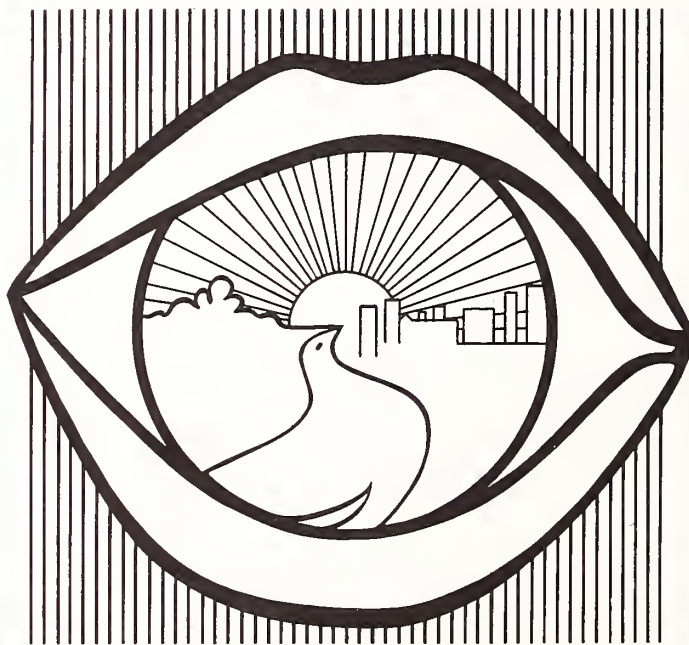
The theme and Bible study for Mission 70 is taken from Luke 3-5. The Church is asked to earnestly pray for God's blessing upon it as this passage from Luke's gospel is studied.

Pray that
the Church
will have

a genuine experience of repentance from sin (3:8)
the baptism of the Holy Spirit for Christlike living (3:16,22)
the fulness of the Holy Spirit for overcoming temptation (4:1)
the power of the Holy Spirit for witnessing (4:14)
the anointing of the Holy Spirit for Christian service (4:18,19)

Pray each
time when

you meet with the congregation for worship
your family gathers for worship
your MYF, WMSA, SS class is together
you have your quiet time alone with God



Pray in faith

ask, and you will receive;
seek, and you will find;
knock and the door will be opened to you.
For every one who asks will receive,
and he who seeks will find,
and the door will be opened to him who knocks. (11:9,10)

"From Me Comes Your Fruit"

By Adella Kanagy

A budding plum branch symbolizes in Japan the coming of spring: the beginning of the season of growth in nature. Even while winter winds still grip white Hokkaido, newspapers and television communicate the "voice of spring" from the south. Hopefully, in another month or two, life will also begin to stir in the seemingly dead branches now snow-covered.

The first bud on a branch is proof of life in the tree or vine. It is the promise of blossoms and fruit. A budding branch is growing. While flowing sap from the tree continuously nourishes the branch, fruit will follow. A cut branch may remain beautiful for a time in the flower arrangement gracing the entrance or the guest room in a Japanese home, but a cut branch no longer has life, or the promise of fruit.

Jesus said, "I am the vine, you are the branches." He said, "Abide in me — remain vitally united to me."

I, as a branch, have no spiritual life in myself. I cannot produce fruit. I may seem to be a "good" and respectable person, but it is only in union with the Vine that I can bear the fruits of right living and right standing with God. It is by continuously receiving life from the Vine that growth occurs. His Spirit produces the fruit which the Heavenly Vinedresser patiently waits for in me.

In John 15 Jesus teaches us that we have no life without Him. In Him, we have eternal life: a reality which begins when we accept the branch-Vine relationship He is longing to create in every person. The branch's role is abiding: continuing, dwelling, remaining with the Vine; being cleansed by the Vinedresser; asking and receiving. The Vine's role is giving life and fruit, as God promised in Hosea 14:8 — "What have I to do with idols? It is I who answer and look after you. I am like an evergreen cypress, from me comes your fruit."

On the Vine are many branches. They are united in the Vine. Abiding in Christ, the branches receive nurture, growth, fruitfulness together, in relation to each other as well as in relation to their source of life. As sap flows in a living vine throughout all its branches, as blood circulates to every part of a living body, so the spiritual application is that the Spirit works through relationships among the various branches as they are together in Christ. As each branch has a relationship to every other branch on a vine, I have a relationship to every other believer in Christ. Not as isolated branches, but as we are together in the Vine can we receive fullness of growth from the Spirit.

Jesus' last command to His followers was to "wait for the promise of the Father": the gift of the Holy Spirit. The disciples waited: "All these engaged constantly and with one mind in prayer together." Their actual experience was a fulfilling of Jesus' prayer to the Father, "that they may be one, as We [are one.]" Then followed Pentecost, "and they were all filled . . . with the Holy Spirit." The Holy Spirit was the lifeblood, the life-giving sap through which all future growth and life and fruitfulness in the church would come. Each disciple (each branch) had an essential place to fill: to remain in the Vine, together with other branches, to enable life to flow to all. The life-giving relationship was not a question of organization, or program, or creed. In the disciples waiting together, as Jesus had commanded them, His prayer for unity was answered, the promise of the Father was fulfilled, the Spirit of life was received, and abundant growth followed.

Using different figures, Paul describes Christ's followers as reconciled to God in one body (Eph. 2:16). As one building, Christ is "our bond of unity and harmony" (v. 14). "In Him the whole structure is joined . . . together harmoniously; and it continues to rise (grow, increase) into a holy temple in the Lord. . . . In Him — and in fellowship with one another — you yourselves also are being built up . . . with the rest, to form a fixed abode . . . of God in . . . the Spirit" (Eph. 2:21, 22, Amplified). Whether of building, or of body, or of branches, these lessons from the physical world are that growth occurs *together*. So is the growth of the church. The living Christ in us together, in unity and harmony, enacts the continual creativeness of the Father. The living Vine gives fruit. A dwelling place of God is formed in us as we are in Him and in fellowship with one another.

Let the budding branches of spring teach us again the need for Christ to be alive in me personally, in all of us as the body of Christ: to purge us, and grant fruit for the Father's glory. □

From Peter Marshall's Prayers

Forgive us for thinking that prayer is a waste of time, and help us to see that without prayer our work is a waste of time.

— The Congressional Record

A Fulfilling Faith

By Willis L. Breckbill

Fear and failure are often the result of lack of faith. Many persons are paralyzed because they lack faith.

I go to the hospital. I push the elevator button. The door opens. People come out, others go in. The door closes. I didn't get on, I didn't go up. I may have some questions about the ability of the elevator to lift me to the sixth floor. I talk to the engineer. He tells me of the strength of the cables, the ratios of the hoist, the power of the motors, and the construction of the shaft. I may intellectually conclude that the elevator has the power and the proper construction to elevate me to the sixth floor. But the elevator is of absolutely no value to me unless I get in.

The psalmist said, "Trust in the Lord. Wait patiently for him." In other words, trust yourself to Him.

Faith is fulfilling in personal accomplishments. Five young men, who were experiencing in new ways faith at work in their own lives, were meeting together. They raised the question and asked each one, "What would you do if you were sure that you would not fail?" One of the men said, "I would like to be the president of a small Christian college." The men bound themselves in prayer believing that this goal was desirable and of God. About a year and a half later the man was chosen to be the president of a small Christian college. "Faith is the assurance of things hoped for, the conviction of things not seen."

Faith has healing effects in the body. John Sutherland Bonnell, president of the New York Theological Seminary tells the case history of a businessman, 45 years of age, who was deeply and truly Christian in all his relationships. Quite unknown to him since his boyhood he had carried within himself the seeds of pulmonary tuberculosis. A simple cold developed into an upper respiratory illness and very quickly into tuberculosis. He went to a clinic and was told that he would have to give up his business for approximately one year. All control of it would have to be turned over to others. They would bear the responsibilities and worries. No matter what the results were in his business he had to be prepared to accept the consequences. Very quickly he put his business in the hands of a trusted assistant. He committed his life, his loved ones, and indeed all his affairs into the hands of God, and went to a sanitarium. All his thoughts and energy he now put into the business of getting well. Obeying to the letter all instructions given him by the attendant physician, he followed strictly the diet, periods of rest, and moderate exercise prescribed. In his daily devotions he thanked God for his increasing strength and for the hope of complete recovery. Shortly he became a source of comfort and good cheer to all the patients. He organized various social activities to get them acquainted with each other and used his influence as a businessman to get

hundreds of additional books for the library. He was the center of radiant good cheer. He came out of the sanitarium completely recovered. Under medical advice he began to work a few hours a day. Before long he resumed his full schedule of work. Afterward as he talked to friends about his experience in the hospital, he said, "Whenever any negative or disturbing thoughts came to me, before they had a chance to get in their ugly work of depression, I would turn my thoughts to God and to His care of His trustful children. I invariably kept the morning watch with my Bible. The presence of Christ beside me became very real, and in my judgment, all this was a meaningful factor in my getting well."

Faith in Jesus Christ brings fulfillment to all areas of life.

"As I See It"

There are too many ordained men clustered around our denominational institutions in light of the marked need for local pastors. The 1969 *Mennonite Yearbook* shows that the three college communities claim over fifty ordained men with no official duties in the congregations of which they are members. Adding those engaged in publishing, missions, and conference administrative positions gives us a total which may more than match the number of congregations currently seeking pastors.

This is no reflection on the men who find themselves with an "nd" (no official duties) label in the yearbook. They probably have good reasons for being where they are and may be exercising legitimate ministries. Nor is it necessarily a reflection on institutions who recruit these men. Our institutions naturally look for men with leadership qualities. They are forced by competition to sacrificial hiring practices. Ordained men with creative minds enjoy the fermentative atmosphere of college communities.

One observation and three suggestions. We have followed organized Christendom too fast and too far toward an unpopular institutionalized church. Institutional boards should be increasingly sensitive about recruiting men away from pastoral positions. Ministerial committees should be aware of the wealth of experience and ability represented by men with the "nd" behind their names. I believe the action is still on the local level where the leader marches with his people on the very cutting edge of God's work in the world.

— Robert Hartzler
Des Moines, Iowa

Love of Beauty

The love of beauty dwells within every soul; it is universal. It is a thing of joy forever. It needs no letter of recommendation. What a drab world this would be without beauty! Any beautiful object attracts the attention of all people; it is greatly admired. A love of beauty can conquer more than any warrior. It is one of the greatest factors in almost all we do, in all the decisions we make. Why do you work so hard and long on your lawn, in your garden, etc? Why do you pick the kind of pets that you do? Why do you want a good fit in the clothing you wear, with attractive material? Why do you paint your house, polish your shoes, and pick the kind of car that you drive? Why do you go to church, weddings, etc., in your Sunday best?

Beauty must be natural. Peacock feathers on a crow are not beautiful. It is the mark God sets on virtue. Every natural thing is graceful and beautiful. Beauty unaccompanied by virtue is as a flower without perfume. Many seem to forget real beauty is of the soul. Every beautiful thing is but a reflection of its Creator. — Christian E. Charles.

Wit and Wisdom

My definition of an educated man is the fellow who knows the right thing to do at the time it has to be done. . . . You can be sincere and still be stupid. — Charles Kettering.

The past is a powerful source of strength to those who have accepted and conquered it; to those who have not it is a heavy burden. — James McBride Dabbs.

We have enough religion to make us hate, but not enough to make us love one another. — Jonathan Swift.

The Sunday school teacher wanted his class to understand the meaning of moral courage and gave as an instance the case of eight boys sleeping in a dormitory, only one of whom said his prayers. "That was moral courage. Now can anyone give me another instance?"

A boy held up his hand and said, "If six preachers were sleeping in the same room and one did not say his prayers, wouldn't that be moral courage, too?"

A Texan was visiting Niagara Falls.
"I bet you haven't got anything like that in Texas," a local resident said, pointing at the falls.

The Texan, scratching his head said, "No, but we have a plumber in Texas who can stop that leak!"

People who have nothing to do quickly tire of their own company.

Gratitude puts sparkle into personality.

Memory test: What did you worry about a year ago today?

"How early can I begin the education of my child?" a woman asked Francis Wayland Parker, the educator. "When will your child be born?" he asked. "Why he is already five years old," she exclaimed. "My goodness, woman," Parker said, "don't stand here talking to me — hurry home; already you have lost the best five years."

Spiritual Cancer

1. Feelings easily hurt.
2. Sense of humiliation at any failure.
3. Loss of interest when not appreciated.
4. Angry when thwarted in your plans.
5. Clever at showing yourself to advantage.
6. Impatient with others.
7. Irritated when your opinion is not accepted.
8. Anxious to defend your own position.
9. Compulsion to fight those who do not think as I do.
10. Despising others.
11. Blaming others.
12. "Can't help it, I'm better than you are" attitude.
13. Self-pity.
14. Chronically discontented. — First Baptist Church, Dillon, Montana.

The Lord Is There

By Lorie C. Gooding

Earth is a strange land now to me,
Where I, a stranger, roam,
The country of my pilgrimage;
But Heaven is my home.

I long to see its glowing scenes,
And breathe its purer air;
I long to see its streets of gold,
Its mansions bright and fair.

And while I wander wearily
This world of pain and strife,
I yearn for Living Waters and
The wondrous Tree of Life.

I long to reach that happy land
Secure from pain and care;
But most I pray to reach my home
Because my Lord is there.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

Help! I'm a Sunday School Teacher by Mary Duckert. Illustrated by Don Patterson. Westminster Press. 1969. 125 pp. \$1.85, paper.

As suggested by the title, this book is directed primarily to those volunteers with little or no background in teaching. They are oriented to every aspect of their assignment: to the teachers they will work with; to the children they will teach; to the classroom, materials, and equipment they will have; to the methods they will use; and to the places where they can find help. As a final send-off the author bids them "Go with God."

It would be excellent to have this book available for all church school teachers from novices to the most experienced. The book's spritely style will bless all readers with new ideas and fresh enthusiasm.

— Harold D. Lehman.

Handbook to the New Testament by Claus Westermann. Augsburg. 1969. 180 pp. \$4.95.

The author here presents to his readers a delightfully simple, straightforward study of the books of the New Testament. It is a sound, scholarly work presented in a simple terse style that will appeal to the general Bible student.

The author avoids the usual copiousness of the introductory matters. He is careful to give attention to the few essentials of time, place, and authorship in summary fashion without taking his readers through multitudinous facts and scholarly disagreements.

In very brief but lucid style each book is dealt with by an outline of contents, a chart moving toward inductive procedures, and a brief digest of the major factors relating to the content and the message of the book.

This work is highly recommended to the serious Bible student for comprehensiveness, within the limits of brevity, and more for the faithfulness with which it deals with the Word of God. — Ivan R. Lind.

God's Turf by Bob Combs. Introduction by David Wilkerson. Revell. 1969. 128 pp. \$1.95.

God's Turf is the story of Teen Challenge in pictures. The value of photographer Combs' approach to reporting is that for some situations "a picture is worth 10,000 words." This situation is one of those! If you have read any of Wilkerson's books you should add this pictorial by Combs to your collection.

Every facet of the great and growing program of Teen Challenge has been photographed and described. These include the Brooklyn Center, the farm, the Bible College, the Girls' Home and the Children's Ministry. Certainly in a time of multiplied

personal tragedies that stem from poverty, sin, and narcotics, it is refreshing to know that there is a Christ-centered ministry that is turning the tide for many! Fine for church libraries. — Vern Miller

The Exploration of Faith by R. E. O. White. Moody. 1969. 125 pp. \$3.50.

This devotional meditation of the eleventh chapter of Hebrews is a helpful study of the life of faith. Since faith is the cornerstone in the foundation of a dynamic Christian life, it is imperative that one does all he can to foster and maintain this vital facet of Christian experience. The author does this by challenging us with inspiring pen portraits of the heroes of faith in that great picture gallery of the Hebrew epistle. He is careful to show what each portrait meant to the first-century reader, and since we are "men of like passions," they will not fail to inspire and challenge us as twentieth-century readers. A look at some of the chapter titles reveals the wide scope of the contents: The Strange Confirmation of Faith (Abel), The Priceless Reward of Faith (Enoch), The Social Significance of Faith (Noah), The High Adventure of Faith (Abraham), The Firm Commitment of Faith (Moses). There are ten other chapters equally as stimulating. The book is well written and is a clarion call to a life of commitment. — Earl Delp.

Democracy, Dissent and Disorder: The Issues and the Law by Robert F. Drinan. Seabury Press. 1969. 152 pp. \$4.95.

The Dean of the Boston College Law School forcefully unravels the current outcry for law and order, why it occurs, and whom it is directed against. After describing the movements trying to change American society — students, blacks, poor, Drinan sketches a philosophy of law for the new American census.

Such a census will be necessary if American society is to survive. It will develop only if "obedience to law is a moral imperative" and if it is also a moral imperative to "disobey an unjust law after all efforts at altering the unjust law have come to naught."

This book is excellent reading on the legal dimensions of the current American crises. The insights into movements for social justice, prisons and criminals, marriage and divorce, conscientious objection and opposition to the Vietnam war are all helpful. The world needs more Christian, humane, legal yet just minds like Robert F. Drinan. OK for church libraries where it will be read. — John A. Lapp.

Facing the Issues, Volumes 1 and 2. Wm. J. Krutza and Philip P. Di Cicco. Baker Book House. 1969. Vol. 1, 119 pp. Vol. 2, 140 pp. \$1.25 each, paper.

These two paperbacks provide some of the most stimulating material in brief compass that I know of for the use of program-planning committees, small-group leaders, pastors, and teachers of youth and adults. They are exciting to read and more exciting to use as a common basis for discussion.

I picked up Volume 1 with the intention to read snatches from several chapters that especially interested me and ended up reading the entire book. Listed here are the chapter headings for each volume.

Volume 1

1. Do Heart Transplants Pose Theological Problems?
2. Are the "Haves" Responsible for the "Have-Nots"?
3. What If Scientists Create Life?
4. Should We All Get Together?
5. Therapeutic Abortion: Right or Wrong?
6. Will the Medium Change the Message?
7. Is It Ever Right to Break a Law?
8. Is Modern Technology a Threat to Christianity?
9. How Much Clothing Can We Take Off?
10. Does the Christian Have Any Problems in Today's World of Business?
11. Is Church Music Obsolete?
12. Are Urban Centers Lost to the Gospel?
13. Our Country: Right or Wrong?

Volume 2

1. Is It Right to Tax Churches?
2. Life or Death — Who Decides?
3. What Should Money Mean to the Christian?
4. Should We Favor the State of Israel?
5. Can Christians Appreciate All Kinds of Art?
6. How Important Is the Church Today?
7. How Should We Get off the Sex Binge?
8. Is the Church Widening the Generation Gap?
9. What About Divorce and Remarriage?
10. Is Total Abstinence Necessary Today?
11. Does the Bible Teach Equality of the Races?
12. Can We Ever Condone Violence?
13. Why Be Physically Fit?

Each question is treated with material in defense of the various possible answers being proposed today. The authors have intentionally refused to give answers but have rather attempted to follow a three-point process for each question: (1) A discussion of the pros and cons; (2) What does the Bible say? and (3) What do you say? This is followed by a brief bibliography of sources used. The section on what the Bible says has avoided pat proof texts. — Gerald C. Studer.

CHURCH NEWS

Ephrata Dedicates New Material Aid Center



H. Raymond Charles, moderator for the dedication service, confers with Elam Lantz, contractor for the new Material Aid Center, Ephrata, Pa.

The Dedication and Open House of the new Material Aid Center at Ephrata, Pa., was held on May 17 with 500 persons attending the service.

H. Raymond Charles, president of Eastern Mennonite Board of Missions and Charities, gave the call to worship and served as moderator for the service.

Harold A. Penner, assistant director of Voluntary Service at Mennonite Central Committee, led the devotional period in which five members of the Akron headquarters staff participated by telling of experiences when they served in MCC service or were helped in some way by MCC's relief program.

In his dedication message, David F. Derstine, pastor of the Blooming Glen Mennonite Church, reminded those gathered for the occasion of the opening of the Center that they were "together for the common concern of the suffering of the world. A concern," he continued, "for the hurts of the people of all nationalities and religions around the world."

The Cheerful Anthems Men's Chorus, a group of men from 11 different Lancaster Conference churches, provided special music for the program. This chorus is currently giving concerts in the area and all the money received in their offerings will be given

to MCC for the work in Jordan and Israel.

John Hostetler, director of material aid for MCC, reported that through the generous contributions of materials and labor, the cost of the Center was kept down to \$120,000 or \$6 a square foot. This is much lower than the original estimate of \$175,000. Hostetler emphasized the fact that the Center was owned not only by MCC, but by everyone in the community. "This is your Center," he stressed, "and you are welcome to come and visit or work at anytime." Nearly \$70,000 has already been contributed toward the cost of the Center, with assurance of \$30,000 more from several conferences, he added. An offering taken during the service amounted to \$1,256.43.

Elam Lantz, general contractor for the Center and pastor at the Ridgeview Mennonite Church, led the congregation in the responsive prayer of dedication. Tours of the Center were given to show the many and varied facilities of the Center, and refreshments were served before and after the dedication service.

Days of Prayer for Mission '70

June 8. Ask God if He wants you to be present at Lansdale, Pa., for Mission '70 in July. Also ask Him if you should invite someone else to go along.

June 9. Pray for the Franconia churches as they tackle the large task of hosting this mission convention. Pray that many rewards will accompany their faithful efforts.

June 10. Pray for the Local Arrangements Steering Committee members: Henry P. Yoder, Robert Kratz, Mrs. Mary Clemens, Robert Gotwals, Gerald Weaver, and Lee Yoder.

June 11. Ask the Spirit's guidance for Miss Ruth Keeler and her helpers as they plan children's activities.

June 12. Pray for youth secretary Cleon Nyce and Franconia young people who are planning the youth activities. Pray for the music group from Hesston College, "The Belles and Beaux," and the Eastern Mennonite College "Rebirth" group.

June 13. Pray for the Mission '70 coordinators, Lewis Strite and Jim Boyts, as

they prepare to guide the Mission '70 program.

June 14. The Bible study for Mission '70 is Luke 3 to 5. Pray that God will speak to the Mennonite Church from this passage through the Bible study leader, John Lederach, and through persons participating in the strategy groups.

June 15. Pray for Mr. and Mrs. Horace Longacre and their helpers on the Food Services Committee, that each piece of bread served may be a reminder of our need for the bread of life.

June 16. Pray for the Elkhart staff production department as materials are prepared for use at Mission '70. Pray that this material may be used of the Spirit.

Goshen College Announces New Staff

Paul Mininger, president of Goshen College, has announced that 14 persons will join the staff for the 1970-71 school year.

Marvin P. Bartel, a candidate for the EdD degree at the University of Kansas and a former faculty member at Bethel (Kan.) College and Northeast Missouri State College, will be associate professor of art.

Orville L. Yoder, a candidate for the PhD degree at Ohio State University and a former teacher and administrator in Indiana schools, will be assistant professor of education.

Joining the nursing faculty will be Mrs. Janice K. Brenneman, supervisor at Shands Teaching Hospital, of the University of Florida; Mervin R. Helmuth, candidate for the MS in Nursing degree with specialty in pediatrics at the University of Florida; Miss Janet Kropf, former staff nurse at hospitals in Puerto Rico and Oregon; and Mrs. Ruth G. Stauffer, public health nurse of Philadelphia, Pa.

Philip K. Clemens and John T. O'Brien will teach music next year. Clemens, a faculty member of Eastern Mennonite College, has received the SMM from Union Theological Seminary, New York City. O'Brien is head of the elementary department and director of teacher training at the New School for Music Study, Princeton, N.J.

Paul Gingrich, who will receive the MDiv from Goshen Biblical Seminary this year, will be acting director of church relations and acting associate director of college relations. He is a former hospital administrator and missionary to Ethiopia.

On special one-year assignments are Leland Harder, professor of practical theology of Mennonite Biblical Seminary, who will teach in the social science division, and Paton W. Yoder, retiring dean of Hesston College, who will lead the Study-Service Trimester unit in Haiti.

Joining the staff of the student personnel services as head residents are Mrs. Cheryl

D. Goertz, Miss Joyce Lehman, and David Massanari.

The additions to the staff replace those who will be on sabbaticals, leaves of absence, out of the country as Study-Service Trimester leaders, or terminating, President Mininger said.

Canadian Cooperative Formed

Canadian radio and television programming is distinctively Canadian — at least it tries to be. Government-controlled Canadian Broadcasting Corporation standards and procedures for programming present a unique distributing situation. To meet the needs of Canadian radio and television marketing for Mennonite program distribution, a new organization has been formed.

Mennonite Radio and TV recently began operations in Winnipeg, Manitoba. Organizations represented in the new cooperative are the Ontario and Alberta-Saskatchewan conferences of the Mennonite Church; Faith and Life Communications, Winnipeg, for the General Conference Mennonite Church; and Mennonite Broadcasts, in Harrisonburg, Va., for Mennonite Board of Missions. The organization is directed by Bernie Wiebe, who is also director of Faith and Life Communications.

The idea of a conjoint effort was stimulated by the success of last year's Mennonite TV campaign in Canada. Future promotion of programs will include Family Life TV Spots, Family Service Radio Spots, *Choice for Men*, and the seasonal specials — *Christmas as It Happened* and *The Greatest Week in History* (Easter) newscasts.

Other interested groups are invited to consider participation by writing Mennonite Radio and TV, 1483 Pembina, Winnipeg 19, Man.

Convention Will Ring

Music will play an important part in the week's activities at Convention '70, church-wide youth gathering scheduled for Aug. 16-21 at Lake Junaluska, N.C.

Randy Zercher, music instructor at Hesston College, Hesston, Kan., will be music director and song leader for the week. With him to lead the convention in worship and fun singing will be several groups:

The Hesston College Chamber Choir, a group that specializes in contemporary folk and folk rock music.

"Rebirth," a five-member rock group from Eastern Mennonite College specializing in religious rock.

The Moores, a two-brother team that has

traveled all over the United States giving high school concerts of folk music using six- and twelve-string guitars, electric bass guitar, and harmonica.

Merv and Merla Watson, a husband-wife team from Ontario who perform a wide variety of music.

Barbara Sowell, a Mennonite "soul" sing-

er from Chicago, Ill., who creates much of her own music.

Convention '70 coordinator, Art Smoker, has also announced that a special songbook will be printed for the occasion. The book will be made up of hymns, spirituals, and folk songs young people have learned to enjoy singing.

Sex Disc Is Great

For some, sex is holy. For others, it's a dirty three-letter word. For the church, it is a subject few dare talk about in straightforward terms. This is unfortunate because sex is very much with us, in church or out.

Sex for Mennonite Broadcasts meant a decision to program a disc in the ongoing Family Service Radio Spots series. And it has become one of the "hottest" productions Mennonite Broadcasts has ever released. Hot in angry reaction from some listeners, in favorable commendation from others, and in widespread public service programming by over 350 radio stations.

First response to the disc was from radio stations, almost all of it favorable: "Terrific series of announcements" — WTJS, Jackson, Tenn. "We expect to get plenty of comment from your series about sex. We thank you for this 'unique' approach to the topic!" — Stan Buchanan, Station KIDD, Monterey, Calif.

One station which drew plenty of audience response — both positive and negative — was station KYW, Philadelphia. KYW is a 50,000-watt Westinghouse Group W station, and reaches a massive audience from Harrisburg to New York City with its all-news programming.

Luke G. Stoltzfus, bishop of the Mennonite churches of the Philadelphia-Chester area, reported receiving at least five phone calls on the spots since KYW began airing them on January 23. "This may not seem like so many," he declared, "but I feel it is quite significant since they are the only phone calls that I recall receiving concerning any radio productions by Mennonite Hour.

"Also I consider it significant since there is no suggestion on the spots that they call in any responses nor is there any phone number given. Anyone who calls has to take the initiative to check in the phone book if they can find any Mennonite Church listed and make the call.

"I feel this indicates that the persons are quite impressed if they call," said Stoltzfus.

"Let me comment on the nature of the calls," continued Stoltzfus. "The three gentlemen who called were all very positively impressed. They expressed themselves as greatly appreciating the spots, as feeling that they were a very relevant and contemporary approach; one man asked me to

send him more literature on the Mennonite Church, so I sent him *Introducing the Mennonite Church*, *Mennonites: Who and Why*, and the recent *Confession of Faith*. Our family doctor also expressed deep appreciation for them."

Then Stoltzfus reported on two less favorable responses: "Two ladies called and were negative. The one said she was offended because it sounded as though the setting were a bedroom one when husband and wife had just completed the sex act and she felt it was inappropriate. [No situation even remotely such as this on disc, say writers.]

"The other lady," continues Stoltzfus, "felt that there are much more relevant matters that the church should speak to. . . . She felt sex is strictly a personal thing between the two involved and that we should stop trying to use the Bible to promote our ideas on sex."

Stoltzfus concluded his comments with the commendation: "I feel that this approach which you are using is a very creative way to witness to Christ and His way and pray that the Spirit may continue to guide you in this ministry."

KYW's impact on the eastern Pennsylvania area for the spots is a result of concentration similar to a commercial campaign for Pepsi or Geritol or Ban roll-on deodorant: 195 releases in one four-week period. Which says something about what KYW thinks of the spots.

Mennonite Broadcasts' executive secretary Kenneth J. Weaver describes KYW's heavy use of the spots as "the highest compliment we have ever received from the radio industry." A further testimonial to the spots' value for public service use is acceptance by WABC, New York, number one affiliate of the ABC network. "This is the first time we've ever been able to get on WABC or any major station in New York City," Weaver pointed out.

"This is the kind of religious programming stations feel they can use, because it benefits the listener without sounding 'churchy,'" says Weaver. Anything "churchy" loses audience, and a lost audience is the last thing station men want. Which is why religious-sounding programs are concentrated on Sundays, for-Christians-only.

"So the point is," Weaver insists, "build

the message into a format stations can use. They need *good* public service material. But unfortunately most of us religious producers turn out programs stations will not run, outside of Sunday. It's our fault—not theirs—for not putting Jesus Christ out where ordinary people can meet Him."

Getting on KYW with commercial-like concentration has this to say about it—people will hear your message. From Don Kraybill, Youth Director for Eastern Mennonite Board of Missions and Charities, Salunga, Pa., the concentration of the subject matter on sex brought this response: "My wife is a nurse at the Lancaster Osteopathic Hospital and recently during conversation around the nurses' station, one of the doctors remarked. . . . 'What's this bit about the Mennonites becoming obsessed with sex?'"

Kraybill went on, "The doctor said he thinks there is more to family living than only sex and he said that frankly he is getting turned off by always hearing the family sex spots on KYW day after day."

Which simply goes to show both the effect of a concentrated campaign of spots, and the power of this particular subject to capture interest. A wide variety of family-life problems have been covered in the eighteen previous radio spot releases since 1965. And on KYW the past two years. Last summer a release to parallel Family Life TV Spots on resolving family conflicts drew good response—but nothing compared with these on (whisper behind your hand) *sex*.

Next spots? In the works already is a

series to go with the upcoming May-June release of Family Life TV Spots, on building better communications in the family. In planning stages are spots on the role of husband and father, family finances, youth and the world they face.

In reporting their use of the spots, KYW pointed out, "Our commercial clients would have spent \$5,070 for equivalent time to reach their customers. Time is more than money on KYW radio. It is our opportunity to join with your organization in working for our neighbors."

Writers for the series were David Augsburger and the writer of the report. Augsburger described the purpose of the disc, "Sex is a beautiful fact of life, and when actualized in marriage adds magnificent dimensions to man/wife relationships. But outside of marriage? Sex can be explosively destructive."

The approach of Family Service Radio Spots in all releases is to deal with the human situation as Jesus did—meeting people where they are in their problems. While not much can be said in 60 seconds, one basic Christian truth can be presented. The underlying concept in all spots on all releases can be stated: That God reveals Himself to those who turn to Him in the crisis of personal need.

In our sex-oriented society the church must deal forthrightly with the family disruptions the misuse of sex can bring. And in the crisis of such situations we can speak the Word: Christ can reveal a new way and a new life for those who will hear Him.—James Fairfield.

Mennonites and the Draft." Franz reviews the "National Debate over the Draft." The consultation "Message" to the church concludes the booklet.

While the draft is being widely discussed throughout the nation, the Peace Section feels that it is appropriate for every congregation to study the situation for itself and to find the common will of God for His people. The Peace Section hopes that this booklet will provide some basic information for such study.

The 48-page booklet is available from the MCC Peace Section, Akron, Pa. 17501, for 25 cents per copy, or in quantities of five or more at 20 cents each.

Shirks Appointed to Jamaica



Mary Jane and Stanley Shirk and daughter Deborah.

At their semiannual meeting on Apr. 18, the Virginia Mennonite Board of Missions and Charities appointed Stanley and Mary Jane Shirk to a four-year missionary term in Jamaica. Stanley, originally from Lebanon, Pa., and Mary Jane from Norristown, Pa., have one child, Deborah. They formerly lived in Florida where Stanley was in business.

At present the Shirks live in Park View, Harrisonburg, where Stanley is auditing several courses at Eastern Mennonite Seminary. They will assume pastoral responsibility as assigned by the Jamaica Mennonite Conference.

Youth Encounter Mission

"Encounter in Mission" was the theme and activity of the annual public meeting of the Franconia Mission Board on May 10.

The day began with more than 200 young people encountering mission in a personal way. They met for a breakfast at 6:00 a.m. at the Blooming Glen church. Art Smoker, Secretary for Youth Ministries of the Mennonite Church, suggested "How to Look at Mission." The Optimists, from Eastern

Mennonite General Conference Executive Meets

The Executive Committee of Mennonite General Conference met for a period of worship and sharing on Sunday evening, May 17, and for a work session on Monday, May 18, at Toledo, Ohio.

In his devotional worship meditation, Moderator-Elect A. Don Augsburger reminded us that in the midst of a confused world the church is not the all-knowing community, but it is the responsible community. It must, therefore, be creative, redemptive, and liberative. In the sharing session that followed it was noted that the church is really the only institution that death cannot destroy according to Matthew 16:18 and, therefore, the church has reason to always be optimistic.

Paul N. Kraybill, executive secretary of the Study Commission on Church Organization, met with the committee to give a preview of the proposal for church structure. The Executive Committee noted with deep appreciation the work being done by Brother Kraybill.

Clarification was made concerning the arrangements for the Joint Conference on Church Organization in October and the General Conference sessions of August 1971.

Attention was given to the designation of delegates from the Mennonite Church to the 1972 Mennonite World Conference to be held in Brazil.

Special attention was given to the proposed Interchurch Evangelistic Thrust for 1973, and the committee encouraged the executive secretary to explore ways and means of implementing this evangelistic thrust and exploring the possibility of securing a staff person to give leadership in this area.

Booklet Available

The papers from the Consultation on Conscience and Conscripted held in November 1969 by the MCC Peace Section are now available in booklet form.

Included is the address of welcome given at the consultation by Peace Section Chairman William Keeney and addresses by J. R. Burkholder, James Juhnke, and Delton Franz.

Burkholder's address, "Christ, Conscience, Church, and Conscripted," analyzes various approaches to draft resistance. Juhnke describes the "Conflicts and Compromises of

Mennonite College, led a sing-along. Then they went by groups into sixteen mission and small congregations for the morning service to observe and learn. In each place the pastor dialogued with the youth on the needs of the community and the mission of the church. In the evening Art Smoker led a panel in reporting what they saw and heard.

Persons involved in mission reported that "God is at work among us" by showing what He is doing in their communities. John Smucker, pastor of Mennonite House of Friendship, New York, was the main speaker. He challenged the conference with his understanding of the arena in which mission is to take place. "Living for Christ and the mission of the church is not going to be

easy in this community," he affirmed. In the evening he led the conference to commitment. "Growth is a painful process. You say that you want to grow. Are you ready for a painful experience?"

Bible studies on the encounter in Philippi and Corinth led by Gerald Benner and Sammy Santos showed God's work in pagan societies and gave the conference new courage to encounter our world with the gospel.

The Franconia Board sponsors sixteen mission churches in eastern Pennsylvania, New Jersey, New York State, and Vermont. Seventeen workers are supported in Mexico located at three places with radio witness and follow-up over a wide area. Budget askings for the current year are \$35 per member.

Board Offers Film Resources



By showing many kinds of people who despite their seeming differences are engaged in similar activities and have similar interests, *People Are Different and Alike* makes it vividly clear that human beings are basically the same the world over.

Films Explore Effect of Prejudice on Children

At what age does a child first discover that he has become the victim of prejudice? How are such feelings transmitted from the inflicter to the recipient? In what discriminatory ways is prejudice acted out today? Such questions form the basis for *A Matter of Pride* and *The Victims*—additions to the Mennonite Board of Missions' film library.

A Matter of Pride comes from the ABC-TV "Discovery" series aired on Sundays for young people. The 25-minute color film takes the viewer down 48th Street in Chicago to discover what the residents of this particular black neighborhood are doing to gain self-identity as black people. Twelve-year-old Edgar provides the continuity as the camera traces his search "to be somebody" in the midst of a changing community.

The film includes segments picturing the efforts of local black leaders who have taken initiative in self-help projects, the contribution of gospel and soul music, and the endeavors of a school run by Christian Action Ministry to rescue youthful dropouts.

Produced in cooperation with the Chicago Urban League, *A Matter of Pride* is primarily intended for junior high audiences, but provides insight for adult viewers as well.

The Victims, a documentary featuring noted baby expert Dr. Benjamin Spock, explains how prejudice is a disease communicated by parents to their offspring. Through a series of interviews with children and adults from various ethnic groups and all walks of life, the film subtly asserts that adults are the carriers of "racist viruses," but that they also possess the power to cure. No one minority group is featured, as all are the "victims."

The Victims, 50 minutes in black and white, was produced by the Anti-Defamation League of B'nai B'rith in cooperation with Westinghouse Broadcasting Company.

A Matter of Pride and *The Victims*, both purchased in cooperation with the

Minority Ministries Council of Mennonite Board of Missions, are available rent-free from Audiovisuals, Box 370, Elkhart, Ind., 46514. Copies of a supplemental flier listing six film and five filmstrip titles added in recent months to the Board's audiovisual library are available free upon request from the same address.

Musselmans Begin New Mission

Early in April Glenn and Lois Musselman initiated a new witness in Jundiá, Brazil, an industrial city situated between Campinas and Sao Paulo. They held services in their home and promoted an outreach into surrounding villas. The Musselmans, missionaries with Mennonite Board of Missions, Elkhart, returned to Brazil in February after a one-year study furlough at Fuller Theological Seminary in California.

The Protestant Council of the city of Jundiá was consulted about locating a church in that city. A church to serve three particular "villas" (wards within the city) has now been projected. Funds in the mission budget have been approved for the purchase of land on which to build a worship and Christian service center.

With assistance from a local couple and the Pocket Testament League, an open-air meeting in a small plaza in one of the villas marked the official start of mission outreach. Two films, one for children and a second based on the life of Jesus, were shown. Copies of the Gospel of John were distributed to all who would receive them. A short gospel message was given by a Brazilian evangelist. Persons were invited to register for a four-lesson Gospel of John study course sponsored by the Pocket Testament League with offices in Sao Paulo.

Similar meetings were held in two additional villas. One hundred and fifty persons are being contacted in follow-up visitation.

People are both alike and different; similarities are more important than differences; and differences can be useful and interesting. These affirmations are documented in a recent addition to Mennonite Board of Missions' audiovisual library.

An 11-minute Coronet educational film in color, *People Are Different and Alike*, follows a group of primary students as they meet other children who are both like and at the same time different from themselves—and from each other—in many ways. In a number of scenes of children and people around the world, the students see a variety of clothing, shelter, and food people use; and discover that people are basically alike in their need for these things. People everywhere also need love and friendship, the desire to learn and develop skills, and to be happy and enjoy life regardless of cultural background or environment.

People Are Different and Alike, presented on an intermediate (grades 4-6) level, contains concepts that could be applied in a congregational Christian education program.

A second film now available for congregations and other groups is *A Chairy Tale*, a 10-minute black and white motion picture produced by the National Film Board of Canada.

The film presents an encounter between a young man and a chair. When the man tries to sit, the chair refuses to be sat upon. A conflict ensues, only to be resolved when the man agrees to quit "using" the chair.

Most viewers will be able to watch this film objectively, enjoying the fantasy, but realizing they are seeing a subtle portrayal of human relationships. The film is suggested with follow-up discussion for senior high-adult audiences.

People Are Different and Alike and *A Chairy Tale* are both available rent-free from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Congregation to Expand Latin Ministry

The Iowa-Nebraska Mission Board has taken action to expand their mission and church extension activities in Davenport, Iowa, and Moline, Ill.

Mac and Mary Bustos, long-term home missions personnel, have been working for several years among Mexican-American and other Spanish-speaking residents in the Quin Cities area. Their present church building is in Davenport. Church services are conducted in Spanish, and effective evangelistic and service programs have resulted in a packed church on typical Sunday mornings. A satellite mission outpost in Muscatine, Iowa, with indigenous leadership has also proved successful in reaching Latin people with the gospel.

Bob and Donna McKelvey, currently host and hostess at the Mennonite Board of Missions' VS hostel in Elkhart, Ind., have accepted an assignment beginning in June to help the Davenport congregation expand its ministry. Specifically this entails adding English services and strengthening the Christian education program of the growing congregation.

The Iowa-Nebraska Board is committed to help the congregation purchase a suitable centrally located church building in Moline. Negotiations are presently under way, and if a building is purchased, the Davenport congregation will move to the new facility. The congregation expects to function as a unified structure while offering both Spanish and English services and bilingual Christian education classes.

During a recent visit to Davenport, John Powell, executive secretary of Minority Min-

istries, recommended that the present building be retained in order to develop a new program for the city's black community. This possibility is under consideration and may develop pending the availability of a qualified mission worker.

The Home Missions Division of Menno-

nite Board of Missions has responded favorably to a request from Iowa-Nebraska Mission Board to begin a \$200 monthly subsidy in support of the enlarged program in the Quin Cities. Illinois Conference leaders have also voiced approval of Iowa-Nebraska's program expansion.

Jordan Work Advances in Spite of Anti-Americanism

April held some tense moments for MCC workers in Amman, Jordan, as they witnessed anti-American rioting and violence in that capital city. According to Virgil Claassen, MCC director for Jordan, just prior to the scheduled visit of Joseph Sisco, Assistant Secretary of State, a group of demonstrators attacked the American Embassy in Amman, tore down the flag and seal, and burned four Embassy cars. About an hour later, the American Cultural Center was attacked and burned. The beautiful library with its thousands of books and modern offices was destroyed and the auditorium and classrooms were damaged.

The day of violence and the previous day were marked by student demonstrations, consisting mostly of orderly marching through the streets and the chanting of "Sisco, go home." Many of the marchers were merely grade school children who didn't know what was going on except that they were getting a day off from school, Claassen reported.

Due to the high anti-American feelings, the MCC workers did not go out to the refugee camps during the trouble, as a precautionary measure. Fortunately, their kindergarten and women's centers were not damaged or affected during the protest.

Since that time, they have received permission to use an empty building in the Talbiyeh Camp to expand their kindergarten facilities to two buildings. This will help the teachers considerably as they can divide the children into two groups.

The building, originally intended to be used as a laundry, was never occupied. It is some distance from the other kindergarten, which presents somewhat of a problem. One idea which Claassen has suggested is to move the camp's Women's Activity Center to this new location and use the former WAC for the second kindergarten facility. This would be much easier for the head teacher since it is closer to the present kindergarten and she must oversee both the schools.

A six-week in-service training program for the kindergarten teachers of the voluntary agencies began in April. The classes are held for four hours each Thursday morning. The program includes films, lectures, discussions, and actual classroom observation in which program planning, understanding of the preschool child, arts and crafts, and music are stressed. Lorraine Regehr, director of the kindergartens, re-

ports that the sessions are well attended and it is hoped that a marked improvement will be seen in their teaching this fall as a result of the classes.

Two Gleysteen Originals Sold for \$1,350

A number of planned and impromptu events caused happy excitement when the Laurelville Church Center Board of Directors and Association members met at Laurelville, R. 5, Mt. Pleasant, Pa., for their Annual Spring Retreat, May 15-17.

This year the Board recommended a major three-year effort in debt reduction under the slogan, "A debt-free LCC by '73." As his contribution toward the objective, Association member Jan Gleysteen, Scottsdale, Pa., contributed two of his prizewinning watercolor paintings, which had just been returned from a show.

The large paintings were put on display and LCC member, Ray Denlinger, Harrisonburg, Va., and Association President John Bontrager, Alden, N.Y., volunteered to serve as auctioneers. With the two auctioneers taking turns accepting bids, one painting featuring an old mill in central Pennsylvania went to Mr. and Mrs. Phares Rutt of New Holland, Pa. The second painting showing a double drawbridge in Gleysteen's native city of Amsterdam went to Mr. and Mrs. Nelson Brunk for \$1,000.

The auction provided more than 10 percent of the total \$12,000 which was raised toward debt reduction during the weekend.

Calendar

North Central Annual Conference, Minot, N.D., June 11-14.
Western Ontario Conference Sessions, June 12-14.
Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30—Aug. 2.
25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Sebewaing Camp, Fairhaven, Mich., Aug. 18-20.



Bob and Donna McKelvey, who served during the past year as host and hostess of the VS center at Elkhart, will move to the Quin Cities area in June to assist the Davenport congregation's move to Moline, Ill., and to help make possible bilingual services. Bob was also enrolled at Associated Mennonite Biblical Seminary in Elkhart and completed requirements for a Masters in Religious Education degree.

FIELD NOTES

Ralph Ziegler was ordained to the ministry at Woodland Church, Basye, Va. (Northern District), Sunday evening, May 10. Brother Ziegler had previously served as a licensed pastor at Richmond, Va. Devotional exercises were in charge of Herman R. Reitz and the sermon was brought by Myron S. Augsburg. Officiating in the ordination were Linden M. Wenger and J. Ward Shank.

J. Paul Graybill, East Earl, Pa., was honored recently by a special tribute for his vision and work in youth work in the Lancaster Conference. In March he terminated twenty years of active, fruitful service as a member of the Youth Service Committee.

The Birch Grove Mennonite Church at Port Allegany, Pa., was heavily damaged by fire on May 3. The fire had made considerable headway before it was discovered by a neighbor, according to the pastor Alvin E. Miller. The damage was estimated at about \$9,000.

Roy Bucher, Metamora, Ill., will assume pastoral responsibility at the Doylestown Mennonite Church in June. Installation service is planned for Sunday morning, June 28, 9:00 a.m., with Norman Derstine, Harrisonburg, Va., preaching the installation sermon.

Lewis C. Good, Jr., was ordained as assistant minister at Cottage City, Md., on Apr. 5. His address is 9326 Dubarry Ave., Lanham, Md. 20801. Tel.: 301 577-3554.

Graduation exercises for Belleville (Pa.) Mennonite School were held June 5, 8:00 p.m., at the Maple Grove Mennonite Church. Twenty-three seniors received their diplomas during the exercises. The speaker for the occasion was Paul G. Landis, Landisville, Pa. Baccalaureate services were held at the Allensville Mennonite Church, Sunday evening, May 31. Guest speaker was James Burkholder, Pittsburgh, Pa.

Lancaster Mennonite School, Lancaster, Pa., held its commencement on June 5. One hundred and sixty-four were graduated. Commencement address was presented by David Augsburg, Harrisonburg, Va.

Writers are invited to submit articles on the Mennonite Church, particularly emphasizing contributions of individual Mennonites and the activities of local Mennonite communities, to a new magazine, *Horizons*, which is planning to devote an early issue to the Mennonite Church in America. Payment from \$40 to \$200 will be paid for acceptable articles of 500-3000 words. All submissions should be sent to Gerald Meyer, editor, *Horizons*, R. 2, Box 351, Aurora, Ill. 60504.

Change of address: Daniel J. Reinford from Harrisonburg, Va., to Kulpville, Pa.

19443. **Don Heiser** from Aibonito, P.R., to R. 1, Box 144, Tiskilwa, Ill. 61368. **H. James Martin** from 522 Lincoln Ave., to 1206 Bellevue Ave., La Junta, Colo. 81050. **Andrew Gingerich** from Mannsville, N.Y., to 699 Edgecliff Road, Covington, Ky. 41011. Tel.: 606 261-7075. **Nelson E. Kauffman** from Bronx, N.Y., to 1190 Gypsy Hill Rd., Lancaster, Pa. 17602. After Sept. 1: 205 E. 5th St., Albany, Ore. 97321. **Robert G. Keener** from Pequea, Pa., to Talmage, Pa. 17580. **Richard F. Ross** from Wooster, Ohio, to 1619 Lynnview, Hartsville, Ohio 44632. **J. D. Graber** from Harrisonburg, Va., to 1307 South 8th St., Goshen, Ind. 46526.

New members by baptism: one at Weavers, Harrisonburg, Va.; one at Seventh Street, Upland, Calif.; four at Sunnyslope, Phoenix, Ariz.; eighteen by baptism and one by confession of faith at Kingview, Scottsdale, Pa.; eleven at Mt. Clinton, Va.; five at East Union, Kalona, Iowa; two at Bethany, Albany, Ore.

B. Charles Hostetter, Harrisonburg, Va., reports: "Rejoice with us. We are again planning, packing, and making final arrangements for leaving for Nigeria. We will be gone for three years on loan to a large independent church called 'The Church of the Lord.' Our responsibility will be to help them start a theological school for pastors. Your prayer support will be appreciated."

John Howard Yoder and family, Elkhart, Ind., will leave for Buenos Aires, Argentina, the first week of July for a special one-year assignment. John will be a professor at the Instituto Superior de Estudios Teologicos, a new graduate theological study center in Buenos Aires directed by Dr. Jose Miguez Bonino.

Ralph Buckwalter, Obihiro, Japan, writes: "Sixteen pastors, congregational leaders, and missionary men from 13 Mennonite congregations in Hokkaido met at Ashoro on May 17 and 18 for 24 hours of intensive study-discussion and fellowship."

The May 17 morning worship service at the Bethesda Mennonite Church in St. Louis was interrupted when a young man stood up and requested time to present a concern to the congregation. As he came forward, five other young men followed. Instead of making certain demands, the group presented pastor Hubert Schwartzen-truber with a check for \$300.

For several weeks these young men worked together, removing debris and clearing a lot for the local Jeff-Vander-Lou organization, and donated the proceeds to the building fund of Bethesda Church. Those involved were Fred Gentry, Michael and Gregory Kinsey, Percy Robinson, and Charles and Eugene Meachem.

Readers Say

Submissions to Readers Say column should comment on printed articles.

John W. Miller's comments on the judgment of Matthew 23:31-46 (May 12 issue) in which he takes the view that the nations are being judged for their actions toward destitute Christians is intriguing and thought provoking.

However, this reader is bothered by two problems when trying to accept Professor Miller's conclusions: How to answer the charge of a harsh exclusiveness if we confine the "least of these my brethren" to mean only those within our interpretation of the Christian brotherhood? And, in what sense are the judged nations "saved"? How, and on what basis, do nations (or their people) who know nothing of Israel or Jesus "inherit the kingdom prepared for [them] from the foundation of the world"?

I appreciate Brother Miller's concern for radical Christian living and hope he will further clarify his understanding of the above text via this readers' column. — John A. Hertzler, Newport News, Va.

John W. Miller's "Comments on a Much-Used and Abused Gospel Text" in your May 12 issue is interesting but does itself abuse Matthew 23:31-46, I fear.

Turning the principals at the judgment seat into nations rather than people gives us no special understanding about history or about ourselves. The point of the Matthew 25 passage, like most of the Sermon on the Mount, is that the people who think they are religious are not at all religious. In fact, it is the people the world regards as least religious who are most like God. So Matthew 25 is not an exception in Jesus' teaching but central in His antiritualistic gospel.

The people who were sure that they were ready for the great judgment were those who had said their prayers, fasted, and kept all the holy feasts. So holy were they, they were probably convinced that they would be the only ones in heaven. (You've met people like this, haven't you, even in Mennonite churches?)

The thunderclap comes when the religiously proud and haughty are brought low. All their rituals are turned to dust and ashes. (How the little people of Jerusalem must have relished this tale!)

Do nations behave thus? I'll admit that I don't know the first-century non-Christian nations as well as I would like to, but I just don't see the Rome of Augustus Caesar turning up at the great judgment expecting to get a special seat because of its piety, though, of course, it was most religious. If Rome boasted of ought, it boasted not of its righteousness but of its power.

And what does it tell us about Jesus to turn this passage into an incantation for Christian missionaries to say to a reluctant pagan king, "Treat us cool or you'll get a whammy in the last great assize in the sky"? I just don't read Jesus that way. — Maynard Shelly, Newton, Kan.

The article, "In Memory of Rowena Lark," in the May 12 issue of *Gospel Herald* was beautifully written. My own life was blessed by knowing briefly this saintly lady. In 1956 she and Brother Lark visited the Spanish mission at Mathis, Texas. I was teaching Kindergarten there. Sister Lark sat and talked with me, gently giving ideas and suggestions for improving the curriculum without increasing the budget. I have always been grateful to her for this and felt I had known her for a long time. Her devotion to God and love for people simply radiated from her. "Blessed art thou among women." — Sarah Yoder, Elverson, Pa.

I was so happy to read in the May 12 issue of *Gospel Herald* the article by John Miller which

comments upon Matthew 25:31-46. I think that until quite recently I had almost concluded, with others who have given the standard interpretation (as Miller puts it), that our eternal destiny as individuals is determined by how we have treated the "Christ" figures — the poor, destitute, and lonely. Then I heard a Baptist minister point out that those being judged in this parable are the nations — an entirely new idea to me! But that was what the KJV of the Bible said, and also the RSV. That interpretation also resolved the conflict for me between this parable and other Scriptures which say salvation comes by grace through faith. I was almost afraid to pass on this idea for fear of being called a "pie-in-the-sky" Christian who closes his ears to the cries of those about him. And yet, in my study of Romans I've been impressed abundantly with the fact that our eternal destiny as individuals is determined not by what we do to those about us, but by what we do with Christ — the Son of God — whether we accept or reject Him. Romans 4:4, 5. A thank you to Mr. Miller for clarifying this issue in *Gospel Herald*. — Donna Hartman, Madison, Wis.

Having resisted several impulses to write in response to various articles in the *Gospel Herald* before, I cannot rest until I comment on one in your most recent issue. I refer to the "Comments on a Much-Used and Abused Gospel Text" by John W. Miller.

As a former secretary in the MCC office at Akron, I remember this particular text being used more frequently than any other in our devotions. It could very well be said this is the philosophy of the MCC.

Many times the interpretation of the phrase "my brethren" has disturbed me. Some years ago, in a Sunday school class discussion on this parable, the thought was discussed, as Brother Miller put it, whether "every hungry man, every stranger, every prisoner, by virtue of his hunger, his loneliness, or his being in prison is a 'Christ' figure." In pondering this, I do not believe these are the "brethren" Jesus referred to. It seems to me the brethren Jesus refers to are the ones He is addressing, namely the ones on the right hand to whom He has just said, "Come, ye blessed of my Father."

While all the nations of the world are gathered here, they are not being judged as nations "who are being tried on the basis of their actions toward destitute Christians," as Brother Miller suggests, but the people have been called out from all the nations and divided according to the righteous and unrighteous. To the righteous on the right hand Jesus says, "Come, ye blessed of my Father . . . Inasmuch as ye have done it unto . . . my brethren, ye have done it unto me."

You will notice, in the second half of the parable, no reference is made to brethren at all, either in speaking of the destitute or in addressing those who have neglected to care for them. I do not believe Jesus makes a distinction between the "deserving destitute" or just plain destitute. This relieves us of seeing the image of Christ in every needy person and relieves us from the burden of dividing the needy into groups with some having the image of Christ and some not having it. The responsibility rests on the ministering ones to carry the image of Christ. We serve all the destitute, because of our identification with Christ, in the name of Christ, and seek to bring the beauty of Jesus into the lives of those around us. We are indeed "on trial on the basis of our service or lack of service to the world's destitute." This is the way this parable makes sense to me. I would appreciate your getting in touch with someone who is familiar with the Greek language to clarify the meaning of this parable.

Perhaps a corner of the *Gospel Herald* could be devoted to verses that have been puzzling to readers and these could be clarified or some may want to share verses that have a special meaning for them. This could replace those space fillers.

We have enjoyed the *Gospel Herald* in our family for over twenty years. It has brought us much inspiration. Thank you for listening to me. — Esther L. Kempf, Shickley, Neb.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Miller — Miller. — Eldon Miller, El Dorado, Ark., Greenwood (Del.) cong., and Audrey Miller, El Dorado, Ark., El Dorado cong., by Alvin Swartz, Apr. 4, 1970.

Miller — Stutzman. — Eldon Miller, Lower Deer Creek cong., Kalona, Iowa, and JoAnn Stutzman, Salem cong., Shickley, Neb., by J. W. Birky and Lee Schlegel, Apr. 18, 1970.

Yoder — Bender. — John Yoder, Mantua, Ohio, and Mary Bender, Streetsboro, Ohio, both of Aurora, Plainview cong., by Eugene Yoder and David Miller, May 2, 1970.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Laverne and Vera (Bauman), Elmira, Ont., first child, Melanie Camille, May 9, 1970.

Benner, Galen and Eileen (Miller), Mt. Joy, Pa., fifth child, fourth son, Loren Harman, May 10, 1970.

Driver, Daniel S. and Marilyn (Kriebel), Dayton, Va., third son, Dennis Sidney, Apr. 28, 1970.

Good, Claude and Alice (Longenecker), Tlaxiaco, Oaxaca, Mexico, fifth child, second son, Robert Dean, May 10, 1970.

Habermehl, Leonard and Eileen (Shoemaker), Elora, Ont., fifth child, first daughter, Anita Denise, Apr. 4, 1970.

Hege, Enos and Betty (Hertzler), Shippensburg, Pa., seventh child, fourth daughter, Lanell Beth, May 18, 1970.

Lehman, Willard and Sandra (Stephenson), Hollsopple, Pa., first child, Ryan Neal, Mar. 18, 1970.

Martin, Peter and Elizabeth (Bowman), Brussels, Ont., third child, second son, Walter Dean, May 8, 1970.

Nolt, M. Luke and Dorothy (Hoover), Leola, Pa., third child, first daughter, Janell Marie, May 9, 1970.

Roes, Vernon and Doreen (Schlabach), Castorland, N.Y., second daughter, Susan Kay, Mar. 24, 1970.

Sala, Marlin W. and Joan (Hershberger), Pottstown, Pa., first child, Ronald Wayne, Apr. 16, 1970.

Schrock, Marlin and Janice (Tennefoss), Greenwood, Del., second child, first daughter, Kimberly Dawn, Apr. 28, 1970.

Obituaries

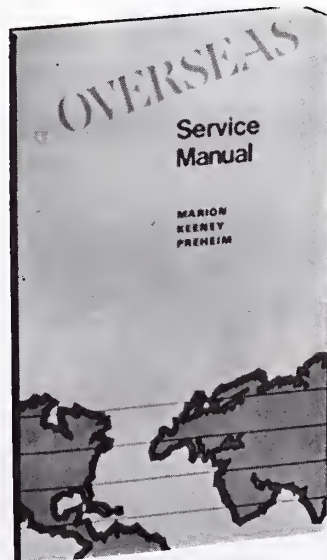
May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher, Elizabeth, daughter of Menno and Anna Cressman, was born in Wilnot Twp., Ont., Dec. 18, 1886; died at the South Waterloo Hospital, Galt, Ont., Apr. 11, 1970; aged 83 y. 3 m. 24 d. On Jan. 11, 1911, she was married to Moses M. Brubacher, who died Aug. 9, 1940. Surviving are 3 children (Arthur, Harold, and Francis), and 5 grandchildren. She was a member of the St. Jacobs Church, where funeral services were held Apr. 14, with Glenn Brubacher officiating; interment in the St. Jacobs Mennonite Cemetery.

Freyenberger, Christian J., son of Joseph and Mary (Schlatter) Freyenberger, was born near Wayland, Iowa, Jan. 3, 1884; died at the Mercy Hospital, Iowa City, Iowa, May 15, 1970; aged 86 y. 4 m. 12 d. On Sept. 11, 1910, he was married to Leah Mast, who preceded him in death. Surviving are 2 sons (Arthur and Joseph), grandchildren, and one sister (Katie Wyse). He was preceded in death by 9 brothers and sisters. He was a member of the Sugar Creek Church, where funeral services were held with Willard Leichty and Vernon Gerig officiating; interment in the nearby cemetery.

Hostetler, Michael Alan, son of Darrel M. and Marian (Brendle) Hostetler, was born at Marengo, Iowa, Sept. 7, 1966; died at Presbyterian St. Lukes Hospital, Chicago, Ill., from cancer, May 12, 1970; aged 3 y. 8 m. 5 d. He had been ill 5 months. Surviving in addition to the parents are 2 sisters (Brenda and Anne), one brother (Bruce), and grandparents (Mrs. Atlee Hostetler and Israel W. Brendle). Funeral services were held at the North Goshen Church May 15, with Don Augsbarger, T. H. Brenneman, and Richard Hostetler officiating; interment in the Yellow Creek Cemetery, Goshen, Ind.

Kurtz, William A., son of Mr. and Mrs. Andrew Kurtz, was born at Plain City, Ohio, Jan. 17, 1915; died at the Falls Memorial Hospital, International Falls, Minn., after a long illness, May 8, 1970; aged 55 y. 3 m. 23 d. On July 2, 1939, he



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was married to Lydia Miller, who survives. Also surviving are 2 daughters (Jean — Mrs. William Westover and Marilyn), 3 sons (James, William, Jr., and Philip), 6 grandchildren, his father, 6 brothers (Corneilus, Monroe, Eli, Daniel, Andrew, and Jonas), and 4 sisters (Mrs. Henry Hostetler, Mrs. Tobe Frey, Mary Kurtz, and Mrs. Eldon Troyer). In 1943, he moved with his family to Loman, Minn., to assist in the mission work being carried on in that area. On May 24, 1950, he was ordained to the ministry and served the Black River cong. as long as his health permitted. Funeral services were held at the Black River Church May 11, with William Schrock, Leroy Schrock, Jonas Beachy, Irwin Schantz, and Elmer D. Hershberger officiating; interment in the Loman Cemetery.

Martin, John Paul, Sr., son of J. Snively and Nancy Catherine (Showalter) Martin, was born at Hinton, Va., Sept. 6, 1895; died of a heart attack shortly after being admitted to the Rockingham Memorial Hospital, Harrisonburg, Va., May 15, 1970; aged 74 y. 8 m. 9 d. On Dec. 31, 1916, he was married to Anna Katherine McDorman, who survives. Also surviving are one daughter (Mrs. Roy Showalter), 3 sons (J. Elburn, John Paul, Jr., and Daniel L.), one foster son (Joseph A. Webster), 11 grandchildren, and one foster grandchild. He was a member of the Weavers Church, where funeral services were held May 17, with Mahlon L. Blosser, Samuel Janzen, and Dewitt Heatwole officiating; interment in the Weavers Cemetery.

Martin, Rozella, daughter of Joseph and Clara (Slabaugh) Martin, was born in Miami Co., Ind., Nov. 7, 1920; died in the Logansport (Ind.) Hospital, following a long illness, Apr. 24, 1970; aged 49 y. 5 m. 14 d. Surviving are 4 sisters (Ruth Martin, Beulah Powell, Inez Litwiller, and Velma Litwiller), and 4 brothers (Laurel, Melvin, Raymond, and Willard). She was a member of the Santa Fe cong., Peru, Ind. Funeral services were held at the Howard-Miami Church, Apr. 27, with Kenneth Stevanus and Harold Mast officiating; interment in the Shrock Cemetery.

Miller, Ronald Ray, son of Wilbur and Ena (Sommers) Miller, was born in Howard Co., Ind., Dec. 16, 1958; died in Miami Co., Ind., as a result of a farm accident, Apr. 24, 1970; aged 11 y. 4 m. 8 d. Surviving in addition to his parents are one sister (Marcia), 3 brothers (Jerry, David, and Stanley), grandparents (Mr. and Mrs. Albert D. Miller and Moses Sommers), and great-grandfather (Samuel Christener). Funeral services were held at the Howard-Miami Church, Apr. 28, with Harold Mast and John Yoder officiating; interment in the Mast Cemetery.

Riegsecker, John, son of Benjamin and Louise (Graber) Riegsecker, was born at Middlebury, Ind., Aug. 12, 1890; died at the Goshen (Ind.) General Hospital, May 8, 1970; aged 79 y. 8 m. 26 d. On Dec. 23, 1915, he was married to Neomah Miller, who survives. Also surviving are 8 children (Mary — Mrs. Harry Rice, Jesse, Louise — Mrs. Arthur Hoogenboom, Lillian — Mrs. Fred Slabach, Duane, Richard, Robert, and Doris — Mrs. Roy Keim), grandchildren, 4 brothers (Benjamin, Jacob, Amos, and Levi), and 2 sisters (Lena and Lydia). He was preceded in death by 3 children (Lloyd, John, Jr., and Dorothy), and 3 brothers (Joseph, Samuel, and Leander). He was a member of the Clinton Frame Church, where funeral services were held May 10, with Vernon E. Bontreger officiating; interment in the Clinton Union Cemetery.

Steider, Alma Lydia, daughter of Peter and Barbara (Sommer) Steider, was born at Milford, Neb., Dec. 8, 1899; died at the Fillmore County Hospital, Geneva, Neb., May 10, 1970; aged 70 y. 5 m. 2 d. Surviving are 4 brothers (Edward, William, David, and Clarence). She was preceded in death by her parents and 2 brothers. Funeral services were held at the Salem Church, Shickley, Neb., May 13, with Fred Reeb, Lee Schlegel, Peter Kennel, and J. W. Birky officiating; interment in the nearby cemetery.

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He Trusts You, Daddy

By L. C. Lemons

What are you thinking about, Daddy? The little one in your arms is so small and so dependent but most important, he is yours. As one tiny hand clutches your shirt and a little arm tries to reach around you, he has fallen asleep with complete trust.

You and your wife have helped God create a miracle — your son. This is a thrilling yet sobering thought which does something to one that nothing before has ever done. They say, “A baby is all future.” If that is true you hold a “lot of future” in your arms right now, not only his future but yours.

We have watched you care for him with the proud look of a parent in your eyes. That look and the words spoken to ears that cannot yet understand, but only trust, seem to be saying, “Nothing is ever going to happen to you, son, while Daddy is around.” You mean it too, for you would gladly sacrifice your own life to save his. A son makes a man stand tall with the realization that God has given him a major responsibility.

Nothing *will* happen to him while he is in your arms. But perhaps you are thinking of the time when he begins to venture alone into the great big world you have helped to make. Who or what is to protect him then? It will take “arms” longer than yours. It is then that one fully realizes how completely he must be dependent upon prayer and upon the spiritual resources which you have nurtured in this young life.

The trust of your infant son, trying to place tiny arms around you as he lies peacefully sleeping close to your heart, is symbolic of the faith in “Our heavenly Father” which every parent needs. The words “heavenly Father” will convey true meaning to your son as you, his earthly father, interpret God to him in terms of love and life, as he continues to respond with complete trust. Just make sure that you or no one else destroys that trust by methods or words which might cause him to fear you or be afraid of God. When he needs punishing, do it in love, not in anger; and always temper justice with mercy, for “God is love” and He is merciful.

Or perhaps in this pensive mood you are beginning to understand some of the hopes and dreams your parents had for you. How do I know? Because it seems only yesterday that I sat in your place and held you, a tiny infant, and dreamed of the kind of young man I hoped you would become. Now you can understand something of the thrill which passed through me when I first held you in my arms.

Yes, so small, so perfect, so helpless, so dependent, and yet all too quickly the hours turn into days, weeks, and

L. C. Lemons is a Baptist minister from St. Louis, Mo.

Education for the Indians

years as he changes and grows into an individual. Today he is too young to think for himself. Tomorrow he will have ideas of his own, and sometimes they will conflict with yours and your heart will be lonely and heavy.

While he is so young and unable to think for himself, it is up to you to think clearly for him so that his attitudes and steps will lead in the right direction. During these first few years he will learn more than in any other comparable period of his life. This learning will come, not from books, but by imitating those around him.

His outlook and his attitude toward God, home, church, and the world of people unconsciously will be patterned from day by day example. Love him, play with him, give him generously of that which money cannot buy — yourself.

I recall so vividly your first spontaneous prayer. As we sat down to eat one evening, from your seat in the high chair you said, "I say thanks." Then you bowed your head and this was your prayer: "Thanks for Mother and Daddy and to eat dinner, and to go to church. Amen." You were only two years and eight months old. We had been thinking you were too young to be taught to pray, but all along you had been *watching* us and had *learned to pray*.

You are concerned about your son's needs and you want to take every precaution to protect him from physical harm. Birds and animals do the same for their offspring. The thing which makes human parents different is their ability to join with God in the creative process, not only in bringing a child into the world but in leading him to become a new person in Jesus Christ so that he may live in the image of God. The greatest gift you can give him will be a right attitude toward God and his fellowman; the greatest protection you can offer will be against wrong attitudes which would prejudice his mind against others or even against God.

Only a short while ago you were a carefree boy. Then you became a young man out on your own, going where you pleased when you pleased. This was difficult to accept for we had thought you would be more dependent upon us and were not prepared to share you so much with your friends, your school, and *your* world. Now others have come to take first place in your life and to change it; first, the girl of your dreams, then *this tiny infant*, who is doing so much to challenge the best in you.

You are a man! And you are proving it, not by artificial, immature attempts which young men sometimes pursue, but by the way you are assuming responsibility, and by the way you are "thinking life through." Make these thoughts clear, for you now hold the destiny of your son. Just remember, *He trust you, Daddy!* □

Before the coming of the Mennonites to the Chaco, the Indians could not read or write and had no real desire to do so. They were nomads wandering from place to place much the same as their forefathers had done for hundreds of years. However, when the Mennonites began settling in 1927, a new culture was presented to them.

As the missionaries began to work with the Indians, they introduced the concept of education as well as the gospel. Today, just 30 years after the first real efforts of Indian colonization was begun, over 1,000 Indian children are in school.

At present there are over 30 Indian schools with 30 of the 42 teachers being Indians. The teachers learned Spanish as adults and now Spanish is taught beginning in the first grade. It is important for the Indians to learn Spanish because the government of Paraguay does not recognize the Indians as responsible citizens unless they know Spanish.

Their own tribal languages continue to be learned in the homes, but will be their secondary language. Previously the textbooks were written in the tribal languages, but through the efforts of Hans Wiens, one of the leading Mennonite Brethren men in South America, this has changed, and the development of the schools has received the approval of the Ministry of Education.

The schools are unique in that at present they have only grades one to four. Future plans call for adding higher grades as fast as the budget and supply of teachers permit. The teachers themselves are still learning. Many of them have not studied beyond the level of the sixth grade.

Education for the adult Indian is also offered. They are eager to learn because education can help them in many ways. By learning to read, write, and do mathematical problems, they can do their own marketing and estimate their costs and profits. They can also plan to get the best use of their land and natural resources.

One big advantage of the schools is that it has helped to develop leaders for the Indian churches. Special courses are also offered to the men to make them qualified to preach. This school for pastors and church workers moves about the various settlements and is taught by the missionaries. They are eager students and have even learned to sing hymns in four-part harmony so they can sing "like the Mennonites."

Today there are over 2,000 baptized Indian believers in the Chulupie and Lengua tribes.

As is the case in many places in the world today, there is also a drive among the Indians to be recognized as first-class citizens. When they came out of the bush, they were hired as laborers by the Mennonites. Today many of them have their own land, have the opportunity to get an education, and have a voice in the settlement program which directly affects their future. □

Beach-Houses

There are people who do everything except the *one* thing, the will of God. Once Jesus asked, "Who is my mother, and who are my brothers?" And He answered, "Whoever does the will of my Father in heaven." Those who have obeyed God best are closest to Jesus. At the close of Jesus' manifesto, the Sermon on the Mount, He warns that some will say Lord, Lord, but will never get around to action. More and more serious young people are tired of talk. Action is needed. The will of God as expressed by Jesus must be lived so others can see what the kingdom of God looks like.

But action is not enough either. It must be the right kind. It must be action that is motivated and directed by Jesus Christ. Individualistic deeds and programs out of step with God are wicked. The harshest words of Jesus went to those who did good things, but on their own. Jesus said, "I never knew you," because they did not get their plans from Him. The shocking thing is that they thought they did. They had a list of all they did, great sermons preached, unusual miracles performed, tough demons driven out. But Christ replied, "We've never met." The will of God is not replaced by mighty works.

The marks of discipleship can be seen on a man as easily as ripe apples on a tree. Fruits of the Spirit are first of all fruits of character. They are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. If these are not present in us, we do not belong to His movement. It is as simple as that and as *serious* as that. He will not accept great results in place of a heart that belongs to Him. No words on the day of judgment will be so final as these, "I never knew you."

Every man is building something. Jesus wants it built on the right foundation. A house on sand looks as good as one on rock, at first. But it does not last. Jesus' teachings must be *heard* and *practiced*. To hear and not do is as foolish as building an apartment on beach sand. To do what we hear Jesus say is as wise as building on bedrock. Jesus anticipated sand-builders. He does not give them a building permit. "Your house will crash," He warns. The comparison is not between the man who heard and he who didn't, but between the man who hears and acts and the one who doesn't.

— Arnold Cressman

"If we had paid no more attention to our plants than we have to our children," Luther Burbank said, "we would now be living in a jungle of weeds."

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By Still Waters

"He [Holy Spirit] will reprove the world of sin, and of righteousness, and of judgment" (Jn. 16:8).

Sometimes we forget that we cannot convince any person of sin. Only the Holy Spirit using the Word of God can give a clear understanding of what sin is and what its consequences are. Our preaching or personal encounter is dependent on the Holy Spirit who does His work through us. Since this is true several things are important.

First, we must realize how helpless we are in ourselves. As long as we struggle by ourselves in the attempt to point out sin we make people feel frustrated, pressured, and even antagonistic. What a difference we sense when the Holy Spirit does His work. He works an inner work of grace.

Second, we must be sure that we are in a relation to God which permits the Holy Spirit to do His work through us. God longs to do His work through us. He can do His work only through those whom He indwells. But for Him to indwell us we must allow Him to root out every kind of impurity and place within us the fullness of Christ.

Third, the primary thing which the Holy Spirit convicts the believer of is not the sin of stealing or adultery or drunkenness or worldliness, but the sin of not believing on Jesus Christ. After one accepts Christ He convicts of all which is not Christlike.

Only Believe

By Lorie C. Gooding

They who believe will call, and He shall answer, but only as He will. If He should send darkness for light, and night for day, and pain for rest, they are His gifts. Take them and trust, because His love is wiser than our wisdom is. All things are possible. The thorny branch may bear a flower of surpassing beauty. Light is more sweet to those who have known darkness, and day more welcome after weary night. All things are possible. His Presence changes stones into bread and water into wine. He asks not strength nor skill, wisdom nor labor, but faith as meager as a mustard seed, saying that faith may be a mountain-mover, and all things are possible if ye will believe.

Will Wealth Determine Direction?

James conveys a current warning in James 2:1-7. He warns against treating one, because of wealth, any different than the poor. Says James, "For do notice, my brothers, that God chose poor men, whose only wealth was their faith, and made them heirs to the kingdom promised to those who love him. . . . Look around you. Isn't it the rich who are always trying to 'boss' you? . . . Isn't it usually the rich who blaspheme the glorious name by which you are known?"*

Unless drastic change takes place, the direction of the church in the next few decades may well be determined more by money than by theology. More and more it seems that those with wealth wield growing power particularly at the local level. This has denominational dimensions also.

One of the real dangers for the church in every age is that belief and behavior are determined by something other than theology based upon Scripture. Politics, materialism, secularism, nationalism, the mass media, and numerous other isms or stimuli can so easily assume a more important part in what we think and do than what we claim to believe. And in an age of affluence money provides a powerful possibility.

For some time the church was headed for trouble here. Often wealth determined what kind of church building was built. Wealth has selected the kind of organ, if any, that was installed. Carpet, colored windows, and other internal furnishings were added according to financial strength. The theology of simplicity, of worship, and of stewardship found little focus on such decisions the last few decades.

But growing wealth not only shows up in the amount of cold concrete and colored windows but also in attitudes toward spiritual and social concern. Jesus points this out in the Gospels and also in Revelation. It also seems clear that as wealth increases many who are inclined to be very venturesome and open to new methods of moneymaking and spending, become more and more closed to the new, different, and venturesome in meeting man's spiritual and material needs! That is, those most open to the latest methods of work and material progress often become the strongest advocates of status quo in the life and work of the church.

Probably many reasons exist for such an attitude. Certainly Christ's words always are a tremendous threat to those who find any security in wealth or the things which go with wealth—status, prestige, position, and playing God. Then too, when everything is going well, any change is threatening. The more accumulated the more accumulations must be protected. Or to put it another way, the more we possess the more law and order we need to protect our possessions.

Finally, what happens is that wealth determines our direction in thought and action. There is selective obedience. Those of us with wealth may emphasize "evangelism" or "personal experience," or "preaching the simple gospel." All these are essential. But they can be stressed at the ex-

pense of the hard sayings of the gospel about justice and mercy. Or we fight for those things which protect what we have. Anything which protects this gets our support. Anything which threatens our gain gets only our criticism and ostracism. Or we may give with strings attached.

This is not to say that persons who wield wealth will not give to good causes. The point is that some will give only or largely to those causes which please and protect them, perhaps even giving them a feeling that their finances are used to maintain the faith. Such may use wealth to support the church or groups which will jump when they speak. They may support the pastor only as long as he speaks and moves the way they want. Such may withhold their wealth and bring pressure upon all who do not see things as they see them. In this way those of wealth may play God.

Individualism rather than brotherhood takes over. Because of the ability to build big houses and bank accounts some assume they have individually also the ability to determine the direction of the congregation and church. So the power of wealth may do more to shape the churches' stance on all kinds of issues than those who give themselves to prayer and the ministry of the Word.

And the question is not whether persons with wealth should be condemned or admired, shoved aside or used. The real question before Christendom is will persons, because of wealth, also play God? And this may be the real reason why Jesus said it is so difficult for the rich to enter the kingdom.

Will those with wealth respect and honor the brother of low degree and the brotherhood at large, or will they with their money, by support or lack of support, seek to determine the direction and thinking of the church? Will such put preachers in and out of pulpits? Will such put financial pressures upon the church and its organizations so that leaders will yield to them against their own spiritual discernment and biblical understanding?

There always was and always will be the temptation to place persons in influential positions and to take a disproportionate amount of counsel from them because of their wealth. But in the work of the church more is needed than this kind of success.

Thank God there are many who have other spiritual qualifications along with the power to gain wealth. The church would be lean spiritually and financially without them. It is hoped the concern of this writing really refers to very few. Yet now is the time for warning and the danger remains, a hundredfold more serious today, that wealth places anyone in the temptation to play God over persons and positions. Yes, James's warning is current today. — D.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Co.

Mission '70, God's Spirit, and You

By Jim Boyts

To help design and build bridges out of walls, you are needed. As the seventies open on a revolutionary scene, every Christian must respond in the most Christlike manner possible. The mission outreach of the Christian church is in the line of fire right now—both in terms of believing and doing.

A chance to get involved. In recent years Mennonite Board of Missions personnel have made a concentrated effort to more directly involve the general public in its annual meetings. A special invitation has been given to lay people, including women and youth. Young people are essential—it is through their awareness and candidness that mission assumes a new vitality and a new dimension. In many areas the cutting edge of our work relates to youth, so why not involve them in the very heart of our planning?

Over 2,000 people participated in Mission '69. It proved to be worthwhile, enlightening, informative, and spiritually rewarding for many. "But why should I attend this year?" you ask.

Today God's Spirit is working in myriad ways throughout the Mennonite Church. Without the presence of that Spirit we believe Mission '70 will be a waste of time and money. If God's Spirit lives within you, then you have at least four important elements to share with others in the mission outreach of the church:

- His Spirit
- Your unique talents
- Your God-given spiritual gifts, and
- Your uniqueness as an individual.

Young and old, book-learned or experience-oriented, man or woman—it is imperative that we really come together en masse to earnestly worship, work, and fellowship in each other's company.

Time schedule and new format for delegate sessions. How will you be involved and heard at Mission '70? First, the format has been shifted. Instead of the usual business sessions prior to the public sessions, this year the Board Members and delegates will convene for one day only—Thursday, July 2. At that time they will simply air the issues to be considered during the Friday and Saturday public sessions that will in turn be carried over to the executive sessions the following Monday and Tuesday.

Goals for Mission '70.

1. To help the individual see that he is God's person for the spot.

2. To help churches, individually and collectively, find and develop their full potential in the mission for Christ.

3. To experience "The Spirit of God . . . upon me" in relation to myself—to God—to my brothers.

Beginning Thursday evening, the first general session zeroes in on the theme for our two-and-one-half days together. During the closing small group leaders' session at Mission '69, J. D. Graber led a meditation that has caused good vibrations to reecho in my mind many times since. His emphasis was, "Our work, to be valid, must stem from our worship." This inspiration helped set the mood for our time together this year. We are extremely pleased that Brother Graber, representing many years and a variety of depth experiences, will lead off the evening program to stir spirits and thinking. The basic theme is taken from Luke 4:18 and 19—"The Spirit of the Lord . . . upon me."

Friday morning, July 3, a worship experience. John Lederach will open the morning session devoted entirely to a worship experience focusing on the basic theme. John will lead a Bible study; several witnesses are to speak briefly; the audience is to be involved in participation; then Ray Keim will challenge us to better understand or even discover our gifts and talents. We then move into small groups of 12 to 15 participants each called "Strategy Groups" to talk specifically about the morning input.

Following lunch, "Flashes of Action." "Flashes of Action" are four-minute vignettes—short presentations to expose the audience to many facets of the Board's mission program around the world. Following ten flashes of action utilizing both sides of the stage (along with a timer), reports from the Thursday session will identify current issues. These will be shared in a brief 20-minute period as the specific input for a second "Strategy Group" meeting.

Each strategy group will include a delegate or Board Member who will take notes on the discussion. These gleanings will be shared in summary form with the large group the following day and specifically with the executive-administrative committees as they meet July 6 and 7.

"Areas of Action" await attention. Following Strategy Group sessions, time has been blocked out to visit "Areas of Action." These are rooms filled with displays and ma-

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terials staffed by personnel from the areas represented. Each flash of action is to have a corresponding area of action. You may check areas where you have specific interests, concerns, or questions to further analyze a program and the personnel involved. This kind of information will better equip you for Friday's session.

Optional Creative Religious Workshop Considered. The possibility exists of providing a workshop involving youth and adults in a creative religious expression session. Since much of our work is with youth, there should be opportunity to discover what it is that communicates with contemporary youth now.

Friday evening stretches from New York to Los Angeles. Guest speakers Samuel Santos, New York City; Horacio Quinones, Los Angeles — opportunities, challenges, witnessing to "His Spirit's Work." Late Friday evening a special youth happening will be held for both high school and college age young people.

Saturday the beat goes on. Friday's experiences should turn us on for increased involvement in the morning worship and the afternoon work session. We will primarily be sharing those issues raised in the Friday afternoon Strategy Group sessions. With this additional insight we will then convene in a final "Strategy Group" — searching, praying, planning, questioning, discerning.

Saturday evening, everyone a participant. Moving from what we felt was a very warm and exciting experience in Kalona, Iowa, we are planning a total involvement climactic evening. We will assemble to share testimonies of what has happened and where we are going. We want to include special music and a commissioning service. Plans also call for a mass breadbreaking experience. At this point it is urgent that we feel a strong bond of unity.

Yes, there's more. I haven't begun to mention Lowell and Miriam Byler leading the music, warm Pennsylvania hospitality, Friday morning prayer breakfasts, a wide variety of youth activities, and delegates and Board Members visiting Franconia churches on July 5. Having read this, you say, "Well, it looks like a good program, but I'm still not sure how important it is that I be there."

Consider this. I believe the New Testament teachings on prayer suggest that when we are better informed and more deeply involved our prayers become much more specific and therefore more effective. However, we recognize that it is impossible for everyone to attend. For those who cannot, we request your prayers between now and Mission '70 and particularly during the first week of July. We ask everyone to join in our prayers that God's Spirit will visit us in a mighty and powerful way, in ways that we do not now anticipate, in ways that are beyond our imagination. For this we thank you. □

"As I See It"

As I see it, mankind will soon be facing the most serious and frightening crisis since the beginning of time. Ecologists are now telling us that we are well on the way toward polluting ourselves out of existence within the next ten to fifteen years. Furthermore, unless there are some drastic immediate reversals in our present trends, the time may have already passed for us to prevent this calamity.

I am concerned because the majority of us who live in rural areas of America are totally unaware of the severity of the situation which is plaguing our cities. Because it is a slow process, we are unaware of the irreparable damage we are doing to our rivers, air, and to the millions of living organisms that form a delicate balance making life possible.

I am concerned because so little seems to be done. We talk about defeating the "enemy" in Vietnam when a far greater enemy is drowning us in a stagnating sea of pollution.

Perhaps I am most concerned because we as Christians have somehow placed this issue outside the realm of our Christian responsibility. We find it easier to speak out on Vietnam, violence in the streets, or racial discrimination. But we leave the problem of pollution to others much as though it is not a spiritual or uniquely Christian problem.

This is where I take my stand. In all of creation, God Himself has established the natural laws which control and maintain those balances. But man in his intelligence and technology is constantly in the process of blatantly violating these laws. To me this is sin.

If perchance we should say, and rightly so, that the Christian's responsibility (second only to allegiance to God) is to love and serve his fellowman, certainly a vital role one then has is to help preserve and maintain a viable environment. Thus I feel a responsibility both to God and my fellowman, to do all I can to not only deter but reverse our present rate of pollution.

Certainly we can all act by ensuring that our automobile engines and home furnaces are functioning properly and by sanitary disposal of all our wastes. But I maintain that we also have a responsibility to speak to those in authority. We are quick to act in this way on our own behalf (i.e., our requests for alternative military service) how much more should we speak out for the rights of our posterity and fellowman. — Frank R. King, Kalona, Iowa.

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

A Bleak Future for Black Rhodesians

By Omar Eby

"Rhodesia has peace and prosperity with a superb climate, friendly people, lovely homes, modern shops, first-class schools, and hospitals. There is little or no unemployment; the nation has no debt and is one of the few nations on the globe that hasn't received or asked for foreign aid from the United States. The taxes in Rhodesia are among the lowest in the world. The cost of living is not only reasonable but is much lower than in any other democratic nation.

"There is tremendous agricultural production in Rhodesia — tobacco, maize, sugar, cotton, tea, coffee, citrus . . . splendid ranches . . . countless industries flourishing . . . commerce booming in spite of the sanctions . . . not only is Rhodesia the most progressive nation in all of Africa, it is a shining example of democracy in action. This country has more than usual to offer, in sight-seeing and vacation."

It reads like the copy of a brochure prepared by a Rhodesian tourist association, or a circular baiting likely immigrants. And it might easily be a smattering of both, though Dr. Billy James Hargis attributes the words to himself in the lead story of the May 7, 1970, issue of the *Christian Crusade Weekly*, the mouthpiece of Hargis.

Leading 50 "enthusiastic" Christian Crusaders on a two-week "Grand Tour of the Holy Land and Rhodesia," (God help the Arabs and the Africans!) Hargis, a physical and spiritual blending of Jackie Gleason and George Wallace, had nothing but praise for Ian Smith's Rhodesia.

"God has especially blessed Rhodesia and South Africa," his article bubbles. "Important minerals are in abundance. Gold, chrome, asbestos, coal, nickel, copper, tin . . . you name it . . . Rhodesia's got it."

Hargis should remember that all God's gifts were in the African earth long before the white racist governments carved out their empires. Thus, it is not only bad logic, but also rotten theology, to point to the rich land as proof of God's blessing on the nation and its national policies. If one said anything, he might say that the wealth of these lands is God's blessing on the indigenous people, the black Africans.

One should not bother to follow too closely the madness of Hargis and company, for such men, like McIntire, eventually collapse in the morass of their own inflated rhetoric and half-truths. But occasionally one must fill in

some facts to give a fuller picture of the situation they describe.

While much of what Hargis reports about Rhodesia is true, like the witches' prophecies to ambitious Macbeth, they are only half-truths. For there is another side to the Rhodesian picture not published in its travel advertisements nor reported by white Christians who do only the standard rounds of game parks and waterfalls "in light executive aircraft to enjoy a thrill they will never forget," and stay in ultramodern hotels, never dipping into the world of the poor, oppressed black Rhodesian. Or if they do make a token gesture to the African community in such nations, it is a condescending preaching tour which sees the African as only a soul to be saved from hell and godless communism.

Some Facts

What then is the full story on Rhodesia? Some facts might help to round out the picture for those who truly want to know what is shaping up in that southern African nation.

White Rhodesia declared its independence from Britain in November 1965, and last month in Salisbury, the capital, the Union Jack was hauled down as the country further declared itself a republic free of the crown. Also at that time, Prime Minister Ian Smith's political party, Rhodesian Front, won all 50 seats in a new Parliament — all 50 white seats that is, for there are also 16 seats in Parliament for black Rhodesians.

On the surface those 16 black seats might be interpreted as a generous gesture of a benign government. But the population figures show what a hoax of representative democracy those 16 token seats are: 240,000 whites get 50 seats and approximately 5 million blacks get 16 seats. And most of the 16 black seats will be filled with conservative tribal chiefs, considered by some of their own people to be frightened stooges of the government.

The next five years for the blacks under Smith's regime in Rhodesia do not hold much promise of equity and freedom. With the white community firmly behind him, Smith seems bent on taking his nation down South Africa's road of apartheid, a diabolically inspired political scheme which forces the separation of the races, with the whites as supreme, naturally.

One should be under no illusion about Smith's personal

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attitudes towards black Africans, as *Newsweek*, April 20, 1970, documented. In anger, he led a political gathering in a chorus of a South African folk song, "Baboon, go climb the mountain," to drown out a group of black students singing "God bless Africa."

Other facts about Rhodesia recently appearing in the press center around the Land Tenure Act which intends to re-divide all the land. Half to the whites and half to the Africans. Again that might seem fair, until one recalls the population figures. It means that every white man would get 200 acres, while every black man only 10 acres. As would be expected, and as reported by an independent observer in Salisbury, the fertile farmlands and the booming urban areas, so well described by the Billy James Hargis article, fall in the white domain.

The immensely complex Land Tenure Act has defined all types of situations which would allow for the white masters to keep black servants in the white areas "for purposes of employment," whether at their plantations or in urban centers. But the plight of black women and children in Rhodesia is in question, for husbands and fathers could be separated from them, as is the case in South Africa. Should that happen, let no white Rhodesian self-righteously puzzle over the breakup of the black family in their nation.

An *Ecumenical Press Service* report from Rhodesia notes that "many mission stations on which hundreds of Africans farm are thus threatened. Most of these occupy land given them 60 years ago by Cecil Rhodes. Also in these mission farms live retired African clergy and their families. Since the farms are in the so-called European areas, the churches would have to evict men and women and children who have known no other home. One estimate put these church-owned properties at 400,000 acres, supporting between 60,000 and 75,000 persons.

"White missionaries living on mission stations in the Tribal Trust Lands would be allowed to continue work among Africans only with the permission of a government minister. Those working in African townships in urban centers would likewise need a government certificate."

It is perhaps too late to question the wisdom of missions holding such large estates—that might have been done 10 years ago when they saw the direction the country was headed politically, and some attempt made at getting the land into the hands of nationals, privately or in communes, such as Tanzania's Ujamaa villages. But now, the missionaries are caught, and should they leave Rhodesia in protest of the government's racist policies, the mission lands would automatically revert to the government, enriching the whites that much more.

These then are some of the facts about Rhodesia which Billy James fails to include in his ebullient report which conveys Prime Minister Smith's call "upon the American people to be in sympathy with Rhodesia's quest for freedom and to extend hands of friendship across the Atlantic in

common bonds of Christian freedom. (Italics mine.)

"Many Americans, including your writer," Hargis continues, referring to himself, "felt that the election of President Richard Nixon would assure better relationship with Rhodesia since it was so apparent that the Kennedy-Johnson attitude towards Rhodesia was un-American, illegal, and certainly unchristian. President Johnson arbitrarily imposed economic sanctions against Rhodesia in spite of the fact that this nation is one of our most trusted Christian allies in the fight against communism."

There one has it—that terrible religious recipe of nationalism, militarism, fundamentalism, with a heavy dash of racism—which supports the rich against the poor, the free against the oppressed, the white against the black. And it's all served up with a thick sauce of scriptural distortions.

Churches Protest

"The only organized force standing in the way of these latest constitutional innovations is the Christian churches (with the exception of the Dutch Reformed which supports separate development)," the EPS reports.

Rhodesian Catholic bishops led the way by informing the Smith government that if the provisions of the Land Tenure Act that bar racial association for religious work are not declared null, they would close all the church's schools, hospitals, orphanages, homes for the aged, and other social welfare institutions in the country. Later a joint conference of Christian churches decided that they would refuse to register as newly required to own or occupy land in either of the so-called European or so-called African areas.

There is no Mennonite church or mission in Rhodesia. But our good sister church, the Brethren in Christ, have a large mission, with 50 missionaries at a half dozen stations, working at hospitals, schools, Bible institutes, and book-rooms in addition to evangelism. Recently the first black Rhodesian, P. M. Kumalo, was elected as bishop of the Rhodesian Brethren in Christ church.

Undoubtedly, they too will feel the squeeze of Mr. Smith's constitution and the Land Tenure Act, and need to give witness both in the African and European communities where they stand on such principles. We offer no advice, save to underscore what they themselves know, that as evangelical peacemakers, they must look on the present crisis as a God-given occasion to demonstrate the social relevance of the evangelical commitment, and not read too many Billy James Hargis reports to erode their convictions for compassion and justice. The North American Mennonite churches will need to stand with the Brethren in Christ church in prayer during these next years as it witnesses by word and deed in Rhodesia.

Many Mennonites, like their common fellow evangelicals, generally say that the church shouldn't interfere with politics, particularly if they are Republican politics. In the case of the

churches in Rhodesia speaking to their government, we should be able to align ourselves with their view. Anticipating the charge that the church was interfering in politics, the Rhodesian church leaders said that the reverse is actually the case: government was interfering with religion by introducing racial laws that conflicted with the Christian faith.

As is the case with many African countries, the Rhodesian Christian missions and churches operate many of the educational institutions, providing the teachers and some maintenance and equipment. The government, in turn, sets the curriculum and pays teachers' salaries. In Rhodesia, there are approximately 3,300 mission schools run for 700,000 black pupils.

These mission schools will feel the immediate brunt of the new Smith government come January 1971, when it will cut 5 percent from the salaries paid to the mission school teachers. To make up the difference, the missions will need to raise school fees, which throws the hardship on to the parents, most of whom are peasants.

The United Methodist Church's Rhodesia Area has hinted that it will close its schools, dismissing pupils and teachers alike. "The result will be that thousands of African youngsters will roam the streets and countryside idle, unemployed, and lacking opportunities for further education. This, coupled with the existing mass unemployment, is the seedbed of revolution," a Methodist bishop stated.

"The government also seems determined to change the shape of secondary education," the EPS report notes. "Stated plans are that only one out of every eight students finishing primary school will go to a four-year secondary school (at present one in every six does). New two-year junior secondary schools would be created with a bias towards vocational training. Why train children in academic studies when there are no jobs for them? it is argued. Actually the government is unwilling to increase the number of jobs open even to the vocationally trained, favoring white immigrants instead."

This then is the Rhodesia Billy James Hargis would have us support. But it is precisely because Rhodesia claims to be Christian and to uphold Christian civilization that we must condemn the oppressive action of the Smith regime in Rhodesia for violating simple human rights. Likewise we must condemn such supporters of Rhodesia as men like Hargis. But condemnation is not enough; there must also be reconciliation.

While the Brethren in Christ work at reconciliation in Rhodesia, the Peace Section of the Mennonite Central Committee could sponsor one or two persons to join the Hargis-led Rhodesian tour, asking all the "wrong" questions and making the "wrong" observations while they attempt a spiritual rap with Billy James and his cohorts. The Tour Department of the Christian Crusade, of which Hargis is founder and director, has a tour of Rhodesia in the making for September 1970 and three for 1971. Perhaps this would be a program for the Schowalter Foundation which seeks constantly for robust ventures in Christian witness to support financially. It would cost less than \$1,000 per person, according to Hargis. □

What You Say, You Are!

The average person spends 13 years of his life talking.

On the average, you produce 18,000 words a day. That's equivalent to a book of 54 pages.

In a year's time you talk enough to fill 66 books of 800 pages each. It would take a twelve-foot shelf to hold them. For a lifetime of talking that shelf would grow to be three lengths of a football field.

And for most of us, what dreary reading those volumes would contain! What tedious listening if all our speech were played back for us!

Some scientists have suggested that might be possible. "The universe is like a gigantic tape recorder," they say. "Every vibration is recorded; every sound is stored away and could be picked up, amplified, and heard. From Cain's murderous blow and Abel's plea for help down to those words of yesterday you'd love to take back. . . ."

Some psychologists have warned us that our subconscious is a far more efficient recording secretary. It codes and stores away every thought and word ready for instant playback, if turned on by the right drug or electrical impulse.

If that were possible, we'd all stand in line for shock treatments that could erase from our minds the tremendous backlog of words we wish we'd never said.

Who could stand to listen to a week's worth of their own talk? Very few.

What a shock it would be! And the greatest shock would be the simple realization that—

We are not what we say we are, but what we say, we are!

We should know that already, but most of us have automatic defenses against such a conclusion.

"I didn't mean that; I was just talking," we say to cover up a slip of the tongue.

"I just said that; you know me. I don't really feel that way," we may explain in the embarrassment that follows a few bitter or hasty words.

Or we may insist, "I didn't mean that at all; you've got to take me by what I mean, not by what I say." But if we don't mean what we say, why say it?

Let's face it. "A slip of the tongue" is just that. The tongue let the thoughts slip out.

That's why it's serious. As Ben Franklin observed, "A slip of the foot you may soon recover, but a slip of the tongue you may never get over."

When "your speech betrays you," doesn't it betray you by revealing the real you?

Often it's in those unguarded moments when we forget to keep our front up that the listener can catch a quick glimpse of what's in back—the speaker's real self!

What you say, you are!

By David Augsburger

Talk is not cheap. Speech is one of man's most priceless possessions. It can be cheapened by man's misuse or abuse. But rightly used it is of most incomparable worth.

How a man values, selects, and controls his words reveals his true character.

A doctor is not the only person who judges another's health by the condition of his tongue! Most people judge you by your words.

Recognizing that fact, Lincoln once said, "It is better to remain silent and be thought a fool than to speak out and remove all doubt."

There is much that can be said in praise of silence, especially when one has nothing to say.

But what we are inevitably comes out. In words first and then in deeds. And men inevitably judge you by what they hear.

Sir Walter Raleigh once observed, "Men more often make their fortune by their tongues than by their virtues; and more often men lose their fortunes by their tongues than by their vices."

But that was only a shallow observation. *A man's tongue reveals his virtue, and an undisciplined tongue is a vice.* A man can be judged by the words out of his own mouth. That's the hard truth Jesus Christ taught without mincing words. Listen!

A tree is known by its fruit.
Every good tree bears good fruit.
Every rotten tree produces poor fruit.
You must either make the tree good and the fruit good,
Or make the tree bad and the fruit bad,
For a tree is known by its fruit.
How can you say good things out of your evil hearts?
For the mouth speaks what the heart contains.
A good man, out of the good treasure in his heart,
Says good things!
And a wicked man, out of the wicked things in his heart,
Says wicked things!
I tell you, therefore, that on the day of judgment,
Men will have to give an account
For every thoughtless word . . . spoken.
For . . . by your words you will be acquitted,
And . . . by your words you will be condemned.

—Mt. 7:16, 17; 12:33-37, Norlie.

You are being judged by your words.

And isn't that fair to you? Look how easily you can read the state of another man's heart through the words he speaks. "He's only saying what's in his heart," you say. (You're quoting Jesus.) You don't have to talk to a man long before you know whether he has a mind that is pure or dirty, kind or cruel, clean or cloudy in thought. Of course, others are constantly revealing themselves to you, and you judge them by their words.

Then what about you? What about your speech?

And be warned. It's the words spoken in an unguarded

moment, without much thought, that can reveal the real you. The careful, thoughtful words are usually planned to conceal you; they generally carry a touch of calculated hypocrisy. You are on guard. What you say and how you say it are planned cautiously.

A man can be fine and noble in public, but coarse and crude in private.

He may be charming and courteous when among friends, but irritable and unkind at home.

We may be tactful and pleasing when in control, but in anger? Then we say what we really think, what we often wanted to say, but knew it was unwise. No amount of insisting, "I didn't mean it; I wasn't serious," can undo it. What is said, is said.

The "idle words," Jesus said—the purposeless words that tumble out, the thoughtless words that spill out, the angry words that lash—these will appear with us at the day of judgment!

A man's character can be known from his words.

What about your speech?

What does it reveal about you?

What if this week's words were recorded and replayed for you now?

Would you care to be judged by them?

You were! By all those about you!

You will be! Someday the touch of God may release the stored up records of your words and thoughts—and then, justice will be done.

Out of our own mouths, we will be judged.

By our own idle words, we will be condemned.

Unless!

Unless something has been done about those speech patterns, about that language, about the words that you and I use every day.

Unless we have taken seriously these words from God's Word.

"Let there be no more foul language, but good words instead—words suitable for the occasion, which God can use to help other people. . . . Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to one another; be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you" (Eph. 4:29, 31, 32, Phillips).^{*}

That calls for a change of speech that comes from a change of heart.

Only a change of heart can change the tongue.

Have you let God enter, cleanse, and change your heart?

Give up your own way of life, own up to the real problems in your life, look up to Him . . . for His new life in you.

Let God change your heart.

Nothing else can change your words.

What you say, you are!—David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast.

^{*}New Testament in Modern English, J. B. Phillips, 1958. Used by permission of the Macmillan Co.

The Primary Need of the Church

Ed. note: These responses, along with the last two weeks' responses, were selected from letters written by persons who answered an editorial which asked the question, "What is the primary need of the church as you see it?"

Christ Preeminent

That in all things He, the foundation, the builder, the redeemer, the purchaser, might have the preeminence (Col. 1:18). — Ursula Miller, Protection, Kan.

Able Leaders

Spirit-filled leaders, sound in the faith, obedient to Christ, knowing and loving the truth of God, "able to teach," with humble, shepherd hearts. Acts 20:27-31.

Churches always progressed or retrogressed with their leaders.

Our teaching system does not indoctrinate our people.

Remedy: Apostolic shepherding, pastoring, teaching, discipling, (Acts 20:28) in home, church, and school; instead of secular education, and International Lesson Series, which were never designed to indoctrinate. — Shem Peachey, Lititz, Pa.

Love for Christ

A little girl said she was thankful for erasers to erase her mistakes. Probably the greatest need of the church today is to have a proper love and appreciation for what Jesus did for us on the cross. My appreciation will determine my commitment and obedience to my Lord. Most of our individual and church problems stem from a lack of love and unity for Him who died for our sins. — John H. Herr, Jr., Holtwood, Pa.

Anticipate Christ's Coming

The church needs to begin living in real anticipation of Christ's coming, and having this hope, purify herself even as He is pure. Even so, come, Lord Jesus. — Mrs. Elbert Yoder, West Liberty, Ohio.

Love for Scripture

The primary need of the church today is for more men and women who use the Word of God to the extent that it becomes a part of them. We have a rather unique expression in Acts 19:20: "So mightily grew the word of God and prevailed." The secret of this growth was because it was loved and appreciated by those who heard it. We note in Acts 19:18, 19, it effected a change of life. Oh, for more men with feeling like the psalmist in Psalm 119:97, "Oh how love I thy law! it is my meditation all the day." — James Martin, New Holland, Pa.

Life Needed

What is the primary need of a man drowning in a pool? Let's ask him. "Sir, would you like warmer water, chlorinated water, or the sides of the pool painted in soft blue?" He gasps, "I need life and breath." So the need of the church is also for life and breath, "and this life is in his Son" (1 Jn. 5:11). Let the church be committed to Christ, then evangelization, social concern, and brotherly love will follow. — Clayton Hofstetter, Dalton, Ohio.

Uphold Christ

If the church of Christ is to be spared of losing its members to worldly conformity, its societies and entertainments and its pride, the church needs teachers and preachers who uphold the living of Christ and the apostles, not condoning the bringing in of worldly fads. If the latter would be warned that they would lose their membership in its continuation, the sincere in heart would be strengthened and result in a stronger church. The preachers should be tested for conviction. — L. C. Garber, Goshen, Ind.

Separation

Get the world out of the church and put Christ back in. The church is to be in the world, but not of the world.

Romans 12:2, "Be not conformed to this world."

2 Corinthians 6:17, "Wherefore come out from among them, and be ye separate."

James 1:27, "To keep himself unspotted from the world."

Jeremiah 6:16, "Thus saith the Lord . . . ask for the old paths, where is the good way, and walk therein."

Isaiah 58:1, "Cry aloud, spare not." — Amos W. Strite, Hagerstown, Md.

Exposure to the Word

The primary need of the church today is an exposure to the Word of God. Mennonites have taken so many things for granted for so long that we have departed from the realization of the need for a thorough knowledge of and close adherence to the Word of God. Many no longer believe that salvation is something that needs to be worked at in cooperation with God according to His Word. Philipians 2:12-15. — Paul H. Hege, Gettysburg, Pa.

MISSION 70 IS FOR YOUTH



This is where the excitement is going to be in the Mennonite Church during the July 4 weekend. Shouldn't it be exciting when Christians open up to the Holy Spirit in a new way?

This is where the attention of the Mennonite Church is going to center during the July 4 weekend. Hundreds of Mennonites from all corners of the world will be there — from all over North America: California, Texas, Canada, New York, Arizona, the mid-west; missionaries from India, Argentina, Brazil, Europe, Africa, etc.

This is where youth will have a chance to express their views to each other and to their elders. In the Strategy groups there will be consideration, sharing, listening, praying — a sincere, open search for what the Spirit is saying.

This is where there will be opportunity for youth to fellowship with their peers. Special activities are being planned for the extra energy which youth possess.



JULY 1-7 LANSDALE

Brother Ben and Me- And Sunday School

By Hal Lund

I can't understand Brother Ben. He seems to actually enjoy these Sunday school lessons in *The Acts*. He even studies his lessons before class, and he's not the teacher, either. Often he mentions some new idea that he gained from his study.

I seldom read the lesson before class because I think we should be paying more attention to modern problems. We need to meet the needs of people. There's poverty, which we should discuss more. The race problem keeps plaguing us. Just getting along with other church members is hard enough. Of course, I think we need to ask God's help in understanding these problems.

When we discuss them in class, Brother Ben often has an illustration from the Bible to fit into the discussion. He's rather naive—he seems to think the early church had something to say about poverty, race problems, and just getting along together.

Sometimes I wonder if he doesn't stretch his imagination a little. I don't recall many of the examples he uses, but I think I know the Bible fairly well. After all, I've attended Sunday school regularly for years, and we've gone over these Scriptures at least four times before.

Brother Ben says that discussing modern problems is fine, but he thinks we need to work at solving them, too. He has rather strange ideas about that, like contributing at least the suggested minimum for the Compassion Fund of the Minority Ministries Council. He thinks we should also contribute more to the Mission Board and Mennonite Central Committee. That would be hard for me to do just now—my older son turned sixteen last month and that meant buying another car (and he does like his Mustang).

But the most unusual thing about Brother Ben is that he keeps saying we can personally help solve these problems. One evening each week he helps an illiterate adult from Westside learn to read so this man can finish his training and get a job. Ben and his wife even entertain the man and his family in their home sometimes—as though they are friends.

Well, now we're talking about studying *Genesis* for the next quarter. What good will it do me to hear again the stories of Abraham, Isaac, and Jacob when I've heard them at least four times before, not counting the Bible stories my mother read to me as a child. Now a current problem, like what to do when your neighbor digs his new well close to your property line and your own well gets weak (now I can't even water the lawn every evening), or what to do

about your children's jealousies (our older son says we get his young brother everything the child wants)—these would be practical problems to discuss. No, I doubt that *Genesis* can open up any such discussions. But Brother Ben will probably try to help us find "an abiding principle," as he says, even from the patriarchs.

I hear rumors that we may take a preliminary test on *Genesis* just before studying it, then again at the end of the quarter. The test would be in two parts, one on the facts, the other relating the facts to theological themes of the Bible. Now that's taking Sunday school too far—expecting us laymen to have that kind of knowledge. (Perhaps I'll not be able to be there when the test is given.)

But I do wish we would study something more modern, something I'm not so familiar with. Maybe Sunday school would be more interesting. ☐

Missions Today

Seeing Things From the Other End

By Ivan Kauffmann

In this modern age it is unusual for a pastor to serve the same congregation for 20 years or more. Not that I felt odd in doing so, but in that span of time I was becoming less aggressive in performing my pastoral tasks. Obviously a change was in order.

After prayerful counsel and consideration with my family, the congregation, and other trusted friends, I was granted a leave of absence from the pastorate at Hopedale, Illinois. After further consideration it was arranged for our family to move to Elkhart, Indiana, where I would serve as Acting Secretary of Information Services with the Mennonite Board of Missions and Charities.

In spite of a few inconveniences, a good many feelings of apprehension, and the rather reluctant consent of those we left behind, it has been a good year. God has blessed in many ways:

For me it has been a time of revitalization, the challenge of a new job in a new setting. A change of routine and schedule has been good medicine for an anemic pastor.

For the family it has been a wealth of new experiences—an opportunity to meet new neighbors in a new community; to get acquainted with Bethany Christian High School; to become part of an exciting fellowship at Belmont Mennonite Church.

It has been a time of evaluation. The Hopedale congregation and I have had ample time and opportunity to look more objectively at each other and grow to a new understanding of our tasks;

It has been a time of growth. Because of this year's experience I better understand our church institutions. I trust that the Mission Board better understands pastors and congregations because of me.

I would encourage more exchange of personnel within the church. More people should see things from the other end:
—Pastors and agency administrators could exchange jobs for a year;

- Doctors and nurses could serve overseas or in a large city hospital for a short term;
- Individuals and/or couples could serve in VS a year or two;
- Public school teachers could trade places with church school teachers for a year (with school boards permitting);
- Pastors and writers could exchange spots temporarily to experiment with a different form of communication in a new setting;
- Members of nearby congregations could exchange places and responsibilities for a year.

This is not a proposal to "upset the fruit basket" just for the fun of it. Rather, this would be one way to develop more understanding and appreciation for other persons and their tasks while discovering and developing the unused gifts of many persons. This would be an effective way to unite our efforts more as a team in the church's mission.

I'm thankful for the blessings of this year and I recommend this experience to others. The church could serve more effectively if more of its people could occasionally see things from the other end.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Your Child and You by Caroline Clark and Garry Cleveland Myers. Hewitt House. 1969. 224 pp. \$4.95.

This book is very interesting, easy to read, and highly practical. I especially like the way it deals with some ideas one rarely even considers. The authors understand children and how parents can relate to them in joyous living. They believe that only disciplined children are happy and feel worthwhile to live as a child. Also they believe a preschool child "is able to think far more than most of us have supposed he can."

This is a book to keep handy like a cookbook. You may need the fresh encouragement these authors can give you. Their approach is positive.

Parents will recognize the authors as editors of *Highlights for Children*. Excellent for church libraries. — Alta Erb.

The Quiet Revolution by James D. Smart. Westminster. 1969. 158 pp. \$2.95.

In reading this volume I am reminded of another book title, *The Man Nobody Knows*. It is extremely important for teachers, pastors, and students to look at Jesus today through the perspective of these pages. Too many of us really do not know the human-divine Jesus who lives in the pages of the New Testament. We are at a loss to explain His reaction to the foreign woman with a demon-possessed daughter. We cannot understand why John the Bap-

tist sent men to ask Jesus if He really was the Messiah. We are hard put to understand why Judas would betray Jesus. Is there really a great similarity between Judas and Paul?

I would highly recommend this book. The author used a quiet conservative approach to the biblical record. He has provided a provocative, enlightening discussion. Pastors cannot afford to be without this help in preaching to today's youth and adults. Fine for church libraries. — Nelson E. Kauffman.

Please Touch, by Edwin McMahon and Peter Campbell. Sheed and Ward. 1969. 46 pp. \$2.95 (paper).

Please Touch is an invitation to look inside, to reflect, to reach toward God and others. God is in the human situation, waiting to be discovered. Trust and love are the stuff of life. To stretch and use what God has given is to glorify God and to celebrate life. The dynamic and the power come from affirming joyously, "God with us."

Words are sparingly used. Each is in its place and heavy with meaning. There are many reflective groupings of words such as: "spirit comes alive when we are made alive by love . . . spirit ebbs away with love's decline" and "the world is charged with the grandeur of God."

The pictures are loaded with meaning. They catch moments of love, surprise, relationship, and community.

The words and pictures invite return for

second and third participations. One does not read the book but rather joins the life-love experiences carried by the pages and goes beyond into the byways and detours of one's own choosing.

If cast in the larger context of God as both Creator and Redeemer, it is a delightfully warm human record of life. — Atlee Beechy.

Meet Me at the Door, by Ernest Gordon. Harper & Row. 1969. 154 pp. \$4.95.

A remarkable account of a rather exciting campus ministry by the Dean of Princeton University Chapel. "It is refreshing to have a 'college report' that is free from the current jargon and abstract analysis of problems and many will welcome this straightforward account of real students—how they think and speak" (From the jacket). Refreshing indeed when placed alongside of much of the current analytical and sometimes cynical descriptions of the religious situation on campus. It is an autobiographical account and personal testimony about ministering to students in real life situations. Lives are touched or changed, the ministry is growing, the status quo is confronted. Leaders desiring to serve this generation of youth and students will profit from the inspiration and outlook of the author.

The major personal, social, religious, academic, and moral questions and problems students face are met. Fine for church libraries. — Virgil Brennehan.

Items and Comments

Over 60 percent of the drownings each year result when people who have no intention of getting wet fall into the water from docks, boats, bridges, shores, or pool decks. Frequently they are only a few feet from safety, the American Red Cross reports.

. . .

The issue of national moral failure and the question of how the U.S. can admit a mistake were aired before the Senate Foreign Relations Committee as three clergymen appeared to testify on the war in Southeast Asia.

Invited to address the panel, chaired by Sen. William Fulbright (D.-Ark.), were Roman Catholic Auxiliary Bishop John J. Dougherty of Newark, N.J.; Dr. John C. Bennett, president of Union (N.Y.) Theological Seminary, and Rabbi Irving Greenberg of Yeshiva University, New York.

After listing the moral effects of the war, the rabbi told the five Senators present that "only those who can admit mistakes and accept the irony and tragedy of the defeat of the assumptions can be trusted with power."

Dr. Bennett said that when it becomes evident that a mistaken policy is continued as "a concession to pride of a nation that has never been defeated, it is time to see even the mistake in a context that calls for moral judgment."

. . .

Hymns revolving around the basic Christian theme of hope, the "key word in positive theological thinking today," are being sought by the Hymn Society of America as its major 1970 project.

The Rev. Charles B. Foelsch, chairman of the society's executive committee, said that the response so far by churchmen to the project is generally favorable.

He attributed this to the fact that the "theology of hope" poses a sharp contrast to the negative, short-lived "death of God" concept, adding that "this note of hope . . . clamors for expression in new hymns and new tunes for the new decade."

Hymn writers — ministers and laity — are invited to submit new texts on the theme to the society at 475 Riverside Dr., New York, N.Y. 10027, by Oct. 31. A committee of judges will screen the entries and publish an approved list.

New texts may be written in meters common to church hymnals, but may be submitted by the society to composers for new tunes. All accepted hymns will be copyrighted by the society.

. . .

A nation — richest and most powerful in world history — mourned, protested, agonized, and debated. The shooting of four Kent University students, coupled with dissent over the Indochina war, brought the U.S. to what the Episcopal bishops of New York called "the deepest crisis in our memory."

Virtually no segment of society was unaffected in early May by the series of events set loose when President Nixon announced the sending of troops into Cambodia.

The antiwar movement, which had languished in 1970, was revived with a new urgency and with the support of many who formerly considered themselves "moderates." New attention focused on student unrest and the role of the academic community in national life escalated.

. . .

Membership of the United Methodist Church appears to be down 200,000 and its giving \$77 million. United Presbyterian enterprises face possible cutbacks. Unitarian Universalists have had to cut their budget by \$1 million. The Episcopal budget in Pennsylvania is down 23 percent. Catholic dioceses of Boston, New York, Detroit, Tucson stagger under deficits. Financial crisis jeopardizes the existence of the Canadian Council of Churches and it is predicted that in the future Christian denominations will largely disappear and will be replaced by "small intensive" groups according to Harvey Cox.

. . .

Every year an estimated 1,000 of the nation's 2.6 million college students commit suicide. Suicide is the number two killer on campus according to studies recently sponsored by the U.S. National Student Association. At the rate of 15 suicides per 100,000, students are killing themselves at twice the rate of their age bracket and well above the 11 per 100,000 rate for the nation as a whole.

. . .

The Supreme Court has upheld the constitutionality of a 1967 postal law that permits any private citizen to stop mail-order companies from sending advertisements he considers "erotically arousing or sexually provocative."

The law was challenged by a number of mail-order houses in the Los Angeles area, including some that specialize in the sale of erotic material and sexual paraphernalia.

They charged that the law violated First Amendment rights to communicate, and that

orders to strike individuals from their mailing lists would be prohibitively expensive. The removal of each name costs about \$51 they stated.

Writing for a unanimous court, Chief Justice Warren E. Burger said the citizen's right "to be left alone outweighs the law's inconvenience and expense to the mailers."

Thus far, some 300,000 persons have invoked the law, which gives the individual absolute discretion in deciding what material is too erotic to accept into his home.

. . .

Cliff Dudley, widely known in religious publishing circles, has been named general manager of Creation House, Inc., a new religious book publishing activity with offices in Carol Stream, Wheaton, Ill.

Creation House, Inc., will present its fall list in magazine space and direct mail advertising in June. Cornerstone to Creation House's program is the publication this year of the *New American Standard Bible*, the product of nine years of translation by evangelical and conservative scholars.

. . .

The symbolic 20 millionth copy of *Good News for Modern Man*, the New Testament in Today's English Version, was presented by the American Bible Society to Mr. and Mrs. James Cash Penney in a ceremony in Bible House, 1865 Broadway, headquarters of the Society.

In receiving the white leather-bound volume, printed in extra-large type, the 94-year-old founder of J. C. Penney Co., gave testimony to his reliance on the Scriptures when he said: "If it hadn't been for the training of my mother and father there would be no J. C. Penney Co. today."

. . .

The American Friends Service Committee, a Quaker agency, has completed agreements with the Nigerian government to undertake a million-dollar rehabilitation and reconstruction program in the war-damaged sections of eastern Nigeria.

Roger Fredrickson, Philadelphia director, said the two-year project in Nigeria was designed to bring relief to a number of tribes, in addition to the Ibos of the former Biafra area who suffered as a result of the Nigerian civil war.

The major effort of the program will be a village reconstruction project among the 175 villages in the war-belt zones of South East State. The villages will decide their own priorities for rehabilitation, consulting with Quaker-trained Nigerian counselors, Mr. Fredrickson said.

CHURCH NEWS

Youth Team Begins Orientation



North American Youth Team: (left to right) Cynthia Wingard, Hollsopple, Pa.; Fred Kauffman, West Point, Neb.; Blanca Ruiz, Grantville, Pa.; Arthur Griffin, Norristown, Pa.; and Becky Lehman, Elkhart, Ind.

On May 30 and 31, 1970, the five persons selected for the North American Youth Team traveling to South America met at Camp Luz near Orrville, Ohio, for a get-acquainted retreat. Ken and Kathryn Seitz of Elkhart, Ind., along with Art and Nova Smoker of Scottdale, Pa., met with the team as resource persons and retreat leaders.

Team members are Arthur Griffin, Norristown, Pa.; Fred Kauffman, West Point, Neb.; Cynthia Wingard, Hollsopple, Pa.; Blanca Ruiz, Grantville, Pa.; and Becky Lehman, Elkhart, Ind.

The retreat took on an informal atmosphere although certain activities were planned in advance. The afternoon of May 30, the group shared highlights from their first 12 years of life, which included descriptions of family background and Christian experience. Another block of time was spent in an exercise to help team members become aware of the process involved in group decision-making.

The evening session included a study of the nature of the task the team has been asked to perform in South America. Information was shared concerning the four Latin countries and those Mennonite churches the team will visit. The evening closed with the film presentation, "A Chairy Tale," which creatively explores interpersonal relationships.

Sunday morning was devoted to corporate worship led by the Smokers. Two groups formed to consider assigned passages of Scripture. After discussing a passage,

the message of the Scripture was dramatized. The five team members presented a variation of Christ's parable of the rich young ruler, indicating that they are not going to South America simply to present a polished program of music and drama. Rather, they said, the emphasis needs to be on building personal relationships with individuals in host countries.

Participants at the weekend retreat felt very positive about what was accomplished. Ken Seitz, coordinator for the upcoming youth exchange, indicated that the retreat has made it possible for team members to reassemble in Elkhart on June 21 with a certain degree of cohesiveness and equipped with some spiritual resources needed for their tasks.

During the week of June 21, team members will be engaged in concentrated orientation in preparation for their South American departure on June 27. The week will

Days of Prayer

June 17. Pray for Paul Detweiler and his helpers on the Building and Grounds Committee making preparation to host a large gathering of Mennonites from around the world.

June 18. Pray for the planners of the Men's Prayer Breakfast and the Women's Prayer Breakfast to be held on Friday morning, July 3. Pray for the moving of the Holy Spirit in these meetings.

June 19. Pray for Mrs. William Bergey and her helpers as they plan accommodations for babies and toddlers during Mission '70.

June 20. Pray for persons participating in the WMSA program on Wednesday and Thursday. Pray for Beulah Kauffman, Executive Secretary, as she finalizes program details.

June 21. Pray about the song service at Mission '70 and ask that God will direct Lowell and Miriam Byler as they prepare to lead these services.

June 22. Pray for these Mission '70 committees: Public Address, Publicity, Parking, and Transportation. Pray that those who carry these responsibilities will have vision in providing these necessary services.

June 23. Pray for these Mission '70 committees: Health Committee, Historical Committee, and the Information Committee. Pray that these people will find meaning in the services rendered.

include attending a number of missionary orientation sessions sponsored by the Overseas Division of Mennonite Board of Missions. James Kratz, associate secretary for Overseas Missions, is serving as liaison between the team and the Mennonite churches in South America.

The Overseas Office has worked out an itinerary in consultation with South American churches as follows: June 27—leave New York for Sao Paulo, Brazil; July 1-11—visit South Brazil churches including Curitiba and participate in Brazil Mennonite Youth Conference; July 12-15—Uruguay visit; July 16-27—Argentine visit in Buenos Aires province; July 27-29—Cordoba visit.

Also July 29-Aug. 3—Argentine Chaco; Aug. 3-5—Asuncion, Paraguay; Aug. 5-8—travel and visit Brasilia; Aug. 8-12—Araguacema; Aug. 14—arrive in New York; and Aug. 16-21—Mennonite Youth Convention, Lake Junaluska, N.C.

Presently the team is thinking and praying about things from their own life and experience they wish to communicate in South America. They are considering a theme for their programs to help guide their selection of musical material, religious drama, and Scripture to blend with their own testimonies.

Peacemaking Seminar Invites You

More than 80 persons, involved in a special part of the Eastern Mennonite College summer school curriculum, are convening June 15-26. They will study political struggle, economic issues, race relations, cultural change, and evangelism.

During the two-week course, 10 lecturers will speak at the morning convocations. They include John A. Lapp, historian; John H. Yoder, theologian; and John W. Miller, theologian, who will lecture on political struggle and economic issues.

Lecturing on race relations will be Tom Skinner, evangelist, and Michael Haynes, minister.

The subject of cultural change will be treated by Daniel Yutzy, sociologist; Donald R. Jacobs, anthropologist; and Paul Peachey, sociologist.

Myron Augsburger, evangelist and president of EMC, and Dr. D. Elton Trueblood, philosopher, will address the subject of evangelism and the church.

Guest lecturers and resource personnel include Elvin Byler, attorney; Frank Epp, Canadian journalist; Darrell Fast, social service director; Ray Horst, social service director; and Dr. Ronald J. Sider, historian.

Also serving on the seminar staff will be seven EMC faculty members.

While more than 80 persons have registered, Mr. Clemens said that others may still apply. Interested persons may register or receive more information by writing to EMC.

Nurses Graduate



The first graduates of Eastern Mennonite College's four-year nursing program, featuring team-teaching and integration of the clinical specialties, numbered 16: (row 1, left to right) Elsie Hurst, New Holland, Pa.; D. Pauline Zimmerman, Manheim, Pa.; Cynthia Harris, Staunton, Va.; Darlene Musser, Goodville, Pa.; Ruth (White) Roth, formerly of Red Lake, Ont.; now of Harrisonburg, Va.; Ruth (Harnish) Shenk, Lancaster, Pa.; Doris Martin, Chambersburg, Pa.; (row 2) Mary (Styer) Schrock, formerly of Hatfield, Pa., now of Harrisonburg, Va.; Judith Eberly, Mt. Eaton, Ohio; Jean Osmann, Bedford, Ohio; Cinda Hinegardner, Keezletown, Va.; Mary Miller, Baltic, Ohio; Mary Jane Kolb, Royersford, Pa.; Patricia Powell, Amelia, Va.; and Twila Driver, Waynesboro, Va.; Yvonne Yousey of Lowville, N.Y., not pictured.

International Agricultural Seminar

The Youth Service Committee of the Lancaster Conference has selected ten persons to attend the International Agricultural Seminar June 13 to 28. David Paul Martin, Okemos, Mich.; Daniel H. Rohrer III, Manheim, Pa.; Dennis A. Lehman, Chambersburg, Pa.; Bruce A. Stauffer, Elizabethtown, Pa.; Glenn Weber, Mohnton, Pa.; Danny L. Brubaker, Richfield, Pa.; J. Harold Bergey, Jr., Chesapeake, Va.; Dale L. Hoover, Lebanon, Pa.; Earl M. Weaver, Doylestown, Pa.; and Robert Buckwalter, Brooktondale, N.Y.

Ken Martin, Penn State University agricultural economics major, is serving as

leader and guide for the seminar. The group left Washington, D.C., on June 13 for a direct flight to Guatemala City. They will spend ten days in Guatemala, Honduras, and Haiti visiting agricultural development projects sponsored by Eastern Mennonite Board of Missions Voluntary Service and Mennonite Central Committee. They will also visit government agricultural development projects and will tour the countryside. Upon their return to the U.S. they will spend five days visiting cooperatives and rural development projects in Appalachia and Southern United States.

Each participant is completing a required

bibliography of reading in agricultural development. Each person is also doing special research in an area of his own choosing. The participants will keep a daily journal of their feelings and will prepare an essay of their experiences at the termination of the seminar.

The participants were involved in an orientation at Eastern Mennonite Board of Missions and Mennonite Central Committee May 15-17. Benton Rhodes, John W. Eby, Delton Franz, and Paul Longacre served as resource persons. Informal discussion focused on international agricultural needs and the interpretation of philosophy and practice of agricultural development programs.

It is hoped that the seminar will give the participants exposure and stimulation for personal involvement in agricultural development programs of the Mennonite Church. Scholarships in the amount of \$600 are being provided by Christian businessmen and other interested persons. Additional funds are still needed. For further information contact Youth Ministries Office, Salunga, Pa. 17538.

New Editor for Words of Cheer

Helen Alderfer of Winston-Salem, N.C., has been appointed editor of *Words of Cheer* according to Ben Cutrell, Publisher, and Daniel Hertzler, Director of the Periodical Division of Mennonite Publishing House. Paul Schrock, who has edited the publication since August 1961, will leave on Aug. 15, 1970, to become an instructor on a half-time basis at Eastern Mennonite College, Harrisonburg, Va.

Schrock is beginning a two-year leave of absence from Mennonite Publishing House, but will continue a half-time assignment as editor of *Purpose* during the first year of his leave. In the fall of 1972, he is scheduled to join the Book Division at Mennonite Publishing House.

The new editor for *Words of Cheer* is Home Life Editor of *Christian Living* magazine and will continue her *Christian Living* assignment also. A resident of Scottsdale, Pa., from 1958 to 1969, Helen plans to return in July from Winston-Salem, N.C., where her husband, Edwin, has been enrolled in a yearlong intern program in pastoral care.

Helen taught English in the Carver Junior High School in Winston-Salem during the past year. In addition to her work as Home Life Editor, Helen has edited a devotional book for women entitled *A Farthing in Her Hand*. With her husband, Edwin, she has authored a family life booklet, *Helping Your Child to Grow*. The Alderfers are parents of five children.

One of Helen's first tasks will be to plan a revision of *Words of Cheer* which



International Agricultural Seminar: (standing) Ken Martin, Robert Buckwalter, Bruce Stauffer, J. Harold Bergey, Jr.; (seated) Dennis Lehman, Glenn Weber, Daniel H. Rohrer, Earl Weaver, Dale Hoover; (not pictured) David Martin, Danny Brubaker.

is to be a joint publication of Mennonite Publishing House and Faith and Life Press, Newton, Kan. The revised publication is to serve the same junior-intermediate age-group and is scheduled for release in January 1971.

Laurelville Church Center 1970 Summer Calendar

American Sunday School Union, June 22-27
Ashram, June 28-July 4
Family Week, July 4-11
Junior Camp, July 11-18
Week for Families with a Retarded Child, July 11-18
Junior Hi Camp, July 18-25
Business and Professional Family Week, July 25-31
Primitive Camp (ages 9-11), July 25-31
Vacationers' Week, Aug. 1-8
Primitive Camp (ages 12-14), Aug. 1-8
Music Week, Aug. 8-15
Missionaries' and Friends' Retreat, Aug. 15-19
Investment Opportunities, Aug. 19-22
Creative Experiences in Worship, Aug. 22-27
Youth Happening, Aug. 27-30
Senior Citizens' Retreat, Aug. 31-Sept. 5
For more information write Laurelville Mennonite Church Center, R. 5, Mount Pleasant, Pa. 15666.

Seven Volunteers to Central America

Seven volunteers left the United States on June 1, 1970, for assignments in rural development under the auspices of Eastern Mennonite Board of Missions Voluntary Service. They are assigned as follows:

To Honduras: Scott Weaver, New Holland, Pa.; David Charles, Lancaster, Pa.; John Gingrich, Harrisonburg, Va.; Eldon Nafziger, Cochranville, Pa.

To British Honduras: Henry Bowman, Jr., Manheim, Pa.; Gerald M. Nissley, Mount Joy, Pa.

To Guatemala: Daryl Lehman, Chambersburg, Pa.

The fellows will spend ten days in their respective countries in a "boot camp experience" before going to San Jose, Costa Rica, for language training and orientation. Boot camp, an experiment in overseas orientation, is designed to provide severe cultural shock for them. It is hoped that the ten-day exposure will develop motivation for language training and orientation.

On June 15 they began language training in San Jose. From August 3 to 24 they will attend a special orientation sponsored by the Council of Mennonite Colleges. The theme for study will be recent economic and political history and community development.

During their stay in Costa Rica they will live in private Costa Rican homes. At the end of August they will return to their respective countries for 24-month assignments in rural development.

Nafziger is heading up a new position in the Voluntary Service program. He will be teaching agricultural engineering at the recently formed University of La Ceiba in Honduras. Recently graduated from Le Tourneau College with a degree in mechanical engineering, Nafziger will aid in the development of an agricultural engineering department at the university.

July 26 MCC's 50th Birthday

July 26 has been designated as the official Sunday on which the Mennonite and Brethren in Christ churches of North America will be celebrating the 50th anniversary of the Mennonite Central Committee.

All congregations belonging to MCC are being urged to name July 26 as a day of thanksgiving and remembrance. Many Mennonites have not only been using MCC as their channel for relief and service, but they were themselves helped by this agency following World War II.

Special church bulletins, giving a brief but readable resume of MCC's development, are being sent to congregations for their July 26 services. Illustrated booklets have also been printed for distribution to all Mennonite and Brethren in Christ families.

Ed Herr Named Dean of Frosh

Ed Herr, who has been associate director of admissions at Goshen College, has been named dean of freshmen and director of orientation.

The new post has been created to make additional staff resources available to freshmen. In addition to coordinating counseling for freshmen and being ready to help them during their orientation, he will be a resource for parents. Herr will also be responsible for coordinating Freshman Parents' Weekend, directing testing, and advising the freshman class.

Experienced in teaching and school administration in the high schools, Herr brings many years of experience with young persons to his new assignment. He will also continue to be associate director of admissions on a half-time basis.

In other assignment changes, Paul Mingner, president, announced that C. Norman Kraus, professor of religion and chairman of the division of Bible, religion, and philosophy, will be director of the newly established Center for Studies of Christian Discipleship.

Larry Mann, former head resident of High Park, will be coordinator of student activities and recreation next year. He will also continue to teach physical education.

John M. Zook will be acting director of admissions next year during the absence of J. B. Shenk, director, who will be on sabbatical leave.

WMSA to Consider Affluence, Poverty

The Women's Missionary and Service Auxiliary (WMSA) sessions during Mission '70 the, first week in July are to focus on their devotional theme for 1970, "Poverty and Affluence," and will consider the Christian's response to them. The general theme, "What Will I Do?" as well as the subthemes for each of the four scheduled assemblies, are phrases taken from Luke 12:19-33, as they appear in various modern translations.

WMSA sessions beginning 1:30 p.m. on July 1 will feature music, inspirational talks and worship, panel discussions, and drama in charge of housewives, WMSA delegates, and home and overseas missions personnel presently on furlough. All WMSA activities, with the exception of the July 1 evening public session, will be held in the Christopher Dock auditorium.

Special-interest groups, slated for 3:30 p.m., July 2, are an innovative feature of this year's WMSA sessions. Subjects under consideration and resource persons include "Affluence-Poverty," Evelyn Kreider; "Building Relationships," John and Naomi Lederach; "Coffee Cup Evangelism," Ella



VS-ers to Central America: (row 1) Scott Weaver, Eldon Nafziger, John Gingrich, Gerald Nissley; (row 2) Daryl Lehman, David Charles, Henry Bowman, Jr.

May Miller; "Creative Bible Study," Doris Lehman; and "Help from the Arts," Sylvia Jantz.

Others are "Parent-Teen Relationships," Dr. Abraham and Dorothy Schmitt; "Mennonite Women in the 70s," Lois G. Clemens; "Renewal in Retreats," Ray and Clara Keim; "Setting Priorities," Gladys Ropp; and "Spiced-Up Program Planning," Winifred Paul.

A July 3 morning prayer breakfast of praise and intercession will climax WMSA events. Home and overseas missionary women are serving as small-group leaders.

According to Beulah Kauffman, WMSA executive secretary, anyone having an interest in the work and program of WMSA is invited to attend any or all scheduled activities.

WMSA sessions are one among many component parts of Mission '70, an annual missions convention sponsored by Mennonite Board of Missions in Elkhart, Ind. This year's meeting, to be held July 1-7 at Christopher Dock Mennonite High School near Lansdale, Pa., is based on the theme, "The Spirit of the Lord . . . upon Me" from Luke 4:18, 19. Program planning is attempting to provide a strong spiritual mission emphasis whereby every member of the family can participate and find opportunity and growth on his own level.

Confusion in Russian Missions

In Russia and Eastern Europe millions of people live under communist governments. Since communism is committed to atheism, Christians and the church are placed under limitations and pressures.

The missionary concern of North American Christians includes supporting a ministry to Christians and non-Christians within Russia. The oppression of the church and Christianity in Russia engenders a sense of emotional appeal to persons in the free world.

Yet the church in Russia does have constitutional protection, and — far from being "underground" — is visible and active. Congregations meet freely, within state-imposed limits. In Eastern European countries, such as Poland and Czechoslovakia, the church is even more significant within the structure of society.

Many mission organizations in North America are appealing for funds to carry on various types of mission work to and for Russia. Some are reputable organizations carrying out valid programs. However, there are those which should be questioned for not providing sufficient information concerning their operations.

Congregations and individual members should be aware of those organizations which, through emotional and elaborate fund-raising activity, give the impression of doing more than is actually being carried

out or even can be done. Stewardship responsibility should necessitate investigating organizations before supporting them, making certain that they are authentic and that contributions are being used wisely.

Several organizations in the Mennonite Church are involved in work with Russia or Eastern European countries. For information on their activity or programs operating in communist countries, contact Peter Dyck, European Director, Mennonite Central Committee, Akron, Pa. 17501, or Gordon Shantz, Russian Director, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Nelson Kauffman, interim pastor at Mennonite House of Friendship in New York City, also maintains active files on various nondenominational mission organizations. He may be reached at 1190 Gypsy Hill Rd., Lancaster, Pa. 17602.

Eleven Pastors Graduate



Eleven pastors were among the 208 graduates of Eastern Mennonite College, an unusually high percentage. In addition, there were six graduates of Eastern Mennonite Seminary. The 11 are as follows, left to right: (row 1) Paul G. Burkholder, BS in sociology, pastor of the Corvallis (Ore.) Mennonite Church; Lonnie Richardson, BA in Bible, pastor from Louisville, Ga.; Wayne Wingfield, BS in history, pastor of the Clover Hill United Methodist Church in Dayton, Pa.; Arthur McPhee, BA in Bible, pastor of the Stahl Mennonite Church, Johnstown, Pa.; (row 2) Daniel Longenecker, BA in Bible and sociology, no charge; Henry Helmuth, BA in Bible, missionary pastor to San Jose, Costa Rica; Daniel Lapp, pastor of the Sunnyside Mennonite Church, Lancaster, Pa.; (row 3) John Freed, BS in Bible and sociology, dean of men at EMC and former pastor in New York City; Peter Giesbrecht, BA in sociology, assistant pastor of the Aylmer (Ont.) Mennonite Church; Michael Shenk, BA in history, pastor of the Tuttle Ave. Mennonite Church, Sarasota, Fla.; and (top) Henry Dyck, BA in history and Bible, pastor of the Central Mennonite Church, Fort Wayne, Ind.

MCC Investigates Peru Earthquake

Much of northern Peru was devastated Sunday, May 31, by an earthquake. Reports said that roads blocked by landslides kept the most seriously affected communities isolated from rescue teams. The Peruvian government officially placed the estimated death toll at "near 30,000, with 200,000 homeless."

Reports from the town of Yungay, near the presumed epicenter of the earthquake, said that there were only 2,500 survivors in the town which had more than 20,000 inhabitants. Other smaller villages were reported covered with water from broken earth dams.

The Mennonite Central Committee instructed Dale Linsenmeyer, MCC director for neighboring Bolivia, to make an investigatory visit to the earthquake disaster area, contacting other relief agencies in Lima, capital of Peru.

MCC informed Linsenmeyer, now in Peru, that it is ready to coordinate an emergency relief team, using MCC Bolivia personnel, and medical and technical personnel from the Bolivian national church.

Should the need for short-term nonmedical personnel be needed, the Mennonite Disaster Service would be much interested in helping, too, according to Executive Coordinator Delmar Stahly.

People interested in contributing to emergency relief operations in Peru should channel their contributions through their conference offices.

MCC Reduces Overseas Budget Midyear

A 10 percent slice from the Mennonite Central Committee's 1970 program budget was approved by its executive committee in session Thursday, May 21. This amounts to a total reduction of \$108,500, of which \$100,000 is from overseas programs.

Asia programs, especially in Korea and India, which rely heavily on contributed funds, were reduced the most; Latin America and the Middle East programs had \$18,000 each pared from their projects. MCC programs in sub-Saharan Africa emerged nearly unscathed with only a \$1,000 reduction. Budgets for domestic programs were not touched, except for a similar 10 percent cut in Akron administration budgets.

In the treasurer's report to the executive committee it was further noted that contributions totaling \$100,000 were needed to erase the deficits in the MCC Overseas Services and Peace Section funds.

"There does not seem to be any one reason for the lower contributions," William T. Snyder noted. "Some of the reasons include lower conference remittances to Akron, an adjustment in 1969 CROP funds due to

previous incorrect reporting, and generally lower direct contributions."

On the other hand, it was noted, the relief sales to date had all done better than the previous year.

MCC hopes to restore these cuts, depending on the response from its constituency during the remainder of the year. In the fall, the needs will be presented to the churches for a strong effort to support these overseas programs, particularly with opportunities coming now for postwar assistance in Nigeria and to war victims in Middle East, and the broader opportunities to work at food problems in Asia, Africa, and Latin America.

California Church Uses Radio Spots

Early this year the Evangelical Free Church in San Jose, Calif., entered an agreement with the most-listened-to secular FM [radio] station in San Jose (KBAY) to program ten 60-second spots per week for six months. Harold Hall, a representative of the San Jose church, wrote to Kenneth Weaver, director of Mennonite Broadcasts in Harrisonburg, Va., requesting permission to use some of the several hundred spots which have been produced over the years.

In explaining their project Hall said, "We plan to present the gospel, using some soft-spoken 'pre-evangelistic' spots at the beginning. We want to increase the punch of the message as the campaign progresses by including some of your spots."

After being granted permission to use the Family Service Spots, Hall reported on their choice and use of the spots: "Our first criteria was that the spots attract the listener's attention. . . . Then we want spots that demonstrate the positive effects of becoming a Christian, give the biblical answer to contemporary problems, and refute common erroneous ideas about Christianity. At the same time we want a strong presentation of the person of Jesus Christ rather than references to God only."

Ten spots meeting these requirements were selected from discs No. 5 and 16. Various reasons were given for the choice of particular spots: "Christ brings husband and wife together; spiritual life is important for child development; refutes the do's and don'ts idea of Christianity."

If the first 26-week campaign is successful a second may follow with more Family Service Spots being used. This kind of usage by different groups provides helpful information for Mennonite Broadcasts' staff in future production of radio spots.

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Wesley and Elsie Mast, Morgantown, Pa., have been appointed to a ministry to students in the Philadelphia area. They will be based in the Messiah College unit at Temple University.

Study Commission Announces Joint Conference

The special session of General Conference and the three Boards (Mission, Education, Publication), scheduled for Oct. 20-22, 1970, will be held at the Yellow Creek Mennonite Church, R. 3, Goshen, Ind. The remodeling program in progress there will be completed in time to provide very adequate facilities for this meeting, which will be hosted by the Indiana-Michigan Conference.

This location is particularly appropriate because northern Indiana was the home of John F. Funk, one of the early leaders in the founding of Mennonite General Conference, and the area where a number of significant Mennonite organizational movements were born.

The meeting is being called as a delegate conference to consider a revised model for Mennonite Church organization. Invitees will be the 1969 General Conference delegates and the members of the three Boards. Visitors will be welcome. They are asked to register in advance. A form will be provided in a later issue of the *Gospel Herald*.

The Study Commission on May 25

heard a report from its Executive Secretary, Paul N. Kraybill, on his contacts throughout the church to listen to concerns regarding the June 15, 1969, Study Commission proposed model. On the basis of his report and recommendations the SCCO acted to make adjustments in the model to reflect more adequately the concerns expressed.

Further work will be done on the revised proposals. A summary of the changes and the new direction is being mailed to the members of the three Boards, the General Conference delegates, and the conference executive committees. Other interested persons may write to the Study Commission on Church Organization, Box 128, Salunga, Pa. 17538, and request a copy.

It is hoped that there will be extensive study and discussion of these revised proposals throughout the church during the next few weeks. The Study Commission invites reaction and response for their use in further preparation of the revised model for presentation to the October meeting.

FIELD NOTES

High school freshmen may now register to attend Convention 70, according to a decision by the Convention Planning Committee which met June 5 and 6.

Because openings are still available for the Aug. 16-21 youth convention at Lake Junaluska, the decision was made to include in Convention 70 persons who have just completed the freshman year. Registrations will be accepted on a first-come, first-served basis.

Freshmen or other persons interested in attending Convention 70 should contact their local MYF sponsors for registration information or write to convention headquarters at Mennonite Building, Scottsdale, Pa. 15683.

The Providence Mennonite Church, Montgomery, Ind. (former address: Washington, Ind.), held the dedication service for their new church building Sunday, May 31, with Russell Krabill, Elkhart, Ind., as guest speaker. Tobias Slaubaugh is pastor.

"The Story of God and His People" series of Sunday school lessons comes to a close on Sunday, June 28. Superintendents, youth and adult teachers, or pastors are encouraged to send for special Survey Tests on the past year's lessons. They will serve to review the series, indicate progress made, and give a sense of achievement for each pupil. We will supply these to all who order them at approximate mailing costs.

(\$1.00 for each packet up to 50 tests; \$2.00 per hundred; 25c for several copies only.) Order from MCCE, Mennonite Building, Scottsdale, Pa. 15683.

Pastors were appointed in an appropriate service at the Elkton Mennonite Church, Elkton, Va., May 31, 1970. Gerald Martin asked to be relieved as pastor in order that he might finish his college work. Orval M. Shank was licensed as pastor and Brother Lester Hoover of the Lancaster Conference, who has been attending Eastern Mennonite College this past school year, was appointed associate pastor. Brother Shank and his wife have related to the Elkton congregation almost since its beginning about 20 years ago. Mrs. Shank is presently Secretary of Girls' Activities, under the General WMSA of Elkhart.

Stanley Shenk, Goshen, Ind., spoke at the Burr Oak Mennonite Church, Rensselaer, Ind., May 31, on the Mennonite History subjects: "Why Did the Mennonite Church Begin?" "Passing Through the Fire," and "The Long Sleep and the Great Awakening."

Installation of student pastor for the summer of 1970 at Grace Chapel, Saginaw, Mich., was held on May 31 for Oliver Hardaway, Laurel, Miss. He had four years of study at Goshen College and plans to attend seminary this fall.

Special meetings: Myron Augsburg, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., June 26-28. John M. Drescher,

Scottsdale, Pa., at Landisville Camp Meeting Grounds, Landisville, Pa., June 14-21.

New members by baptism: nine at Providence, Montgomery, Ind.; one at Mat-tawana, Pa.; two at Kidron, Ohio; eight at Waterford, Goshen, Ind.

Change of address: **Wayne D. King** from CMR 119 to 110 Florence Ave., East Peoria, Ill. 61611. Correction: The new address given for **Richard F. Ross** in the June 9 issue was incorrect. It should be 1916 Lynnview, Hartville, Ohio 44632. **James Christophel** from Harrisonville, Mo., to 1702 S. MacGregor Rd., South Bend, Ind. 46614.

The Lancaster Area Writers' Fellowship will meet July 19, 1:30 p.m., at Mennonite Information Center, Lancaster, Pa. Anyone interested in learning more about writing is encouraged to attend.

The thirteenth Annual St. Davids Christian Writers' Conference will meet June 21-26 at its new location, Ellen Cushing Junior College, Bryn Mawr, Pa. (about six miles west of Philadelphia). For the past 12 years this conference met at Eastern Baptist College.

The eight workshops include: Writing Poetry, Free Verse, Articles and Features, Books, Short Fiction, Juveniles, the Multi-media, and Photo-journalism. One of the extracurricular activities is the Literary Auction on Tuesday evening in charge of Daniel Hertzler. Registration begins 1:30 p.m., Sunday. For additional information contact Margaret Ward, American Baptist Board of Education and Publication, Valley Forge, Pa. 19481. The conference is open to both experienced and inexperienced writers.

Dedication of the new Harrisonville Mennonite Church building is scheduled for June 21. The service will begin at 2:00 p.m. Speaker will be Earl Eberly,

Santee, Calif., formerly pastor of Sycamore Grove Church near Garden City, Mo. Fifty-four charter members began meeting in the church parsonage in Oct. 1968. Homes of two nearby members were also used for Sunday school classes. The Harrisonville Church has 65 members at present and is still meeting in the pastor's home.

The building is 50 x 114 ft. and will cost about \$70,000, plus about \$10,000 for furnishings. The seating capacity is about 150, plus overflow in side rooms which have folding doors. There is a large fellowship hall which is divided by folding doors and will be used by the church's Kinder Kastle nursery school program.

The David Powell family arrived on the continent from Puerto Rico on June 1 for a six-week furlough. Address: c/o Rev. Harold W. Powell, 410 McComb St., Fort Atkinson, Wis. 53538.

The S. Paul Millers, missionaries on furlough from India, were called to Tiskilwa, Ill. Vesta's brother-in-law, John Kaufmann, was killed in a farm tractor accident on May 30. The funeral was on June 2.

Paul Wyse called James Kratz from Peru (via ham radio) on June 4 to report that his family is safe and well following the earthquake near Lima. He reported that they felt a bit "shaken," but there was no serious damage in their immediate area. All Wycliffe personnel are safe, although two workers were stationed in a town that was completely destroyed. At this point contacts can be made with the most badly hit cities and communities only by helicopter. All roads are closed. Paul reported that he flew over a city of 100,000 in which every house was destroyed. Possible Mennonite relief involvement is being explored.

Missionaries traveling to their field of service in June: **Florence Nafziger** to Dhamtari, India, on June 26; **B. Charles Hostetter** to Lagos, Nigeria, on June 14.

Missionaries returning to North America during June: **Frank Bylers** from Uruguay on June 27; **Joyce Eberly** from Brazil on June 16; **Don Heisers** from Puerto Rico on June 1; **Roy Kreiders** from Israel on June 15; **Anna Marie Kurtz** from Ghana on June 20; **David Powells** from Puerto Rico on June 1; **Willard Roths** from Ghana on June 12; **Peter Sawatskys** from Brazil on June 15.

Missionaries returning to North America in July: **Jake Flishers**, India; **Erma Grove**, Ghana; **Ellis Goods**, Algeria; **Marian Hostetter**, Algeria; **Merlin Swartzes**, Lebanon.

A missionary orientation for new and furloughed mission personnel sponsored by the Overseas Missions Office at Elkhart, Ind., began on June 18 and continues through the 26th. The theme is "God at Work in the World."

A World War II CPS reunion is scheduled for June 19 at the Mountain View Mennonite Church, Kalispell, Mont., for all persons who served in CPS Camp, Number 55, Belton, Mont. Additional information can be received by contacting Willard Unruh, Box 26, North Newton, Kan. 67117.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I want to commend you for the guest editorial, "The Double Threat," in the May 5 *Gospel Herald*. There is a great need for wise Christian voices to be speaking in this time of great unrest and resulting confusion. We are so prone to seek simple, easy, selfish answers and thus end up betraying Christ and the good news He brought.

I have found Dr. Franklin Littell's book, *Wild Tongues*, very helpful to a Christian understanding of much current unrest. . . . — Luke G. Stoltzfus, Philadelphia, Pa.

I have really appreciated the article by Allon Lefever on "The Generation Gap." My feelings were expressed in this writing. How timely was "If You're a Christian, Smile," by Robert Baker. Facial expressions tell so much. Thanks for publishing these articles. — Mrs. Lloyd Harnish, Lancaster, Pa.

Thank you for the honest article by Allon Lefever on the subject of the generation gap in the May 12 issue. It would help all of us no matter on which side of 30 we are to really think it through. His second to the last paragraph hit the problem dead center. Also the article by Michael Daves on teenage rebellion in the May 26 issue calls for thanks and "amen." — Leroy H. Bowman, Kinzers, Pa.

When I read John Lapp's editorial in the May 26 *Gospel Herald*, I was aghast (and mad, as the kids would say). My first impulse was to cancel my subscription. Then having dropped that idea, I wrote a scorching letter but did not send it. I'll write a brief note in a brotherly tone.

Please don't ever again give us, the readers of the *Gospel Herald*, anything like John Lapp's editorial. I cannot imagine why you let such a terrible piece get into the *Herald* in the first place, let alone as an editorial. To compare President Nixon to Hitler is an unspeakable travesty.

Please carry some kind of a public apology to our president.

Please don't let the *Gospel Herald* be used as a mouthpiece for the Democratic Party. In other words keep politics out of our church paper.

I hope and pray that our Lord will forgive you. — Samuel S. Wenger, Lancaster, Pa.

"Some things die so that new ones can be born." I respond to this quotation of John Rempel with a sense of deep concern for Mennonite students at colleges and universities across our nation. As a graduate student, college instructor, and adviser to a Mennonite Fellowship on a secular campus, I still can feel the pulsebeat of the twofold adjustment which each maturing student makes. Inner turmoil, doubting, searching, weighing, rejecting, building, refining, and synthesizing one's personal faith is the first adjustment. Similarly and concomitantly the student struggles with his relationship to his congregation and the church at large.

In addition, undergraduate and graduate students develop insights and concerns in theological and social issues which they sincerely explore and espouse.

Calendar

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.

All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.

Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.

Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.

Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30—Aug. 2.

25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.

South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.

Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.

Conservative Conference Sessions, Sebawaing Camp, Fairhaven, Mich., Aug. 18-20.

Washington-Franklin Conference Sessions—North, Aug. 27.

Illinois Mennonite Conference, Aug. 28-30.

Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.

MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.

Camp Philology Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

During these years the student needs the reactions of other students and the church to his ideas, theories, ideals. More importantly he needs a forum to express and display his ideas and concerns. In addition, other students can identify with or oppose his ideas. All have the freedom to express ideas and think about them openly in a setting which most Sunday school classes, church programs, and discussions do not afford.

Such a forum was discontinued in April because official Mennonite organizations withdrew support of *Arena*, edited by John Rempel. This "little magazine" seemed to be just on the threshold of maturity. Perhaps its death was justified, but our students still need an arena; they need a hearing of their peers and of the church.

If *Arena* had to die so that a new forum can be born, let us design a new medium for communication among students and the church.

Whether or not you publish this letter matters little if *Gospel Herald* will seriously consider cooperating with Student Services to establish a new forum for students. — Keith E. Yoder, Millersville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Jon and Elisabeth (Brewer), Horgen, Switzerland, first child, a daughter, Mar Keta, May 5, 1970.

Bauman, Clarence and Doris (Breneman), Goshen, Ind., first child, Shelby LaRae, Apr. 12, 1970.

Conley, Delmar and Anna Mae (Miller), Brewster, Ohio, first child, Cheryl Ann, May 3, 1970.

Detweiler, Alvin and Kathryn (Yoder), Boyertown, Pa., sixth child, fourth daughter, Krista Jo, Jan. 4, 1970; received for adoption, May 19, 1970.

Geiser, Harry and Myrene (Snyder), Apple Creek, Ohio, first child, Lynnette Rae, Mar. 5, 1970.

Geiser, Roger and Betty (Keiner), Kidron, Ohio, third child, second son, Rick Nelson, May 16, 1970.

Hoover, Carl and Janet (Barge), Winchester, Va., first child, Randall Lee, May 13, 1970.

James, Robert C. and Pauline (Nissley), Plain City, Ohio, third daughter, Carmela Louise, Apr. 29, 1970.

Johnson, Dan and Sandra (Michael), Scottsdale, Pa., first child, Daniel Lee, Jan. 18, 1970.

Kenagy, Marvin and Helen (Hartzler), Garden City, Mo., third child, second daughter, Brenda Kay, Mar. 28, 1970.

King, Jonas B. and Esther (Schrock), El Dorado, Ark., first child, Marshall Vance, Apr. 15, 1970.

Leatherman, Vern and Janet (Nafziger), Goshen, Ind., fourth child, third son, Cory Lynn, Apr. 24, 1970.

Lehman, Stanley and Janice (Wolfe), Canton, Ohio, first child, Kevin Scott, May 23, 1970.

Leonard, James L. and Margaret (Stauffer), Spring City, Pa., first child, John Lawrence, May 1, 1970.

Longenecker, Alton and Lois (Moyer), Bronx, N.Y., first child, Steven Lee, Apr. 1, 1970.

Marshall, Joseph and Nancy (Farwell), Baltimore, Md., first child, Anna Marie, Apr. 19, 1970.

Martin, Kenneth A. and Thelma (Eby), Fayetteville, Pa., first child, Jared Lynn, May 8, 1970.

Miller, Ed and Lila (Baer), Wauseon, Ohio, first child, Amy Jo, May 18, 1970.

Mishler, John and Mary (McDowell), Lagrange, Ind., second son, Richard Allen, May 14, 1970.

Moyer, Dale and Doris (Hertzler), Ephrata, Pa., second child, first daughter, Angela Joy, May 21, 1970.

Nunemaker, Dale and Dorothy (Crilow), Goshen, Ind., a son, Brent Eugene, May 18, 1970.

Overholt, Lee and Leona (Troyer), Harlan, Ind., first child, Derek Lee, Jan. 11, 1970; received for adoption, Feb. 12, 1970.

Rhodes, Dale and Charlene (Yoder), Kalona, Iowa, first child, Christopher Dale, May 14, 1970.

Sala, Marlin and Joan (Hershberger), Pottstown, Pa., first child, Ronald Wayne, Apr. 16, 1970.

Schantz, Chris and Stella (Birky), Red Lake, Ont., third child, first daughter, Starla Kay, Apr. 17, 1970.

Stoltzfus, Naaman and Verna (Zook), New Holland, Pa., first child, Philip Dean, Apr. 8, 1970.

Swartley, William, Jr., and Susanna (Brunk), Souderton, Pa., first child, Christian William, May 21, 1970.

Wiens, Richard H. and Mary Lee (Detweiler), Hesston, Kan., second child, first son, Philip Jon, May 27, 1970.

Yutzky, Bill and Leanna (Schrock), El Dorado, Ark., fourth child, first daughter, Elizabeth Jo, Apr. 12, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Christner — Gerber. — David Christner and Carol Gerber, both of Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, May 2, 1970.

Horst — Zeiset. — Wilmer E. Horst, New Holland, Pa., Weaverland cong., and Naomi Zeiset, Ephrata, Pa., Erisman cong., by Norman G. Shenk, May 9, 1970.

Hostetler — Stutzman. — Bruce Hostetler, Friend, Neb., West Fairview cong., and Cheryl Stutzman, Milford, Neb., East Fairview cong., by Royden Schweitzer, Apr. 4, 1970.

Jaquet — Lehman. — Donald Jaquet, Wooster, Ohio, Oak Grove cong., and Phyllis Lehman, West Liberty, Ohio, Bethel cong., by Ralph M. Smucker, May 10, 1970.

Kreider — Nissley. — Ronald E. Kreider, Manheim, Pa., and Thelma E. Nissley, Bainbridge, Pa., both of the East Petersburg cong., by H. Raymond Charles, May 23, 1970.

Landis — Knechel. — Larry L. Landis, Hamburg, Pa., Bernville cong., and Judy M. Knechel,

Alburtis, Pa., Frederickville cong., by Clair Eby and Willard Moyer, May 2, 1970.

Martin — Engle. — Larry G. Martin, New Holland, Pa., New Holland cong., and Dorothy M. Engle, Gap, Pa., Meadville cong., by Clair B. Eby, Apr. 18, 1970.

Ramer — Weaver. — Gary Ramer and Janice Weaver, both of Goshen, Ind., Yellow Creek cong., by Mahlon D. Miller, Mar. 21, 1970.

Roth — Ropp. — Daniel W. Roth, Lebanon, Ore., and Doris Ropp, Albany, Ore., both of the Fairview cong., by Verl E. Nofziger, May 15, 1970.

Schweitzer — Good. — Roy Eugene Schweitzer, Filer, Idaho, Filer cong., and Lorene Kay Good, Albany, Ore., Fairview cong., by Royden Schweitzer, May 8, 1970.

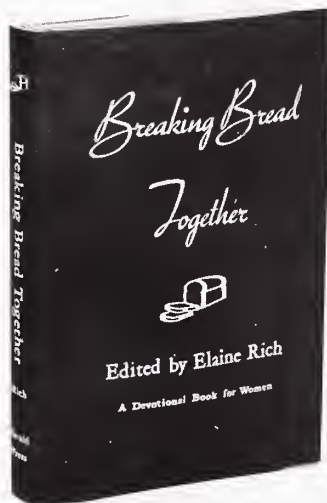
Stauffer — Gehman. — Sanford R. Stauffer, Elverson, Pa., Conestoga cong., and Ruth Gehman, Bally, Pa., Hereford cong., by Paul E. Longacre, Apr. 18, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Adams, Katie Wenger, was born May 23, 1872; died at her home, May 24, 1970; aged 98 y. 1 d. In Nov. 1898, she was married to Preston S. Adams, who died Nov. 2, 1951. Surviving are 2 daughters (Dorothy Mary and Lena Virginia Adams), 8 grandchildren, and 8 great-grandchildren. She was preceded in death by one son and one daughter. She was a member of the Weavers Church. Funeral services were held at the W. L. Rosenberger Funeral Home Chapel, May 26, with Mahlon L. Blosser officiating; interment in the Weavers Mennonite Church Cemetery, Harrisonburg, Va.

Beiler, Verna Viola, daughter of John and Mattie (Byler) Beiler, was born at Nappanee, Ind., Dec. 27, 1914; died at her home in Grantsville, Md., from heart disease, May 10, 1970; aged 55 y. 4 m. 13 d. She was a member of the Red Run Church. Funeral services were held at the Springs Church, May 12, with Earl A. Yoder



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officiating; interment in the Springs Mennonite Cemetery.

Good, Mary, daughter of Mr. and Mrs. Isaac Martin, was born in Woolwich Twp., Ont., Nov. 13, 1883; died at Breslau, Ont., following a brief illness, May 7, 1970; aged 86 y. 5 m. 24 d. She was married to Henry Good who died in 1955. Surviving are 7 children (Milton, Robert, Harold, Viola, Edna — Mrs. Raul Ruibal, Vera, and Erma — Mrs. Dan Collier), 12 grandchildren, and 3 great-grandchildren. She was preceded in death by one daughter (Lorene — Mrs. George Collier). She was a member of the Erb Street Church, where funeral services were held May 11, with Milton Schwartzentruber and J. B. Martin officiating; interment in the Erb Street Mennonite Cemetery.

Graber, Sharon Kay, daughter of Willis and Marjorie (Watts) Graber, was born in Iowa City, Iowa, Mar. 23, 1957; died May 23, 1970, two days after a serious accident at her home, aged 13 y. 2 m. Surviving in addition to her parents are 2 brothers (Larry Willis and Wendell James), and 3 grandparents (Howard P. Watts, Joseph and Barbara Graber). She was preceded in death by one brother (Ronald Dean) and her grandmother Watts. Funeral services were held at the Sugar Creek Church, May 25, with Robert Hartzler and Vernon Gerig officiating; interment in the nearby cemetery.

Henricks, Barbara Sue, daughter of Herbert and Virginia Nofziger, was born at Wauseon, Ohio, July 17, 1949; died at the University Hospital, Ann Arbor, Mich., from a form of leukemia, Apr. 29, 1970; aged 20 y. 9 m. 12 d. On Sept. 30, 1967, she was married to Richard Henricks, who survives. Also surviving are her parents, one sister (Jane), and 3 brothers (Michael, Stephen, and Matthew). She was a charter member of the Inlet Church, Wauseon, Ohio, where funeral services were held May 2, with Dale Wyse and Earl Stuckey officiating; interment in the Pettitsville Cemetery.

Imhoff, Tillman, son of Jacob and Kathryn (Schertz) Imhoff, was born at Washington, Ill., Nov. 16, 1904; died at Washington, Ill., from a heart attack, May 24, 1970; aged 65 y. 6 m. 8 d. On Feb. 5, 1937, he was married to Gladys Sears, who survives. Also surviving are one daughter (Barbara Allshouse), one grandson, one brother (Glennwood), and one sister (Mrs. Robert Nafziger). He was a member of the Metamora Church, where funeral services were held May 27, with Roy Bucher officiating; interment in the Glendale Cemetery, Washington, Ill.

Speicher, Ira Earl, son of Noah and Polly (Smith) Speicher, was born in Lagrange Co., Ind., May 26, 1899; died en route to Goshen (Ind.) Hospital of acute myocardial failure, Apr. 1, 1970; aged 70 y. 10 m. 5 d. On Aug. 11, 1929, he was married to Rosella Hostetler, who survives. Also surviving are one son (Byron R.), one daughter (Janice F. — Mrs. Charles E. Lantz), 5 grandchildren, one brother (Charles), and 3 sisters (Mrs. Milton Hall, Mrs. J. D. Metzger, and Mrs. S. R. Lantz). He was a member of the Maple Grove Church, Topeka, Ind., where funeral services were held Apr. 3, with Joe Swartz officiating; interment in the Maple Grove Cemetery.

Zook, Jesse Porter, son of John B. and Sallie (Peachey) Zook, was born at Belleville, Pa., May 31, 1926; died at his home in Austin, Ind., of a heart attack, May 13, 1970; aged 43 y. 11 m. 18 d. On April 7, 1950, he was married to Edna R. Byler, who survives. Also surviving are one son (James Pollard), 2 daughters (Anna Irene and Sara Joyce), his parents, one brother (Samuel), and one sister (Anna Grace — Mrs. Marvin Kauffman). He was a member of the Austin Church, where he served as pastor for 17 1/2 years under the Conservative Mennonite Board of Missions and Charities. Funeral services were held at the Church of God in Austin, May 15, with W. H. Dean, Mark Peachey, Willard Mayer, and Aaron Fisher officiating; interment in the Wesley Chapel Cemetery, Austin, Ind.

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Takio Tanase

Christ, the Great Illuminator

By Takio Tanase

Chapter 3 of the Gospel of John tells us that Christ came into the world as the Light. If the basic function of light is to illuminate things as they truthfully are, then what kind of truth does the Light of Christ show?

Lighting a Path to God

First of all, Christ shows who God is. In the same Gospel when Philip asked Jesus to show him the Father, Jesus replied, "You have been this long here with me. . . . Those who see Me, see the Father." This may not be a correct translation, but this is how we Japanese say it. If one sees Jesus, he knows God.

Takio Tanase, from the northernmost island of Hokkaido, Japan, has served as pastor of the Kushiro Mennonite Church and as director of Eastern Hokkaido Bible School that trains lay leaders for church work throughout Hokkaido. He is a past moderator of Japan Mennonite Conference. This article was prepared from a recent talk given at the Sugar Creek Mennonite Church in Wayland, Iowa. Tanase is currently studying at Goshen College and Biblical Seminary toward a master's degree in religious education.

Maybe this statement is self-explanatory for Americans, but not for Japanese. We have many gods — a god of fire, a god of literature, a god of rocks, a god of trees, and even my uncle is a god. He is a god because he died for his country. Any Japanese who died during World War II, who sacrificed his life for the emperor, was a god. And so missionaries come and find it difficult to explain to people the difference between Japanese gods and the God of the Bible.

It is necessary and important to make this distinction. Although Japanese talk about many gods, most are regarded as products of superstition. When missionaries tell us about God, then we think that He is also a superstition. A basis exists for this kind of understanding.

We Japanese stress science. We find it difficult to understand the miracle stories, for example. These people cannot believe that Jesus Christ could walk on the water. They cannot fathom Jesus driving out the demons. Even children would say that was a superstition, because Japan had those stories many years ago, but they are outmoded now.

However, these people who refuse to believe in God are not really satisfied in their daily living. They know they need something to give meaning to their lives, but for the present they can't find the answer in religion. So I maintain that if Christianity is true, it is necessary to distinguish between the Japanese gods and the God of the Bible. The best way to do this is to show Christ as the Light of the world; to show what kind of life Jesus lived — what He taught, how He lived, and especially how He died and rose again.

Lighting a Path to Man

When John wrote his Gospel he wanted to point out that Jesus not only reveals who God is but also who man is. People who do evil things hate the light because they don't want their evil deeds to be discovered. Jesus shows us what kind of men we are; what kind of sinner I am.

This concept of sin is difficult to understand. Christians often talk about men sinning without actually feeling this applies to them personally. We are so self-centered that we don't want to admit we are sinners. We say everyone is a sinner, but when we say that we usually think of someone else, not ourselves.

I recall one incident at Hesston College, 15 years ago, which showed me in reality who I was. You see, I was rather critical of my roommate. As a very nice Mennonite Christian he was kind enough to show me what kind of clothes I should wear to church. He said I have to wear a tie. But the church in Japan where I attended emphasized matters more important than attire, and I didn't like Sunday clothes, Sunday shoes, Sunday smiles. In fact, this was one of the things that prevented me from accepting Christ when I was in Tokyo. My roommate said I had to wear a tie and that I shouldn't study on Sunday. But for a foreign student like me, this was the only day I could catch up with fellow students.

One Sunday I decided to be a nice Christian like him, so I began polishing my shoes, feeling certain he would be glad to see what I was intending to do. But he said, "Are you shining your shoes on Sunday? You should have done that yesterday."

Then Spiritual Emphasis Week arrived with Bro. George Brunk as speaker. All roommates were supposed to have private prayer meetings. My roommate was very glad to pray with me, but the feeling wasn't mutual. But since he was so glad, I felt I couldn't refuse, so I decided to pray in my native tongue and ask God to forgive and straighten up this roommate of mine.

That November evening he and I knelt together on the floor, and he prayed fluently, beautifully. When my turn came a strange thing happened. To my surprise I started asking forgiveness for myself. As soon as I addressed God, I knew I was talking to Jesus Christ, the Light. I knew I was wrong. Christ showed me who I was.

Jesus Christ reveals the truth—He reveals who God is; He reveals who we are and what kind of sinners we are. But He doesn't do this to make us feel bad. He reveals this truth in order to save us. God sent His Son into the world as its Savior, not as a judge.

Lighting a Path to Life

Christ the Light gives life. I'm not a farmer, but I do know that if plants don't have sufficient light, they don't grow. In similar fashion the Light gives the church life. If a church loses this Light, it loses life.

When I study church history I discover that the severest wars have been fought between "Christian countries." Buddhist priests like to point this out and say that Buddhists emphasize love and mercy. But Christians seemingly prefer to fight each other—especially those who love their countries more than Jesus Christ. This makes it difficult for Japanese to believe in Christianity or to accept the missionary message. I know many people who find it difficult to listen to missionaries talk about love, sacrifice, and loving your enemy and then read in the newspaper about race problems in the States or the war in Vietnam.

In what way does Jesus Christ give life to the world? This Light gives life by burning like a candle. A candle provides light; it shines in the darkness by consuming itself, by dying. That is exactly what Christ did.

Increasing the Light

Jesus Christ is the Light, but the Bible also says that those who follow Christ must be the light of the world also. Followers of Christ are to be the light of the Light. This means we are to imitate Christ. How?

First of all, one cannot hide the light; the light must cut through the darkness. I mentioned that Japanese need the light of Christ in order to know the real God. In order for that to happen, every Christian has to be a missionary. If he isn't, the little church in Japan would soon be

swallowed up in the overwhelmingly secular culture. So every Christian in Japan must be a missionary-evangelist.

I understand the sixteenth-century Anabaptists were like this. When I read a book like Littell's *The Anabaptist View of the Church*, I realize that here was one group that took the Great Commission seriously. They made a distinction between the church and the world. They didn't want to live like the world. Why? Because they knew the world was living in sin and darkness. So on one hand they stressed non-conformity, but in doing so they went into the world. They didn't withdraw to form nice compact Mennonite communities. They went into the world to witness that Jesus Christ is the Savior. We Japanese are facing the same mandate today.

A Japanese Candle

When the Bible says that disciples are to be the light, this means they need that "candle-quality" in their lives. Last year we sent our first missionary to Quito, Ecuador. I understand the Hiroshi Kaneko family was here last July during Mission '69. North Americans have been sending missionaries to many countries for years, so maybe this is a common thing. But it was really an exciting event for us to send a missionary.

I think Kaneko earlier described how he sensed his calling to be a missionary. He came to a meeting of church leaders and shared this conviction, and some of us felt it was a good thing. But others felt we were not mature enough to send missionaries. These people wanted to be realistic. After all, we are not rich. The average per capita income in our church is \$150 a month. How could we Japanese Christians send and support a missionary with so few funds available? That was one opposition.

Another point was this: there are enough non-Christians living in Kushiro to whom we have to witness. Why send a missionary to a distant country where one has to learn another language? It's foolish, they argued.

The leaders and lay leaders gathered together and prayed, and as we studied the Bible we felt this was the will of God. We discovered that our argument of lacking the necessary money to send a missionary meant we were actually saying we didn't want to make a sacrifice.

As for the second reason for opposition, while it is true that many non-Christians live right around us, this shouldn't prevent us from sending missionaries to other countries. It simply means that each church member is to be a missionary in his own home and community.

I know this is a dangerous adventure, but so far I am receiving favorable reports that Christians in Japan are giving quite a bit to this missionary endeavor. I am particularly grateful because through this experience we learned that to be a Christian, to be saved by Christ through His cross, means to live sacrificially. To live like Jesus Christ, the Light of the world, who gave Himself—who consumed Himself—to give the Light. □

Nothing to Confess

The amazing thing about Jesus is the way He could start where men were and take them to a point of thought where no man had ever been. He did it when He showed the difference between the way the Pharisee and the publican prayed.

In Jesus' day when people saw a strict law-keeping Pharisee, like Paul had been, they said, "There is a man after God's own heart." The Pharisee in Jesus' story was better than most. He fasted twice a week. The law required once a year. He paid tithes on everything he bought, though corn, wine, and oil would already have been tithed by the producer. If anyone had a right to think he did more than God expected, this Pharisee had that right.

We often pray like this, "Lord, we are grateful that You have blessed us so abundantly. We know there are many hungry in the world, but we have plenty for ourselves and to spare. We thank Thee for religious liberty in a land where we can worship unmolested and undisturbed. And we thank Thee that we were not born in a heathen land like many men are."

It never occurs to us that that prayer is remarkably like the Pharisee's. Is it wrong to thank God for being especially gracious to us?

Jesus' listeners saw no hypocritical arrogance in the man's prayer, but appreciation for God's good grace. Now look at the publican. Tax collectors leased their areas. The highest bidder got it. It was practically inevitable that such a system produced swindlers. How could a sinner like a publican be forgiven? Sorrow for sin in the view of the Jews was not enough. A publican would have to quit his job, pay back all he took, plus a fifth. But how could he remember everyone he had swindled?

Jesus lets His tax collector pray the only prayer he had a right to pray, "God be merciful to me a sinner." Now note what Jesus' hearers see. The sinful man does not stand miles below the "righteous" Pharisee. But in the *very* place where God *forgives*. If God forgave the man right where he stands, he is not now a sinner. He stands full height, forgiven, beside the Pharisee. Then what is all this talk of *merit*, of earning God's approval? It can't be done (as Paul saw later).

So, the righteous man is really the forgiven man. Since the Pharisee asks no forgiveness, God can't help him. That's what's wrong with a man who has *nothing* to confess. And that's what's wrong with the prayer of any Pharisee, ancient or modern.

— Arnold Cressman

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By Still Waters

"And I will put a new spirit within you" (Ezek. 11:19).

"Behold, I make all things new" (Rev. 21:5).

Some time ago a man who accepted Christ as his Savior described how he felt when he said, "Everything and everyone is different. My wife is different. My job is different. The entire world is different. Everything is new."

That is exactly what God promised. And it includes a new mind open and able to understand the truth of God; new affections able to love and enjoy the things of God; a new will which desires to do the will of God.

No wonder Jesus called what happens to the believer a new birth. The believer in Christ is introduced, born into a new world, a spiritual world, just as real as his first birth brought him into a physical world. As he learned to see, understand sounds, and do many things essential to his physical life and enjoyment, so also this is what happens spiritually.

Yes, thank God, He makes us new creatures in Christ Jesus. An entire new life has begun. And He goes on in His creative work to make all things new. So let us be willing to rid ourselves of the old and reach out for the newness of life, available through Christ Jesus and in the Holy Spirit.

The Sin of Carelessness

In Isaiah 32:11, the prophet is rebuking Israel for this sin of carelessness. He says, "Be troubled, ye careless ones." They had become careless about many things; their fields, their crops, their conduct, and especially about their attitude to God. Most of us find it very easy to become careless. Many of you remember Benjamin Franklin's saying about the lost horseshoe nail, which caused the loss of an empire. There is danger in carelessness. The careless automobile driver is often the most dangerous part of an automobile.

Spiritual carelessness is the most dangerous kind. But sad to say, most folk feel that spiritual carelessness is but a minor thing. It is that cooling-off process in one's spiritual life that is deadening. It is an indication of losing interest in God and His program. It first shows itself in a lack of Bible study which leaves one without fire in the bones, and iron in the blood. This is soon followed by a lack of prayer, family altar, fellowship with the saints; unprepared Sunday school lesson, sleeping in church, and so on. It is one of Satan's most effective weapons. To offend God with sin is always to injure oneself. — Christian E. Charles.

Law of the Boomerang

I remember how impressed I was as a boy the first time I saw how a boomerang works. A friend of the family made one. We went out in a field and he threw it into the air. It soared out over the nearby trees, making a large circle returning to the very spot from which it was thrown. I was impressed.

Over the years I've learned that the boomerang illustrates an unchanging, unfailing, law of nature. What goes out comes back. The Scripture speaks of this law like this: "With what measure ye mete, it shall be measured to you again" (Mt. 7:2). Another scriptural statement which expresses the same truth is "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11:1). Here is the law of the boomerang.

What we say and do, good or bad, always has a way of returning. It never fails. God planned and placed this law in the universe. All of us sometimes surmise that we can break this law, that what we do or say will not return, that somehow we, the first ones in all history, will escape the consequences of our words and deeds.

Take the example of the parent in the home. He is harsh, unkind, and critical. He lives to see these very traits returned to him in his own flesh and blood. A certain young man grew up rebellious, refusing to obey his father, and treating his father with ridicule. Before his own death he lived to bear the beatings of his own son.

Here is a young person in school who somehow thinks he can escape the consequences of cheating in class. He may even get through with flying colors because no one knows of his dishonesty. But after many days it turns to his own destruction. Not only his guilt but the grades he really deserved begin to display themselves on his life's work. The law of the boomerang is unfailing.

Or here is a businessman who takes advantage of his laborers or his customers. He thinks he'll escape the law of return. But, be it long in tarrying, it shall not fail.

Perhaps the hardest area to find agreement that the law of the boomerang never fails is in the area where persons take advantage of others while becoming richer and richer. David, the psalmist, tells how he almost faltered in his trust in God and in his belief that God rewards righteousness and punishes wickedness when he looked at the rich. To him such could commit every kind of injustice and oppression, yet remain healthy, grow old, and increase in wealth and respect. David had different thoughts, however, when he took time to look at the end of such persons. "When I consider their end," he said, "I no longer long for their life

or largeness of lands." The prosperity of the wicked becomes the heavy chain which chokes out all meaning of life here and hereafter.

But the law of the boomerang not only applies to individuals. It also applies to nations. Does anyone imagine that this law will be broken for America? Does anyone think that our atrocities to other people shall not return to our own heads? Does anyone conclude that the cruelties we exercise in other countries will escape us? The boomerang always has returned. And it shall again.

So also our actions and words to the American Indian, the black man, and all others who suffered our injustice, shall return. And who is so blind or insensitive or stupid that he cannot even now know that the boomerang is no longer going out from us to fly over other nations and peoples but it is returning to us full speed. We shall soon be forced to acknowledge that America, you and I, great as we are, cannot break this law of nature and of God, "With what judgment you mete, it shall be meted to you again." Sometimes it may seem like a long time for our doings to return. But it shall not fail!

So far this editorial concerns the return of evil. But this law of the boomerang applies equally well in the return of loving words and deeds. "Cast thy bread upon the waters: for thou shalt find it after many days."

To cast bread speaks of love and kindness. For such the rewards are always abundant. To cast bread on water is to help, assist, feed without thought of return. It looks foolish to most. And plenty will point out that such actions do not pay. Bread on water is carried away by the waves without any thanks. No one notices what was done.

But because the returns are not usually immediate does not do away with nature's law. Look at the person who, out of love, is kind and gracious. Though he grows old and poor in material things he would not exchange his joy for all the wealth in the world. Kind words and deeds return again.

So, on and on, in every walk of life, good given freely, right done regardless how ridiculous it seems, and love lavished even upon the undeserving shall not go unrewarded.

Thus the law of the boomerang becomes both a warning and a wish. It is a warning in that no one will escape the results of his evil thought, deed, or word. For even forgiveness and pardon cannot stop the results of the poisoned word or deed. It is a wish in that we long to see those who are a blessing to others be blessed above what we can ask or think. In this also God's law is unfailing. — D.

The Indian Settlement Program— Where Are We?

By Myrtle Unruh

The Chulupi Indian was looking into the window at the hospital lab on their station. "We want to say thank you for the things we have received during the past year," he said to the technician, "and we want to ask you to continue to help us, we need and appreciate your help."

It wasn't so difficult to express appreciation to the doctor, the nurses, or those who work directly with the Indian, but how could they thank all those who have given so freely of their material goods and their prayers and their advice? Somehow he had felt a need to do so, but how could his "Thank you" reach out to all the local Mennonites and perhaps even to the "Nortes" as they call the North Americans?

Then an idea! For the local Mennonites, it could be done.

Even in the tropics the Christmas programs portray the birth of Christ in pageantry. This same group had practiced for many hours, they had learned the Christmas story and some Christmas songs. And even though many of them had never appeared on a platform, progress at the practices was good. So why not give this program a second evening as a "Thank you" for those who have given and could attend. The announcement was made that the white people would be the guests at the program. The church was cleaned thoroughly, the benches arranged, and even some ushers appointed. Those who attended the program (it was a full house) were happy for the expression of gratitude, they enjoyed the wonderful singing, and all were amazed at the nice performance of the Christmas story.

It proved to be a real blessing to the Indian group as well. Somehow the idea of being orderly about their church service took on meaning, the ushers are continuing their service, and the church building is being cleaned regularly. When not used for services, the church building is no longer used for a shelter, it is considered a sanctuary.

From a village of Lengua Indians a letter of thanks was given to the Executive Committee which was forwarded to MCC headquarters. These expressions of gratitude are sincere. The gifts were gratefully received and some needs have been met.

Do you ever wonder how well an Indian home is furnished? A few days ago I had the opportunity to visit with Marichen. Marichen's Lengua name is Yellow Girl. When she was born her skin was very yellow, hence the name. We shook hands, she smiled, asked where we came from,

and from experience knew that we wanted to look around.

In her one-room house, there was one chair, one bed, a night stand, and two small trunks. In the one trunk she had some books and papers, in the other trunk she kept some clothing. There was a calendar on the wall, a nice alarm clock on the nightstand, an umbrella hung on a nail, and a lantern stood on the floor. Half of the floor was brick, the other part was packed dirt. She told us that the roof leaks. Around the chair she had small batches of broomcorn. She had brought it in from the field and was preparing a broom and would have one ready to sell in a few hours.

Quite as important is the tree near the Indian's house. On Marichen's tree, we saw two hammocks, one blanket, one coat, and a bag containing some soap. Nearby there was another bed. One small log was smoldering — this was the kitchen fire. She had not begun with meal preparation. There were three kitchen bowls, two kettles, two pails, one frying pan, one dipper, and a small tub. There was nothing orderly about the arrangement and nothing was clean. The Indians usually wait to clean utensils just before they use them. When we asked if she had any flatware, she took us back into her house and showed us some shiny spoons which she kept in a cloth bag. They were new and she guarded them well. Also well protected in a little tin pail with a lid were her sewing supplies, needle, thread, scissors, and a piece of cloth that she was working on. She was doing nice work and enjoyed her sewing.

She seemed quite happy and content and thanked us for coming. The meticulous North American housewife would have fretted over the unexpected guests, but not she. She was radiantly happy that we had thought to pay her a visit.

Melita Wall, RN, is from Fernheim Colony and works as a nurse at the Yalve Sanga station. This story shows the heavy responsibility that a mission nurse carries and also proves how challenging the work is.

After a busy day, Melita and her co-workers were relaxing in their hammocks. There was a bright full moon overhead and a radio near at hand. They were half-listening to the radio and half-recounting the incidents of the busy day. Their hearts were filled with gratitude to God because they had been able to help many patients. Suddenly, a news flash on the radio reported a plane crash. Everyone listened trying to get details when a man's

voice beside them asked them to come to the Mission Hospital immediately. Quickly, they responded to this urgent call and found a wagon in front of the hospital. A patient was lying on the wagon. The team of horses that was drawing the wagon was bathed in sweat, so the long trip had been a hurried one.

As she neared the wagon, Melita was handed a crying but otherwise healthy baby who had been born en route. The mother was immediately transferred to the hospital and bathed in preparation for examination. The baby also had to have the travel dust washed off, and was then wrapped in a clean blanket.

In the light of the kerosine lamp, the examination soon showed there were some complications and that the Indian woman needed to be taken to the doctor some 20 miles away. After 10 p.m. there is no telephone service, so the patient must be taken to the doctor. The nurse's ambulance was brought quickly and in one hour the patient was ready for the doctor's examination.

In his own yard, Dr. Epp listened to the nurse's report. With the help of flashlights and their yard light, he examined the patient. The ambulance had to serve as operating room, and the doctor's hands as instruments. Only a nurse knows how happy Melita was when she could say to the doctor that she had sterile gloves for him. So Dr. Epp set to work immediately. Later the patient was returned to the Mission Hospital and after some shots of penicillin and a day and a half of bedrest she took her little boy, Caesar, and returned to her home.

Klaas Wiens is the manager of farm operations at Pozo Amarillo, the Indian Settlement of Menno Colony. He relates this recent experience which shows that there are many unplanned setbacks in the work.

Among the different projects which are planned to help the Indians become self-supporting is the sheep project. The Indians at Yalve Sanga had taken to their sheep project with such enthusiasm that one was also started at Pozo Amarillo. First, the fence had to be made. The Indians cut their own fence posts in the bush for a pasture that adjoins their village. They also did all the work connected with the fencing of 140 acres in 1968.

From time to time grants from the Schowalter Foundation have been designated to help in projects for the Indian. Some of these funds bought the wire and also the sheep. Eighty ewes and one purebred ram were purchased from a nearby ranch. Another purebred ram and two ewes imported from Argentina were purchased in Asuncion.

These sheep were sold to individual Indians, each family taking one ewe, on credit. The first lamb is given back in payment. An Indian family was hired to tend the sheep and everyone seemed happy about this project.

The Chaco bush still is a home for wild animals. Last June, a puma (mountain lion) helped himself to several lambs, both of the rams and one of the imported ewes. This was a great financial loss for the Indian and discouraging for the

settlement manager. To date, the puma has not been captured. We hope the Indian will continue to work and appreciate the sheep project.

Anne Klassen, missionary nurse from Winnipeg, Canada, is now in the Literature Room at the Yalve Sanga station. She is happy to report this incident.

The Chaco Indian of today is very anxious to get ahead. He would like to have what the Mennonites have. Choir and congregational singing receive top priority. Both a Chulupi and a Lengua hymnal have been published. Several of the Chulupi teachers contributed several songs which they themselves had translated from the Spanish.

The Lengua Indian is somewhat less aggressive and slower to become independent. Their songs had been almost entirely translated by the mission workers. What a pleasant surprise when last month Mateo, one of the Lengua teachers, showed me a four-stanza hymn which he had translated. He had come to ask if I would duplicate it because the choir wanted to sing the new song the following Sunday. Some of the syllables did not quite fit in with the notes, but the contented look on everybody's face was worth far more than good timing. We praise God for Indian initiative.

Alex Bartel, missionary and settlement worker, has worked at the Campo Largo Settlement from its beginning. He tells the following story which shows some of the experiences which a family has when trying to adjust to a new way of life.

The news that some Indian families had settled on small farms at Yalve Sanga spread rapidly among the Indian people. Soon the requests for small tracts of land found their way to the missionaries in Neuland. The Indian could already imagine how much progress he would make, how he would plow and plant, and how he would build his house. For some Indians it was a dream come true when the Settlement was begun.

A Lengua Indian (called Peter in this story) settled at Campo Largo. How do these Indians get along in the settlement? Peter is an average Indian. He has a wife and family and his wife's parents also live with them. The different tasks that need to be done on a farm were not new to him for he had worked for the Mennonites and had learned from them. He had also observed that it is good to have small savings for other necessities besides food and clothing. Before the settlement was started, Peter had already bought a team of horses and a much-used wagon. As a settler, he received the same equipment as the others had. He was about 35 years of age and his wife somewhat younger. They were indeed courageous new settlers.

An Indian's house can usually be built in a few days. Soon Peter was busy hauling fence posts which he had cut in the bush. His poor horses and wagon, however, were not adequate for the job, so he traded his wagon for three stronger horses. The stronger horses were better for plowing

and his crop was good enough so that he and his neighbor could buy a better wagon. The next three years, Peter made progress.

One morning I noticed that my friend was gone. How could it be? Surely Peter knew that it was planting time and it had just rained. In the Chaco one must make use of the moisture in order to sprout the grain. Where had he gone and why? I learned from a neighbor of Peter's that he had left because of family problems. And so I had to convince myself that Peter's farm would not bring a crop that year.

What a joy it was to see, after many weeks, that the family was back home. It was too late for a crop that year, but the family problems had been solved and they had returned.

The following year Peter began his farming operations with new zeal and new courage. He borrowed money and fenced an additional three hectares so that with his other five hectares he now had eight hectares. This new fence

was made for the heifer which he had also bought that year. The same year he was also able to pay for his half of the wagon. Two of his five children attended the mission school and he paid for most of the schoolbooks and helped to pay the teacher's salary.

Peter's cow had calved several times. They do not milk the cow, because they do not drink milk. Mothers have yet to learn the nutritional value of food as well as milk.

Often we wonder why the Indian is listless and discouraged. We sometimes class him as lazy. They no doubt suffer from many deficiency diseases. During a general clinic it was discovered that Peter's wife is sick with tuberculosis, and he is not well either. At this writing the whole family is being treated for tuberculosis. Until he and his family are well again, progress on their farm will be slow. We must help the Indians through the medical as well as the spiritual program. If we neglect our responsibilities, the Indians will perish at our doorstep. □

A Just War, or Just a War?

By David Augsburger

If a war were declared unjust, by all international opinion, by all religious principles, by all men of careful thought . . . would you fight in it?

Would you fight in a war which—everyone agreed—was an unjust war, an unjustifiable war, an immoral war?

No, of course not. Not if you have any personal convictions about right and wrong. Not if you have any personal commitment to love justice and truth.

Easy question. Easy answer.

But let's be specific. Concrete. If you had been a twenty-year-old male citizen of Germany in 1940, would you have obeyed orders to machine-gun Jewish mothers, daughters, and babies into a muddy trench grave? Or would you have fought in the Rhineland in unquestioning obedience to a regime committing the mass murder of an innocent race?

Would you really refuse to fight in an unjust war? If so, how do you go about determining whether the war was or was not unjust?

You can't use the twenty-twenty vision of historical hindsight. You won't likely have access to international opinion, in order to shape your own in a time of national crisis.

When you come right down to it, the responsibility rests on you. On your conscience. On your best insight, your convictions, your principles, your sense of truth. You must be either a conscientious supporter, or a conscientious objector to a particular war, or to any and all wars. And you must decide.

Now then, how would you go about deciding if a war is justifiable or not?

The first and most natural justification is: "Any war that my government declares or enters, I must support, and any-

thing my government asks I'm responsible to obey." Yes, of course we're responsible to obey our government. But to obey it responsibly is one thing. To follow it blindly is another. To give the state a blank check, "I'll go anywhere, do anything to anyone in obedience to any command," is to cease being a moral being—a human being. That's the old creed, "My country right or wrong." If you swallow that justification for war, you'll have to fight in any war—just or unjust, legal or criminal.

No, the blind obedience of a blank check attitude just won't do.

A second justification often given is, "Any war that defends our American way of life is right and good." That's nationalism become a religion. Patriotism turned into idolatry. Is our American way of life good simply because it is American? Of course not. To give everything for one's country, simply because it is one's country is absolute worship. It denies that there is a God in heaven whose truth is eternal and whose kingdom is above all. Such idolatry is neither moral nor rational.

A third justification is, "Any war that defends a Christian nation, or Christendom against communism, or Christians against paganism is just and right." Yes, you can wage war in the name of your religion. Muslims, Marxists, and many who label themselves Christians have gone to battle to advance their causes. But how can anyone justify a war as a "Christian crusade"? That is like talking of dry wetness, or hot coldness. Jesus Christ never sanctioned war, never approved violence. His every word and action repudiated man's way of hate, murder, violence, and self-defense; He laid down His life for the sake of others.

Self-defense is no Christian virtue.

If the survival of our culture, or our own survival is our sole remaining purpose, we are not Christian. Survival is not a Christian virtue. Life is not to be maintained by any means. The ends do not justify the means.

How then can you justify participation in war? How will you decide which war is justly worthy of your moral and physical support?

There are ways men go about judging and justifying wars as "just." Ways set forth in our own U.S. Constitution, in the Geneva Conventions on warfare, and in the creeds of most major Christian denominations.

All agree on four major criteria.

(1) A just war must be declared by a just authority, (2) fought for the one justifiable cause of establishing an orderly and just peace, (3) fought with justifiable proportionality between the amount of harm done and the benefits hoped for, and (4) fought by a just means, respecting noncombatants, and refusing inhumane weapons.

Why don't thoughtful men—Christian men—apply these principles when they are called up to fight?

They can apply them to wars fought by others; why not to our own? Why have so few Christians even attempted to apply them to the Vietnam war? Perhaps because it's agonizingly difficult? It's compromise all the way. Compromise with truth, with the gospel, with the Word of God and the example of Christ.

But if we are going to be human beings, to be responsible men, or what is more, to be Christian men, there are only two alternatives. Either the agony of deciding on the justice or injustice of war—any particular war we are asked to support or—OR—we must absolutely reject any and all war as did our Master, Jesus Christ.

For the first 200 years of the Christian faith, Christ's followers, like their Master, renounced the sword, rejected war, and died refusing violence even in self-defense. But by the year 400, Augustine was approving a "just war"; and by the year 1000, "Christians" were fighting "holy" crusades, and by 1968, churches and Christians are blessing almost any violence, as long as it serves to stop communism. It brings back the dark memories of the World Wars, when bishops blessed bayonets and bazookas on both sides.

A 1965 study by the Canadian Peace Research Institute indicates by and large the attitudes of "Christians" today. Quoting Norman Z. Alcock, president:

Christians are more warlike in their attitudes than non-Christians, and the most dogmatic Christians are more warlike than the less dogmatic Christians or than the less churchgoing Christians. Churchgoing people have no greater "sense of responsibility" toward war and peace than do the nonchurchgoing. And what is important and conclusive, among all groups measured—the general pub-

lic and the various elites—churchgoers showed the same tendency to believe in military might rather than the power of love. For a church that is founded on the teachings of Jesus, these findings should come as a shock.

Yes, they should and yes, they do. Because they reveal that "Christians" at large are refusing the only two responsible alternatives: to weigh, to discern, and to support only that war which can be rightly called a "just war," or to say that every war is just "a war" and refuse it on the basis of Christian conscience and conviction.

Which are you choosing? If you choose the alternative of supporting just wars, then be aware of the almost impossible choice you are making. To begin with, who are you to judge? To judge rightly, you need the vantage point of history and the wisdom of God Himself.

History can testify to the difficulty of making this decision. Christian thinker John Howard Yoder asks, "Did any Christians [who held to a 'just war' doctrine] ever conclude, after their government had committed itself to war, that the cause was unjustified and/or the means used were inappropriate and that therefore they should not serve? Such cases are few, or nonexistent."

Once war is declared, the pressures to give blanket approval usually win out over any and all moral considerations. Read, read, and reread the New Testament. You will find that the way of Christ is a way of love—self-sacrificial, self-denying, self-defenseless love.

Of course the price is high for such a life of love—but so is the price of war. Would you not rather die in the way of Christ than in the way of those who killed Him?

Listen again to Peter's words:

For Christ suffered for you and left you a personal example, and wants you to follow in his steps. He was guilty of no sin or the slightest prevarication. Yet when he was insulted he offered no insult in return. When he suffered he made no threats of revenge. He simply committed his cause to the one who judges fairly. And he personally bore our sins in his own body on the cross, so that we might be dead to sin and be alive to all that is good (1 Pet. 2:21-24, Phillips).^{*}

This is the alternative Jesus Christ presented. He disarmed His followers because weapons are weak, and self-defeating. He armed them with love. Self-giving love. His way is not a way of justifying just wars. It is the willing way of living a peacemaking life of love.

Have you considered the Jesus way?—David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast. □

^{*}New Testament in Modern English, J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Confronting

Revolutionary

Change

By C. Norman Kraus

For over a decade now analysts have been using terms like "atomic age," "post-Christian era," "secularization," "new morality," "rise of the third world" to describe our present era. In order to describe the radicality of the social and moral convulsion others have even spoken of God's silence or death. When, for example, Gabriel Vahanian first used the phrase "the death of God" as the title for a book in 1957, he was heralding the profound dissolution of the world view which had been built upon the western philosophical concept of theism during the last millennium. That he was describing a cultural phenomenon is clear from his subtitle, "The Culture of our Post-Christian Era." The later "Death of God" movement was simply one more indication of how traumatic the whole cultural revolution has been.

Although the very word revolution threatens many people, there is really no other word which so precisely describes our present situation. To say that we are in the midst of a revolution is simply another way to say that we are living in the midst of profound irreversible change. There are many evidences of this constantly confronting us. In the area of technology changes are taking place so rapidly that industrial development and production can hardly keep pace. The designs for new machinery are out of date almost before they can be produced. In the area of political change we have seen the rise of literally dozens of new nation-states and the violent overthrow of established governments within the last decades. We have witnessed the dissolution of great world empires many of which had stood for over a century. In the area of social relations there has been a radical shift in attitudes and in the social status of minority groups. There is much turmoil, demonstrating, rioting, and physical violence among us as dissatisfied groups attempt to bring about immediate changes in the political, economic, and

social structure. And all this has resulted in unprecedented upheaval and confusion of cultural and moral values.

The Threat of Revolution

The word revolution is related to both the words revolve and revolt. For example, we measure the speed of a turning wheel in "revolutions per minute." Following this metaphor we sometimes describe a person who moves in thought from one position to another and finally returns full cycle as having made a complete revolution in his thought.

More often, however, the word is used to describe a complete change in thinking or style of life — a change more closely related to a "revolt" against an earlier position than a revolving full circle. Thus when demands are made for major immediate changes, that is, revolutionary changes, the psychological association of the ideas of revolt and rebellion are obvious; and because of this association the word revolution as well as the reality conjure up fearful and often irrational images. While such emotional associations are understandable, they are not very helpful in analyzing our present crisis.

When one considers the jolting impact of contemporary changes, it is little wonder that the words revolution and revolutionary trigger an explosion of resentment and suspicion among the great majority of established, middle-class Americans! Indeed, for the majority revolution is a synonym for insurrection, rebellion, and revolt against a familiar, tolerable order which has given stability and a degree of meaning to their lives. But pause a moment for reflection. Why is the "silent majority" so passively tolerant of the status quo, or, as it has come to be called, "law and order"? Why are they threatened by the possibility of radical change? Is it not in part because they are afraid that change will mean more loss than gain for them? Those who have nothing, "the wretched of the earth" as Fanon calls them, are the ones who favor revolutionary change. They have nothing to lose at worst and possibly something to gain. When middle-class American Christians instinctively react to the possibility of revolution with fear and hostility, does it not betray their identity with the affluent — the rich of the earth?

A blind reaction of fear and anxiety have made it very difficult for Christians of middle-class America to see the real issues at stake in the present revolution. No revolution within historical memory has been an unmixed blessing. Certainly neither the Protestant revolution of the sixteenth century nor the American political revolution of 1776 resulted in unadulterated good. And one would be worse than naive to expect *only* good to come out of the present conflict of interests and values. But it is likewise only the hopelessly credulous who could suggest that the pre-World War II era of the New Deal was the best of all possible worlds! It is, therefore, exceedingly important in this time of crisis that we calm our emotions and give ourselves to rational reflection.

C. Norman Kraus is chairman of Bible, Religion, and Philosophy Department of Goshen College, Goshen, Indiana. This is the first of a four-part series.

Christians who understand their New Testament will not be against change per se, not even revolutionary change. The very concept of Christian conversion calls for immediate and profound change in one's life orientation and style, which also clearly implies the desirability of radical social change consequent on conversion. Indeed, the church is supposed to be just such a revolutionary community. Did not Jesus identify with the "wretched of the earth" and announce the good news of a radically new day for them? The kingdom or rule of God which He proclaimed both in His teaching and in His ministry to the poor turned the old order on its head as can be plainly seen in the *Sermon on the Mount*. Its revolutionary character is portrayed in the "Song of Mary" (Lk. 1:46-55) and in Jesus' characterization of His own ministry in the synagogue at Nazareth (Lk. 4:18, 19). Jesus so threatened the political and religious institutions of His day with this "good news" of God's revolutionary righteousness that they executed Him as a common criminal. He took up His cross (Mt. 10:34-38).

In more recent history the Anabaptists represent the valid revolutionary element in the Christian message. Anabaptism was born in the vortex of a major socio-political revolution in Western culture, and its leaders were themselves revolutionaries. They called for the rejection of the old system and for the radical restructuring of the social and religious order. They demanded a fundamental change in the relation of church and state. They challenged the accepted institutions of private property and the rights of the aristocracy to hold property at the expense of the peasants. They rejected the authority of either secular government or institutional church over conscience. They redefined the relation of men and women in society and repudiated the canon law which had regulated marriage for generations. Little wonder that they were viewed as fanatics both by those who wished to preserve the old order and those who sought a more conservative reform.

Added to all this they demanded *immediate* change. Their convictions led them to acts of civil disobedience and protest against the religious and the political corruption of their day. In Zurich for example, they refused to delay action until the town council would legitimate their reforms. In the name of a higher authority they demanded that Zwingli not only teach and prepare the way for eventual change under due process of law and order, but that he act immediately to correct public morality and the practice of religion. This is the very essence of revolution!

These precedents from the past are fairly easy to recognize and affirm because they no longer threaten us, but who is the Christian revolutionary of today? Where is the Christian prophet who challenges not only the sin and selfishness of individuals but the injustice and sin structured into the social order? Where is the Christian revolutionary who calls for radical changes in the social order as well as in personal life? Martin Luther King was such a man calling the Christian church and the nation to end discrimination and segregation in its own midst, and because of the violent reaction caused by his forthright insistence on revolutionary change

millions of Christians condemned him. Are "pray ins" and "speaks ins" so very much different from the "cleanse in" which Jesus held in the temple? How shall we discern the work of God's Spirit in the midst of revolution?

There can be no doubt but that the New Testament calls for radical changes both in the individual and in the social order. Prophets like Paul and Silas were called men "who turned the world upside down" because they interfered with the "business as usual" of their own day. Recognizing this, however, does not imply that all revolutionary change is good. There is much in the current revolutionary situation that is in direct conflict with God's redemptive plan for the world. We need to ask, therefore, what the real issues are and what is or is not worthy of our support. Christians are called upon to "read the signs of the times." They must "test the spirits," and in this they must be wise as well as harmless! But followers of Jesus Christ should never reject revolutionary change simply because it threatens their own man-made security. That is the great temptation of the present. ☐

Remember to Forget

By David McCarthy

If you have a poor memory, stay away from airplanes! The airlines could open a department store with the belongings left on commercial flights.

In 1968, 26 million passengers traveled on United Airlines, and 60,000 of them left something behind. They overlooked everything from false teeth to fur coats, including expensive cameras and even wheelchairs.

An attendant at lost-and-found remarked, "You name it, and if we haven't got it we're going to get it!"

On any given day United has \$250,000 worth of forgotten belongings waiting to be claimed.

Sometimes forgetfulness can be a blessing. The Book of Genesis tells how Joseph was sold into slavery by his brothers and was later jailed on a trumped-up charge. When he finally became prime minister of Egypt he testified, "God . . . hath made me forget all my toil" (Gen. 41:51).

Is there something God wants you to forget? Is a hurt, real or imagined, gnawing away at your life? Perhaps God is calling you to give up a grudge, or to throw away that worn excuse about hypocrites in the church. Maybe He is asking you to forget sins, long ago confessed to Him, but still haunting your conscience.

If it seems hard to forget, think about this verse, "Thus saith the Lord . . . I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). When you become a Christian, God forgives all your sins, no matter how wicked! If He has put your sins out of His mind, can't you do the same to those who have wronged you?

Be sure that you remember to forget! ☐

The Primary Need of the Church

Ed. note: These responses, along with the past several weeks' responses, were selected from letters written by persons who answered an editorial which asked the question, "What Is the Primary Need of the Church as You See It?" This issue concludes the series.

God's Will

I found this thought in the book, *Splinters from an African Log*. "I must get to the place where I can pray that the Lord will make me willing that He should make me willing that His will be done in my life; not my will but His be done in and through me at any time and in everything."

This is the great need of the church. It might take a civil war or some other terrible thing to bring us to this place but until we do get there, the church will continue to fall. "Not my will, but thine," is our crying need. — M. Lena Kreider, Palmyra, Mo.

Filled by the Spirit

The primary need of the church today is for each member to have a new awareness and fresh infilling of the Holy Spirit. Church members need to be disciples of Christ, ready and willing to be led by the Spirit. Let us deny ourselves and sell out to God in daily obedience to Him. Only then can the Spirit lead us and give us power and boldness to win souls into the kingdom of God. — Paul Good, Carstairs, Alberta.

New Testament Repentance

I believe a great need of the church today is repentance as the Lord told many of the churches in Revelation 2 and 3; repentance of spiritual coldness, pride, worldliness, etc. If each Christian realizes the greatness of his salvation, the victory over sin through faith, and daily lives and walks with his Lord, continually searching his heart for right motives in all areas of life; the church would be on fire for God. — Betty Denlinger, Strasburg, Pa.

Teaching on Second Coming

As we see it a need might be to let God's Word and especially the New Testament be the authority for our decision-making. Another need might be for our ministers to study again of Christ's second coming and give sermons on it. It is taught many times in the Bible and especially in Matthew 24 and in Acts, the Epistles, and Revelation. We believe He is coming soon and may we all be ready and not as the foolish virgins in Matthew 25. — Elmer Gingerich, Baden, Ont.

Understanding of the Devil

One avenue that is much neglected today is the preaching of the devil and his cunning, wily ways. Children grow up not really knowing how he is a real person just as real as the Holy Spirit and God. The lust of the flesh, the lust of the eye (includes the one-eyed monster in so many Christian homes), the pride of life etc. in 1 John 2:15-17 where it says, "Love not the world."

Every Christian should know and be reminded often of the devil, sin and its consequences as well as *love*. Hell is real too but it is not mentioned much anymore. Is this a trick of the devil? — Mrs. Sam Egli, Atlantic, Pa.

"As I See It"

I was privileged to be born into a Christian home, grew up in the Mennonite tradition, studied in one of our denominational schools, am proud to be identified with our Mennonite Church today, and have no desire to be in any way controversial.

However, as the result of the experiences God has so graciously given me, I have come to the conclusion that, as a denomination, our theology of the Holy Spirit is not adequate. There is such a thing as the baptism or filling of the Holy Spirit, and I am afraid that we as a denomination have not been open to it. I am not saying that this experience cannot take place at conversion, but the sad fact is that for many of us it did not happen then.

It was after being a Christian for a number of years that I became aware of this possibility, and asked God to fill me with His Holy Spirit. In answer to that prayer, there has come into my life a sense of the supernatural that was not there before, and how I thank God for it. I am convinced that this is the norm for the New Testament believer.

I am well aware of the excesses: perfectionism, undue emphasis on tongues and other gifts, emotionalism, and spiritual pride, among other things. However, fear of these things dare not blind our eyes to that which is perfectly biblical, valid, and glorious, and the source of the flow of power that we read of in the Book of Acts.

It is my concern that our people do not have to continue to go outside our denomination to groups such as the Pentecostals and the Full Gospel Fellowship to find teaching on the Holy Spirit. I have every respect for what God is doing

in these groups, but feel that often there is an unhealthy emphasis on tongues, making the exercise of them a criteria for the presence of the Spirit. Rather, I see tongues as one among the gifts, and it has been my observation that sometimes an individual moves into the fullness of the Spirit without any physical manifestations whatsoever, other than a deep sense of inner peace.

It is my hope that we can preserve our own worship tradition, with all its richness and dignity, and at the same time open ourselves to the reality of the Spirit, and let the charismatic movement enrich us in a way that will bring new

life and power.

It will require some humility on our part for we have always prided ourselves on being biblical and teaching the "all things" of Scripture. However, God always blesses genuine honesty and openness.

I am fearful, that unless we can give the Spirit His proper place in our midst, God will pass us by, and that on every level: denominational, congregational, and individual.

— Merle G. Stoltzfus

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Drugs: Ten Reasons Why

By Leighton Ford

Today drugs have become for many a way of life. A conservative estimate is that at least five million Americans have tried marijuana at least once. Some would push that estimate up to twenty million.

It is no answer to the problem to panic or give way to hysteria as many parents have done.

First, we need to recognize that the drug problem is a growing one. We are now faced with multiple drug use. It's not a matter of simple answers to one drug — marijuana or LSD. Drug users take many other drugs — amphetamines, barbiturates, sedatives. Young people often make up names for these drugs — "speed," "grass," "red-birds," "yellow-jackets," "acid" — in order to confuse adults.

The age of drug users has gone down alarmingly. New York has had its first heroin death of a 12-year-old. Drug use has also spread from the deprived inner city to the affluent suburbs.

Why do people use drugs? From my study I have listed ten different reasons:

(1) Plain curiosity. Spare time, plenty of money, and pressure from peer groups is probably the biggest reason.

(2) Lack of leadership. Young people looking for charismatic heroes to follow have become disillusioned with our so-called leaders.

(3) Rebelliousness. Some use drugs in a deliberate effort to flout parents, tear down authority, and widen the generation gap.

(4) Mind-expansion. Some users are searching for greater insights into themselves.

(5) Fear of the future. A teenager said, "Our generation knows that the wrong finger on the right trigger could blow up the world. So we live for today, 'cause tomorrow may never come."

(6) Boredom. This is the result of an affluent society that gives nothing to live for and nothing to die for.

(7) Loneliness. A University of Florida co-ed who is a

former drug user says that loneliness of students on big campuses leads many to drugs.

(8) Alienation. This is a deep personality problem for many who find it impossible to give love or receive love and hide from it by drugs.

(9) Sex problems. Some are so confused and frightened by changing sexual mores that they seek either to relieve their guilt or run away from contact with the opposite sex through drugs.

(10) A spiritual hunger. Man has an inner need. If his spiritual craving is not satisfied by a real relationship with God he will look for false fulfillments.

Parents: Four Things to Do

You may be a parent who has discovered that your child is using drugs. My advice is: (1) don't panic; (2) go to your doctor or some competent person and find all you can about drugs; get educated; (3) then forget about drugs and start looking at your child and trying to understand his or her motivation; (4) look at yourself; examine the priorities of your life and your home; is there a spiritual vacuum? Perhaps you can take the lead in helping your whole family to find a satisfying relationship with God.

There is no simple answer to the drug problem. Proper legal control, proper medical treatment, proper social action are needed. But the ultimate solution must be in the spiritual dimension. As one teenager says, "We have to go to the root of the problem and the root of the problem is not where people get their narcotics. It has to do with the heart." □

The surest way to make it hard for children is to make things easy for them.

• • •

It is a mistake to think there is always a right way and a wrong way — there is always a right way, but a hundred wrong ways.

The above is part of a message on drugs given by Leighton Ford on a recent *Hour of Decision* radio program.

Orion Over Me-Akan

By Adella Kanagy

From my kitchen window on the outskirts of Ashoro, Me-Akan Peak rises in the distance, over the rugged terrain of eastern Hokkaido. Cloudy days conceal her, but when the glistening snowfields of this volcanic peak are bathed in sunrise hues, or glow in the sun's last rays as shadows creep over the nearer landscape, Me-Akan Peak is a thing of beauty. Her crown of steam from the old crater is always radiant in the sunlight.

On a winter afternoon's drive through the mountains of nearby Akan National Park, our car plowed into a snowbank near the foot of Me-Akan. The family walked the snowy road for several miles before finding help at the one hot-spring hotel in the area, and had time to see the scenery we had been speeding past.

The sun had already left this high valley where Me-Akan Peak rose before us. Deepening shades of sky and evergreen forest contrasted with the whiteness of the snowy roadsides, the ice-covered lake, and towering Me-Akan. Every drift reflected diamonds a small moon scattered there.

Even with steady walking, the near-zero cold penetrated. When the road began to seem endless, we looked up to see stars in the dark canopy overhead. Above the silent, frozen volcano with its whisp of steam, the constellation Orion rose, and moved imperceptibly along its course, the precise path it has followed throughout the ages. Above the setting was Job viewing it some three thousand years ago when he marveled, "[God] alone stretched out the heavens . . . who made the Bear and Orion, the Pleiades and the chambers of the south; who does great things beyond understanding, and marvelous things without number" (Job 9:8-10)? Three thousand years later we were seeing Orion still moving ceaselessly in the pattern traced by its Creator. Recalling the splendor of that winter scene, I can sing with the psalmist: "Praise the Lord! . . . Happy is he whose help is the God of Jacob, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that is in them; who keeps faith for ever" (Ps. 146: 1, 5, 6).

In time we reached the Nonaka *Onsen* (hot-spring hotel), and our needs were met: shovels and willing hands to move the car; hot sulfur bath and steaming bowls of noodles to relieve the cold. Thankfulness for help, and a breathless realization that truly "God has made everything beautiful in his time," are memories that remain.

"[God] does great things which we cannot comprehend.

For to the snow he says,

'Fall on the earth'; . . .

By the breath of God ice is given,

And the broad waters are frozen fast . . .

Stop and consider the wondrous works of God" (Job 37). □

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

High expectations of associates in the faith can lead to alienation and, sometimes, bitterness. Take, for example, two church families who have been friendly handshakers-at-the-door for years. Brother A is a building contractor; Brother B decides he wants a new house. Because they have shared Communion in the same sanctuary they feel a certain bond of loyalty. B contacts A and discusses plans. In a warm glow of fraternity they draw up a contract; ninety days therefrom the house is to be finished and both are to be well-satisfied.

Disillusionment begins to set in as B sees A spending what he feels is an inordinate amount of time at another construction site. At the end of ninety days the house is not ready, and tension mounts as B has to pay the new owner of his old home week after week of rent. Finally moving day arrives, and as the last piece of furniture is put in place Mrs. B — a pernickety woman — discovers that the paneling on one wall is crooked, part of the woodwork is missing, the bricks are not laid evenly, and there's a crack right in the middle of the front porch. Comes the rainy season and cascades of water pour down the basement walls. Mrs. B complains mightily to Mr. A . . . and Mrs. A . . . and various other members of the congregation. But business is business, and no enterprising contractor is going to waste time on paid-for projects when there are new customers to court. Thus ends what might have been a beautiful Christian friendship . . . and there's a bonus to boot for our side. The B's have become suspicious of other entrepreneurs with whom they share the pew on Sunday; they figure that if there's an element of risk, they'd rather deal with some Gentile than to have their faith shaken again.

The whole trouble, of course, comes of expecting too much. This is one of my best weapons — in marriage, in business, in religion. I always make the dream exceed reality. Which brings me to a matter I've been meaning to discuss with you. What . . . do you have in mind for my next assignment? I don't want to set my hopes too high. Devils can be disappointed too, you know. □

For Satisfaction

Many people depend on situations outside of themselves for satisfaction. This is unfortunate for then they have no control over the sources of their satisfaction. They live unhappy, resentful, frustrated lives, because they cannot afford the kind of house, car, or clothes that others were privileged to have. All true sources of satisfaction come from within. They depend not on what we have, but what we are and the degree of spiritual quality we possess. Qualities such as kindness, unselfishness, forgiveness, understanding, reverence are life's greatest sources of satisfaction. Jesus embodied all these qualities in His life and we would do well to emulate Him.

MISSION '70

Lawrence Greaser
Roy Kreider



J. D. Graber
Delton Franz



Nelson Kauffman
Vesta Miller



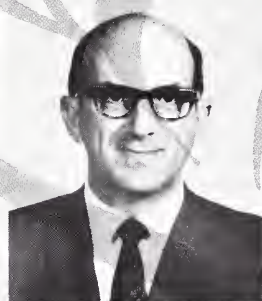
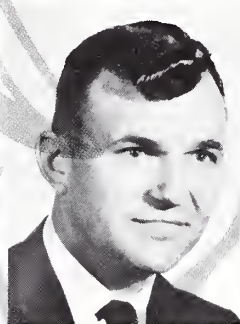
Lupe De Leon
John Powell



Naswood Burbank
Anna Byler



Florence Kreider
Ray Keim



Lawrence Brenneman Samuel Santos

Cleon Nyce
Strategy Group Coordinator
Lewis Strite
Coordinator and Moderator

Jim Boyts
Strategy Group Coordinator
Miriam Byler
Music Leader

John Lederach
Bible Study Leader
Lowell Byler
Music Leader

Large photos — Convention staff
Small photos — some of the speakers

Then Jesus stopped by Mission 70, where he noticed that many Mennonites were saying a lot of things about Him. And so when the crowd assembled for a public session, He went in and found a seat in the tent. The moderator invited Him to come to the platform and read from the Gospel of Luke, the theme for the annual meeting. He opened to the passage and read:

"The Spirit of the Lord is upon me;
He has anointed me to preach Good News to the poor,
to proclaim liberty to the captives, to recover sight for the blind,
to set free the oppressed, and to announce the year of salvation for His people."

Jesus closed the book, gave it back to the moderator, and sat down. By this time the whole audience was watching Him closely. An usher handed Him a roving mike, and He spoke again, "This passage of scripture is being fulfilled in 1970."

(A paraphrase of Luke 4:16-21 by Jim Bishop)

Items and Comments

Delegates to the American Baptist Convention's 63rd annual meeting were told that the "one sure road to renewal" for the church cannot be accomplished by "some revolutionary detour or by a conciliatory compromise."

Instead, there must be a return to "God's three R's—repentance, regeneration and regathering," declared Dr. Carl F. H. Henry.

Without this, he said, the church "remains trapped in the status quo of the present and is linked only by verbal ties to the best of the past; without divine renewal we are cut off from the kingdom of God and from a hopeful future. Without divine renewal the church-so-called reverts swiftly into the world."

Within this framework is a worldly response to current crises like war and poverty, Dr. Henry said. He urged the churches to debate seriously the issue of just and unjust war. Unless this is done, "the churches will be as ignorant of the basic issues when the next war begins as when the present one ends, if it ever does."

In such a discussion of the war, the following is one of many questions which Dr. Henry thinks the churches should assess: "When churchmen discourage youth from carrying a gun in Asia, have Christians not a right to ask whether they prepare them instead rather to carry Bibles there—or is Christian activism content simply to fuel the fires of political protest?"

The current situation in the U.S. is similar to the "confused political atmosphere" of Germany in the 1930s and the nation is "perilously close" to dictatorship, 39 local clergymen said in a statement released in Evanston, Ill.

They charged that the U.S. is "ripe for an 'attractive' dictator to engineer a totalitarian government 'for our own protection.'" And they said many ministers should "be at the barricades" with students protesting the Indo-China war and the killing of students at Kent State University.

More than 56,500 men, women, and children were killed in highway crashes in 1969, according to the annual highway accident data booklet published by The Travelers Insurance Companies. The toll was up from the 55,300 killed a year ago.

Figures in the booklet show that excessive speed was the chief cause of death, that drivers under 25 years caused a disproportionate number of accidents, that three out of four people were killed or

injured on dry roads in clear weather, and that crossing between intersections was the major factor in the deaths of nearly 10,000 pedestrians.

• • •

A revival of fundamental Christianity is growing out of hippie and drug cultures of San Francisco.

Disenchanted dropouts of the 1960s from among the "turned-on generation" are boldly proclaiming the message of Jesus Christ. Their 19-word theological statement of faith reads: "God is angry with the wicked" (Ps. 7:11), "Study to shew thyself approved unto God" (2 Tim. 2:15), and "Working for Jesus is like wow!" Many of the modern-day disciples are bearded and beaded, but their message is one proclaimed from evangelical pulpits the nation over.

Jack Sparks, 40-year-old leader of the Christian World Liberation Front in Berkeley, observed, "Somehow or another God is suddenly doing something among the youth of our country." The former Penn State professor, once a staff member of Campus Crusade for Christ, insists that "the youth of this age haven't rejected the church as an institution any more than other generations." He sees a "major change in the atmosphere in respect to receptiveness to Christ in the Berkeley scene."

Editors of evangelical (conservative) publications were criticized by a speaker—introduced as "one of the most significant black evangelicals of our day"—for failing to confront race problems adequately.

Evangelist Tom Skinner, whose Tom Skinner Associates organization holds evangelistic crusades in black communities throughout the country, addressed the Evangelical Press Association.

Implying he was not particularly interested in being the "black prima donna of evangelical Christianity," Mr. Skinner said black people picking up evangelical magazines get the impression that God works through only white people.

He charged that evangelical periodicals do not report on black activities, and that when they do the activities reported are "filtered" by white writers in such a way that it would be better if there had been no report.

White evangelicals, he charged, promote a few blacks, but only to "pit them against other blacks," listening to and supporting only "safe Negroes." He did not elaborate.

"I challenge you white evangelical people of the press to hire black people at the top echelons of your staffs and to report the

black news as it is," the 27-year-old black evangelist told delegates to the EPA convention. "Recognize your own racism and then rub shoulders with your black brother and sister in Christ. . . ."

"You white evangelicals need us more than we need you. We black evangelicals may be your last hope," Mr. Skinner said.

The 1969 statistical report of the American Lutheran Church shows slight declines in baptized membership, number of congregations, and church attendance.

Small increases are reported in confirmed membership, number of clergy, and cash contributions.

The drop in baptized membership, from 2,576,105 to 2,559,588, was the first decline since the ALC was organized ten years ago. The drop of 16,517 represented a percentage loss of .0064.

A United Nations agency has been asked to give recognition to conscientious objection to military service as a human right.

The request was presented by Pax Romana, international movement of Roman Catholic students and intellectuals.

Eileen Egan, Pax Romana's representative at the U.N., reminded the world organization's Commission on Human Rights that recognition of the right of conscientious objection "would be a logical fulfillment" of Human Rights Year.

For the first time in this century, the Roman Catholic population of the United States has decreased—by some 1,149 in a year—as of Jan. 1.

There are now 47,872,089 Catholics in the U.S., they make up 23.5 percent of the population. Of the total Catholics, 5,179,787 are full-time students attending Catholic schools.

Other decreases were recorded in the number of converts; priests, religious and seminarians; Catholic college, elementary and high school students; teaching staffs; schools and seminaries; and in public school children receiving religious instruction.

Increases were noted in the number of Catholic bishops, overall resident parishes, and marriages.

These and other statistics are reported in the 1970 Official Catholic Directory issued by P. J. Kenedy and Sons. The directory was first published in the U.S. in 1817.

CHURCH NEWS

Mission '70 Public Sessions

July 1-5, Lansdale, Pa.

"The Spirit of the Lord . . . upon Me"

Wednesday, July 1

7:30 p.m. WMSA-sponsored mass session, "What Will I Do?" Song service, devotional drama, special music. Panel: Evelyn Kreider, Marian Franz, Cheryl Boyd, Bertha Burbank, Alice Sawatsky.

Thursday, July 2

5:30 p.m. Dinner. Visit Areas of Action (Grebel Hall).

7:30 p.m. Mass Session. Worship music led by Lowell and Miriam Byler. Lupe De Leon, "The Spirit's Leading as I See It." Main address: William Pannell, Detroit, Mich.

Friday, July 3

7:00 a.m. Men's Prayer Breakfast, Women's Prayer Breakfast, "Awake and Ready."

8:45 a.m. Children's Mission Education Program (morning and afternoon)

9:00 a.m. Morning Mass Session. Worship music led by the Bylers. Bible study c/o John Lederach, Hesston College Chaplain. Witnesses — "Here's How." Talk It Over (groups of four in audience). "Applying the Scriptures," Ray Keim, social worker at Oaklawn, Elkhart, Ind.

10:30 a.m. Strategy Groups (10-12 in each group with designated leader).

1:15 p.m. Worship music, the Bylers.

1:30 p.m. Flashes of Action — four-minute reports using various media by persons involved in various program areas of the Board. Dave Hostetler, Takio Tanase, Roy Kreider, Ted Chapa, Daniel Hess, John Powell, Eugene Miller, and others.

2:15 p.m. Issues and Concerns

2:30 p.m. Strategy Groups.

3:45 p.m. Visit Areas of Action in Grebel Hall. Film festival in auditorium. Christian Literature Seminar; Bookrack Evangelism.

7:00 p.m. Mass Session. Worship music. Samuel Santos, Bronx, N.Y., "The Spirit's Leading as I See It." Main address by Horacio Quinones, Baptist minister, Los Angeles, Calif.

9:00 p.m. Special youth session, featuring folk and folk-rock music by "The Rebirth" from Eastern Mennonite College and "The Belles and Beaux" from Hesston College.

Saturday, July 4

8:45 a.m. Children's Mission Education Program (morning and afternoon)

9:00 a.m. Morning Mass Session. Worship music; Bible study c/o John Lederach. Witnesses — "Here's How." Talk It Over groups. "Applying the Scriptures," Delton Franz, Peace Section, Washington, D.C.

10:30 a.m. Strategy Groups.

1:15 p.m. Worship music, the Bylers.

1:30 p.m. Flashes of Action — more four-minute reports of Mission Board activity. S. Paul and Vesta Miller, Frank and Anna Byler, VS personnel, Naswood Burbank, Galen Yoder, Lawrence Greaser, and others.

2:15 p.m. Issues and Concerns.

2:30 p.m. Strategy Groups.

3:45 p.m. Visit Areas of Action. Film festival in auditorium.

7:00 p.m. Closing Mass Session. Worship music. Theme: "What the Spirit Is Saying." Group involvement led by Lewis Strite, Jim Boyts, John Lederach. Testimonies, Summarizing, Commissioning Service for home and overseas missions personnel.

Sunday, July 5

Morning, afternoon, and/or evening services in 46 Franconia Mennonite congregations featuring Mission Report Teams speaking from their own experiences within the framework of the Mission '70 theme. Watch the daily newssheet, the *Mission Minder*, for locations and personnel involved.

Other Meetings and Activities Mission '70

Monday, June 29

1:30 p.m. and 7:00 p.m. WMSA Executive Committee (Administration Building)

Tuesday, June 30

8:30 a.m. and 1:30 p.m. WMSA Executive Committee

1:30 p.m. and 7:30 p.m. Mennonite Board of Missions Executive Committee (Administration Building)



Hubert Brown



Henry P. Yoder



David Hostetler



Doris Lehman



Beulah Kauffman



Lois G. Clemens



Takio Tanase

Wednesday, July 1

8:30 a.m. and 1:30 p.m. Overseas Missions Committee (Library, Grebel Hall)
9:00 a.m. and 1:30 p.m. Home Missions Council (G-3, Grebel Hall)
9:00 a.m. WMSA Executive Committee
1:30 p.m. WMSA Delegates and Visitors Session (auditorium)
7:30 p.m. WMSA Public Session (for men also; in tent)

Thursday, July 2

9:00 a.m. and 1:30 p.m. Board Business Session (open to public; held in tent)
9:00 a.m. and 1:30 p.m. WMSA Delegates' and Visitors' Session (auditorium)
3:30 p.m. WMSA Special Interest Groups
4:30 p.m. District Treasurers' Meeting (G-9, Grebel Hall)
5:30 p.m. Salad supper for GMSA sponsors and district GMSA secretaries
7:00 p.m. Public Mass Session (singing begins)

Friday, July 3

7:00 a.m. Women's and Men's Prayer Breakfasts
3:45 p.m. Christian Literature Seminar (G-1; Grebel Hall)
7:00 p.m. Public Mass Session (singing begins)

Saturday, July 4

7:00 p.m. Closing Public Session

Sunday, July 5

Congregational Visitation Teams

Monday through Tuesday noon, July 6 and 7

8:00 a.m. — 1:30 p.m. — 7:00 p.m. Board Business Sessions (Gymnasium)

Mission '70 will be held near Lansdale, Pa., on the campus of Christopher Dock Mennonite High School, located on Rt. 63 one mile east of the Lansdale interchange of the Northeast Extension of the Pennsylvania Turnpike.

Upon arrival, everyone is asked to complete his registration forms

in the school's cafeteria. Information and registration, lodging and transportation desks are located here. No charge is made for registration. Everyone is invited for the evening public sessions even if not registered.

Children's Mission Education Programs are planned for all children, nursery through junior-high, on Thursday, Friday, and Saturday. Activities for preschoolers will be at the Penn View Christian School near Franconia, and for first graders through junior-high at the Pennfield Jr. High School. Bus transportation from Christopher Dock and back again will leave at 8:45 a.m. and return at 4:00 p.m. Activities include art and crafts, music, missionary speakers, recreation, films, field trips, and drama.

Youth activities are open to all young people in attendance. They are also encouraged and expected to participate fully in Strategy Groups and other Mass Session activities throughout the convention.

Meals, served Tuesday through Saturday in the cafeteria, will be eaten in the tent located south of the building. The meal schedule is: breakfast, 7:30-8:30, \$.75; lunch, 12:30 p.m., \$1.35; and dinner, 5:30 p.m., \$1.35. A snack bar, located in the dining tent, will be open throughout the day.

Lodging is available without charge in community homes. Motel accommodations are located in the vicinity. Areas for camping will be provided at a minimal fee at a campground two miles from Mission '70. Persons in the local area are making campers or camper space available at their homes for those desiring this type of accommodation.

A nominal fee will be charged for meeting trains, planes, or buses. Please notify the transportation committee (215) 368-4772 in advance of such plans. The transportation desk is located in the cafeteria.

Mail should be addressed to Mission '70, Christopher Dock School, Route 1, Lansdale, Pa. 19446. For transportation call (215) 368-4772. For local arrangements: 368-4770. For Mennonite Board of Missions staff personnel: 368-4854.

Registration should be completed as soon as possible to assist local arrangements committees in planning services. Mission Board members or other representatives in local Mennonite congregations should have the necessary materials and other information.

A Preschool Curriculum for Today's Children

A new Sunday school curriculum for kindergarten children has been produced co-operatively by the Mennonite Church and the General Conference Mennonite Church.

At the heart of the curriculum is a Bible story book, beautifully illustrated in four colors. The teacher's manual for Year I of the curriculum is ready.

The teachers' manuals, *Bible Lessons for Kindergarten Children* (there are separate books for Year I and Year II), were written by Mary Rempel of Hesston, Kan., a mother with experience in public school teaching and curriculum writing.

Mary worked from an outline prepared by four educators representing the two cooperating conferences: Melva Kauffman, then professor of education at Hesston College, Hesston, Kan., who is currently involved in curriculum development for schools in Afghanistan; Laura Troyer, a public school kindergarten teacher from Elida, Ohio, who used the Bible stories in her classes; Cornelia Lehn, editor of the new curriculum and writer of the core piece, *God Keeps His Promise, A Bible Story Book for Kinder-*

garten Children; and Mary Rempel, writer of the lessons.

The curriculum begins with the believing community, gathered around the Word, in which the child is found. In this way the church relates to the child and rehearses with him the acts of God which have provided the basis for the community.

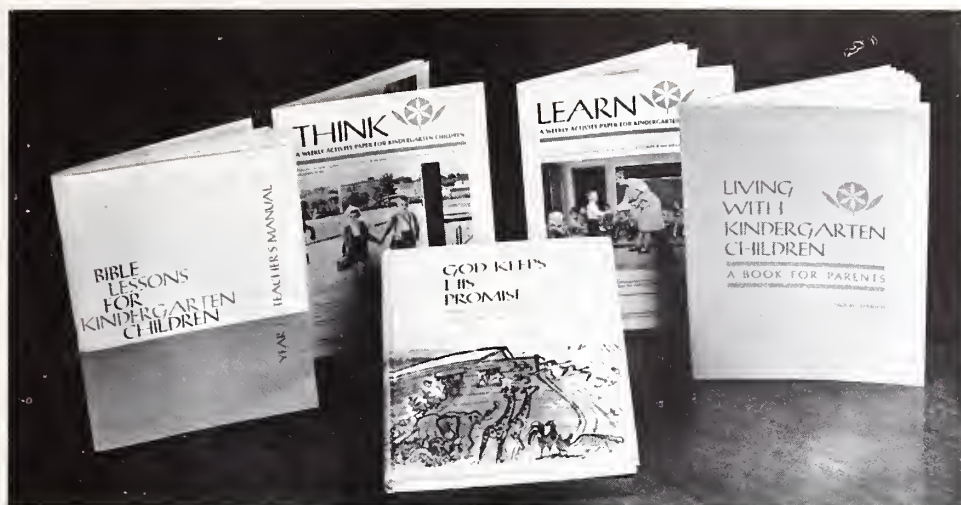
The curriculum attempts to allow God to speak to the child through relationships and narration, using child development theory only as a servant in developing relationships and in communicating the Christian community's heritage.

As in the Mennonite Graded Sunday School Curriculum for children in grades one to eight, the new curriculum incorporates the three unifying themes of *Redemption*, the *Church*, and *Discipleship*. But instead of emphasizing a different theme each year, the curriculum relates the three themes to each session, as stated in the introduction to the course. "The theme *Redemption* is developed in the class session through the telling of the Bible story. The theme of *Church* is developed through the loving relationships

and interaction between children and teachers and among the children. The theme *Discipleship* is developed as children become aware of the problems of day-to-day living, through listening and responding to the Bible stories, through personal interaction, and through creative activities."

The new kindergarten curriculum is planned for children four and five years of age. In large churches, there will be separate classes for four-year-olds and five-year-olds. In smaller congregations, both age groups will be combined into one class. When congregations have separate classes for four-year-olds and five-year-olds, Year I materials will be used for four-year-olds and Year II materials with five-year-olds. However, when four- and five-year-old children are together, Year I will be used one year and Year II the next year.

The lessons are intended for one-hour sessions, but the teacher can lengthen or shorten each session by the choice of activities. The session guides also assume that children will go directly to the classroom (either before or after the congregational



worship service) without taking part in departmental worship or other opening exercises.

In September, classes will begin with the unit, "God Saves His People." The course will be used in September in anticipation of the quarter change in all curriculum materials coming in 1971, when all curriculum will change to September to November, December to February, March to May, and June to August quarters.

The curriculum emphasizes the fact that the Bible tells *one* story. To help the teacher sense this wholeness, Helmut Harder, professor at Canadian Mennonite Bible College, Winnipeg, has written concise theological introductions for each unit to unify the biblical stories into *one* story of salvation.

Children are given opportunity to express freely out of their own experience what the Bible story means to them. It is hoped that this freedom of response will make the new curriculum usable anywhere—in the city or the country, at any economic level, with any race.

Many creative ways of letting children respond to the story are suggested. Children may respond by playing the story, either with the colorful figures from the teacher's packet, with clothespin puppets, with their fingers, or with their whole selves as they relive the story by becoming characters in the story. Or children may make their response through art, with such media as fingerpainting, crayons, colored felt pens, tempera, mosaics, or Play-Doh.

The teacher's manual also contains many helps for the teacher. Interspersed throughout the lessons are many short articles to help teachers with such topics as the use of the Autoharp in the Sunday school class, Scripture memorization, children's behavior, the library, and a snack in class. There is also an annotated list of children's storybooks and helpful teachers' books, a suggested list of filmstrips, and a list of class equipment and supplies. In the back is a section of twenty songs not found in *The Children's Hymnary*.

The teacher's manual also contains many suggestions for using the two-color weekly readers, *Learn* for Year I and *Think* for Year II. These readers provide the intersection between the Bible story and life issues. Many mind-stretching activities which the teacher can use in the class are suggested in the papers: puzzles to make children think, stories to help them solve problems, and pictures for discussion.

The last page of the readers will feature regularly original animal characters, Lyric (a squirrel) and Leifert (a rabbit), created by artist Naomi Yoder from Hesston, Kan. The animals were used because all children, regardless of their socioeconomic background, will be able to identify with them. Some of the other illustrators of the weekly readers are Thelma Thiessen, Esther Rose Graber, and Jan Gleysteen. There will also be songs, poems, mission and relief stories and projects, Mennonite history stories and suggestions for activities at home.

The teachers' manuals purposely contain a variety of activities for each lesson so that a teacher can choose what suits the pupils, the classroom, and the teaching situation.

The whole curriculum is made of seven pieces:

God Keeps His Promise, A Bible Story Book for Kindergarten Children, is written by Cornelia Lehn and illustrated by Beatrice Darwin. The book contains seventy Bible stories, thirty-four from the Old Testament and thirty-six from the New Testament. There are seventy full-color illustrations and ten black and white illustrations which can be used as teaching pictures.

Bible Lessons for Kindergarten Children, Year I and Year II, are teachers' guides written by Mary (Mrs. Dick) Rempel, with theological introductions by Helmut Harder. Each book has fifty-two lessons, each lesson based on a Bible story.

Learn (for Year I) and *Think* (for Year II), are four-page weekly readers which can also be used by the teacher in the class.

A *Packet of Teaching Helps* contains twenty brightly colored figures of people

and animals drawn by Clifford Johnston (these can be used by the teacher to clarify concepts in the stories), a Palestinian house, and twelve pictures.

Living with Kindergarten Children, by Paul M. Lederach, Director of the Congregational Literature Division of the Mennonite Publishing House, is a book for parents of kindergarten children.

Songs for Kindergarten Children is a 12-inch record of most of the songs suggested in the curriculum.

Your Kindergarten Department. A Guide for the Sunday School Superintendent is a brochure to acquaint the Sunday school superintendent with the curriculum.

A sample kit containing the Bible story book, a teacher's manual, a quarter of weekly readers, and a parent's book along with additional descriptive literature is available for \$7.50. For further information, for samples or placement of orders, write to the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pennsylvania 15683.

Which Way to Mission '70?

Many of the 2,500 persons expected to travel from a distance to attend Mission '70, the 64th annual meeting of the Mennonite Board of Missions and Charities, will be using private transportation. Here's how to get where you're going.

If driving east on the Pennsylvania Turnpike, take the Northeast Extension to the Lansdale interchange, No. 31. Turn left on Rt. 63. At traffic light in Kulpsville (about 1/4 mile), turn left on Forty-Foot Road to Christopher Dock School, site for Mission '70.

If driving east on Interstate 80 (north central Pennsylvania), take the Northeast Extension of the Pennsylvania Turnpike south to the Lansdale exit.

If driving north on Route 202, turn left at the William Penn Inn (about six miles from Norristown). Follow Sumneytown Pike to village of Kulpsville. Turn right at traffic light. Follow Forty-Foot Road about 3/4 mile to Christopher Dock.

If all else fails, read the directions.

Second Brotherhood Consultation Held

A second Brotherhood Consultation meeting, sponsored by the Church Welfare Committee of Mennonite General Conference, was held in Salt Lake City, Utah, May 27-29, 1970. About 30 persons participated in the Consultation, coming from six different conferences in the West in addition to members of the Church Welfare Committee and resource persons.

The purpose of the meeting was to identify issues confronting the church which tend to polarize the brotherhood. Points of agree-

ment and differences were identified.

A meaningful brotherhood experience was realized. Participants engaged in honest search for truth and for an understanding of the will of God in our time.

A third such brotherhood consultation meeting is now being planned for the Central States area. These consultations have been made possible through a grant from Fraternal Funds of Mennonite Mutual Aid organization.

Ministerial Concern Priorities

Special attention will be given to recruitment of pastoral leadership during the next year. The rapid increase of the number of congregations in the Mennonite Church over the past two decades places a heavy demand for leadership. The 1950 *Mennonite Yearbook* gives the figure of 534 congregations in the brotherhood. The 1970 *Mennonite Yearbook* sets that figure at 1,534. This factor is often overlooked as we note the increasing demand for pastors in our congregations.

The Ministerial Committee of Mennonite General Conference established this as a top priority for its executive secretary, Paul M. Miller, during the next year. In addition to this, special effort is being made to provide refresher courses of one kind or another to our ministers in service. From 50 to 60 ministers of the Mennonite Church will have the privilege of taking refresher courses this summer under the joint sponsorship of the Ministerial Committee and Laurelville Church Center.

Paul M. Miller, Goshen, Ind., continues to serve on one-fourth time basis in the area of ministerial concerns. Clayton Beyler of the Hesston College Bible faculty serves as committee chairman.

Rehoboth Has New Unit

The St. Anne, Ill., Voluntary Service unit now has new living quarters, thanks to the efforts of individuals and groups from the local community and beyond. The rurally oriented St. Anne unit, established in 1956, offers community services in conjunction with the Rehoboth Mennonite Church.

Since construction began April 1, 1970, the Rehoboth congregation has been largely dependent on volunteer labor. Unit members Richard and Judi Kauffman, Harrisonburg, Va.; Elden Begly, Seville, Ohio; and Terry Murphy, Mogadore, Ohio, could only do so much and still attend to ongoing responsibilities. More help was needed.

A call sent out from the Personnel Office at Mennonite Board of Missions was answered by the David Hostetler family of Louisville, Ohio. Hostetler, a building contractor, arrived in St. Anne with his wife and son Danny in April to assist the unit



Above: The St. Anne construction crew takes a Kool-aid break. Left to right: David Hostetler, Rich and Judi Kauffman, Mrs. Geraldine Hostetler and son Danny, and Elden Begly. Below: The new unit dwelling in final stages of construction as a result of volunteer help.



and community with construction on a volunteer basis. Since then, carloads of help have come from several Mennonite churches in Indiana and Illinois and from the VS units in Chicago. In addition, Hostetler was able to summon some fellow builders from Ohio to assist with the block work.

Persons directly responsible for the building project are the church trustees: Adams Marshall, Samuel Rover, Marvin Krabill, Richard Kauffman, VS program director; Gladys Jones, and pastor Mark Lehman. The new unit dwelling was scheduled for completion near the end of June.

Days of Prayer

June 24. Pray for these Mission '70 committees: Finance Committee, Duplicating Committee, Poster Committee. Pray that God will use these committees to help fulfill His will for these days.

June 25. Pray for the Home Missions Council which will meet on Wednesday, July 1. These are leaders from district mission boards gathering together to plan strategy for further outreach. Pray that the Spirit will guide them.

June 26. Pray for the ushers who will serve during Mission '70, that God will guide them in providing this important service.

June 27. Pray for the Overseas Committee which meets on July 1. Those on the

committee are: Carl Kreider, John R. Mummaw, H. Ernest Bennett, Roy Kiser, David Mann, Adam Martin, Emerson McDowell, Glen Miller, John Mosemann, John H. Yoder.

June 28. Some persons are beginning to travel toward Mission '70 today. Pray for God's blessing upon all who travel in the next several days.

June 29. The WMSA Executive Committee meets today and tomorrow. Pray for Doris Lehman, Gladys Ropp, Fern Massanari, Ruth Graybill, and the various secretaries as they consider women's activities in these meetings.

June 30. Pray for the Mission Board Executive Committee in session today. Pray for John Mosemann, Samuel Janzen, Leamon Sowell, James Detweiler, Donald Yoder, Lloyd Weaver, Jr., and H. Ernest Bennett, Executive Secretary.

Holsinger Appointed Secretary

President Robert Kreider, Bluffton College, chairman for the Council of Mennonite Colleges, has announced the appointment of Justus Holsinger, Hesston, a member of the Bethel College faculty in North Newton, Kan., as executive secretary of the association.



Justus Holsinger

As secretary Holsinger will be responsible for all International Education Services sponsored by the Council of Mennonite Colleges. These programs include an academic year abroad in four countries: Colombia, Ethiopia, Kenya, and Japan, and summer seminars in Colombia, El Salvador, and the Congo. In 1965 Mr. Holsinger was leader of a summer seminar group in El Salvador.

Mr. Holsinger joined the faculty at Bethel College in 1960 as instructor of political science and teacher education. He was academic dean at Hesston College from 1953-59 and acting dean at Bethel during 1967-68. In addition to serving on the faculty at Hesston College and Bethel College, he has been associated with the teaching staff at Bluffton College at Bluffton, Ohio, and Freeman Junior College, Freeman, S.D.

Holsinger served overseas in Puerto Rico for seven years, from 1943 to 1946 and again from 1948 to 1952. During the second term he was director of the La Plata Community Service Program in La Plata, P.R.

A Mennonite Church Urbanizes

Eureka Gardens Mennonite Church is dead. But this is not an obituary; this is a rebirth notice. The grain of wheat fell into the ground. But it did not rot; it resulted in a new birth.

Dead is the rural orientation of the Eureka Gardens Mennonite Church. What has emerged is the life-cell of that kernel, coming to new life in the specific urban community where it lives.

Born is a new kind of urban church that is taking the best of early Christian belief and applying it to contemporary needs. The spirit behind the statement, "See how they love one another!" is the spirit that guides the progressive new venture at 3406 Taft, Wichita, Kan. It is a spirit of fellowship and concern for one another's needs and anxieties. It is a spirit that sees itself involved in bringing the message of the gospel and of Christian love into the urban community.

Born is a witness to faith acting as community servant. It is action empowered by reconciliation with Jesus Christ as Lord. It is obedience to the call to be ambassadors to the West Side community of Wichita.

A substantial part of the area surrounding the Eureka Gardens Church is inhabited by families of low economic background. It is to meet the needs—the immediate and long-range needs—of these families that a Christian Community Center has been established. Unlike its rural counterparts, Eureka Gardens has no regular Sunday services. The message of Christian love is brought to those who most need it by acted out love. These actions are directed and planned by the Christian "family" that makes up the membership of Eureka Gardens Church. Meeting every Wednesday night, the small group of committed Christians shares experiences and cares, takes part in a very personal kind of worship, and plans for the implementation of programs designed to demonstrate love to the people of the community.

For Sunday worship and nurture experiences, members and their families attend larger churches in the Wichita area. In those settings they demonstrate their unity with the larger Christian brotherhood and benefit from the interaction with larger congregations. Sunday school becomes a time for participating in dialogue with others and for placing children in adequately staffed and taught classes. Although the group originally proposed this move because of its own limitation in size, it now is aware of many advantages. Now it can emphasize mission, rather than its own nurture, as a priority. Other groups can provide the Sunday experiences the small congregation desires, thus freeing the Eureka Gardens Mennonite Church to place its gifts at the disposal of those in the community who desire wholeness.

The congregation has designated two

categories of involvement for participants:

1. Members—those who officially are members of the congregation and actively involve themselves in the group life and ministry.

2. Active Participants—those who officially are members of other churches but wish to participate in the fellowship and ministry of the congregation as well.

Visitors are welcome at any of the 7:00 p.m. Wednesday meetings at the 3406 Taft headquarters.

At these regular meetings the congregational family assesses and evaluates projects already available for area residents. The Community Center, which was formerly used for worship and nurture meetings, is the center of activity for a preschool, senior citizens, adult basic education, clubs for children, nutrition classes, and recreation. During the summer an intensified program of recreation and education is provided.

A class of 12 three- and four-year-olds meets three mornings each week to play together, express themselves creatively, and learn concepts and language fitting to that age. It is taught by members of the congregation and supported by contributions from interested groups, supplies from Community Action Agency, and a small tuition fee.

Elderly people of the area, who are very hesitant to socialize, have nevertheless been experiencing release from loneliness and boredom by meeting twice each week for work projects, discussions, games, songs, and lunch. Occasionally special meetings are held in conjunction with the city-wide Senior Activities group. (This agency, funded through the Office of Economic Opportunity, carries programs in three other areas of the city, besides the Taft Center.) One breakthrough came recently when Mr. Reyes, a musical entertainer for children and youth, and Mr. Davis, who fiddles for personal enjoyment, pooled their abilities at a regular session. As they began playing together, the guitar and fiddle music led the others to join in singing; folk, contemporary, and oldtime gospel favorites were chorused by everyone present.

Since one deep need of community people is for further education, VS-ers have established and are teaching an Adult Basic Education course, which is designed to prepare adults who have not finished high school to take a test which will earn them an equivalency diploma.

Clubs have been directed by Hesston College volunteers. Presently a girls' club is being taught jointly by Mrs. Marjorie Patzkowsky (a Cumberland Presbyterian), Sister Catherine (Christ the King Catholic School teacher), and Mrs. Cindy Gable (General Conference Mennonite VS-er).

The congregation for some time had a food bank for supplying emergency food

needs of area families. Resulting from these contacts came the awareness of needs in the poverty community for instructing mothers in nutritious meal preparation. Through the Sedgwick County Agricultural Extension Office a teacher has been acquired to counsel and demonstrate the proper methods for preparing and serving a balanced meal. The meal's nutritious merits are taught; the meal is prepared and eaten; the menus and recipes are distributed at the weekly meeting of the ladies. Commodity foods, as well as inexpensively purchased groceries, are combined for delicious consumption.

These programs have been enthusiastically supported by some of the surrounding Mennonite churches, as well as the local secular and religious community. Contributions from congregations have been invaluable to modify the modes facilities for greater usefulness. Further resources are being sought to complete the renovation. Contributions are most welcome.

— Keith G. Schrag and Phil Gable.

Missionaries Evaluate Roles

A meeting of historical significance for Anabaptist-related churches in Japan took place in Tokyo May 4 through 6. More than 30 Mennonite and Brethren in Christ mission personnel converged for study and discussion on the theme, "The Indigenization of Anabaptism and the Gospel."

Robert Ramseyer, veteran General Conference Mennonite missionary, drew from his background in anthropology and social science in presenting a depth study of the church in mission and life as Christian disciples in Japan.

Grappling with questions raised by Ramseyer quickly took on a practical nature, according to missionary Ralph Buckwalter, stationed in Obihiro, Hokkaido. For example: How can the church utilize social ties which are basic to Japanese social structure and simultaneously develop a church which gives its ultimate loyalty to Jesus Christ? Are vertical relationships—an apparent factor fostering rapid growth of certain new religious sects—compatible in a brotherhood church where each member is supposedly equal before Christ?

In a concluding self-evaluation the group felt that the meeting resulted in a coming together of Anabaptists sharing their sorrows, joys, and hopes, rather than a genuine seminar concentrating on a thorough discussion of the selected theme. But the thrust of common concern was clear—how to be obedient communities of Christ's disciples in modern Japan, translating God's Word into vital action in everyday life.

India, Indonesia, to Receive Commitments

A major shift in the Mennonite Central Committee's priorities for Asia is the chief recommendation to the executive committee made by William T. Snyder following his April administrative visit there.

Of the Asian countries, Vietnam has been receiving the most attention during the past number of years from MCC. In terms of long-range program developments, Snyder noted that there are other areas in Asia as important as Vietnam or the larger Indochina scene.

India and Indonesia are to receive a greater commitment of funds and personnel in the 1970s than they have in the past. The shift to these countries is less a deemphasizing of the MCC role in Indochina, but more an emphasis on these two countries in which there is broad Mennonite Church interests. In those terms, Snyder sees India and Indonesia as pivotal, even at a time when mission boards in general are attempting to disengage themselves from institutional commitments.

During the past five years MCC has strengthened its commitments to longer-term development programs in sub-Saharan Africa and Latin America. The proposed shift for Asia now attempts to do essentially the same thing, looking beyond the present emergency period in Indochina by progressively reducing over several years its commitments there.

Relief Work Needed Following Earthquake

The earthquake which devastated an area of Peru on the western side of the Andes on May 31 has completely destroyed the town of Marcara, a Quechua Indian town of 5,000 people situated 9,000 feet above sea level.

In a letter received June 9 at Mennonite Board of Missions, Elkhart, Paul Wyse, a Mennonite missionary serving with Wycliff Bible Translators in Peru, stated that a Wycliff translator team of two women stationed in Marcara were safe, although confusion and anger followed in the wake of the disaster. They were able to contact the Wycliff base at Yarinacocha via ham radio. Wyse writes: "On Sunday morning there had been a baptismal service conducted by the evangelical church in that area. Now, outside of the girl's house (which had been destroyed) a mob was gathering. The mob was blaming the Evangelicals for all the damage. As soon as we received this message everyone here at our base was alerted and we all united together in prayer. The Lord heard and gradually the mob broke up."

Wyse flew over Huaraz, which with a population of 100,000 was the largest city in the area. "It looked like there weren't even a half dozen houses intact," he said.

Initially all efforts were made to give medical aid to the wounded and to bury those who were killed. Roads into the area were cleared, opening the way for clean-up

work and reconstruction. "Hundreds of people were sleeping under the stars at nine and ten thousand feet altitude with temperatures down in the 40s and 50s with limited blankets," Wyse said.

Mennonite Central Committee, Akron, Pa., is investigating relief involvement in the area as soon as possible.

FIELD NOTES

A. J. Metzler and wife have moved to 123 Main St., Elida, Ohio. Bro. Metzler will be interim pastor for one year at the Salem Mennonite Church, Elida, Ohio.

Greystone Park, N.J., annual I-W Reunion at Picnic Grove, Greystone Park, Morris Plains, N.J., Aug. 8, at 1:00 p.m. Write for information to Hillside Mennonite Church, Box 564, Dover, N.J. 07801.

Rohrer Eshleman and J. Mark Stauffer will be the speakers at a family retreat to be held at Camp Black Rock during July 2-5. Registration will begin at 3:00 p.m. on July 2. For more information write Black Rock Retreat, Route 1, Kirkwood, Pa. 17536.

Stanlee Kauffman terminated his position as administrator of the Chicago Team ministry to assume pastoral leadership of the Pleasant Hill congregation in East Peoria, Ill. **Leamon Sowell** was installed as pastor of the Bethel Mennonite Church and administrator of the Chicago Team ministry Apr. 25.

The Mennonite Foundation announces the appointment of its first Area Representatives who are commissioned to assist Mennonites with their stewardship of accumulated possessions: **Norman R. Kraybill**, 539 Hanover St., Elizabethtown, Pa. (Lancaster Conference); **Wynne J. Nyce**, 250 West State St., Doylestown, Pa. (Franconia Conference); **Preston E. Moyers**, Broadway, Va. (Virginia Conference); **Thomas H. Miller**, Kalona, Iowa (Iowa constituency).

For families planning to bring a young person to Convention 70, the national parks and forests in western North Carolina are among the most popular in the nation. The area has many camping sites (for information about camping and camp sites in the park write: Superintendent, Great Smoky Mountains National Park, Gatlinburg, Tenn. 37738) and well-developed resorts in the area include Cahsiers, Chimney Rock, High Hampton, Hendersonville, Highlands, Lake Lure, and Fontana Dam.

The Conservative Mennonite Bible Institute will conduct its first summer term July 13 to 31, 1970. For information or application forms for attending the summer session, write to Philip Shetler, R. 1, Irwin, Ohio 43029.

The reunion of CPS Camp No. 20 of Sideling Hill, Pa., will be held on Aug. 23 at Grantham College, Grantham, Pa. All campers are invited to attend. Watch for more details in the first week of August.

New Every-Home-Plan for Gospel Herald: Friendship Church, Bedford Heights, Cleveland, Ohio. Leo J. Miller is the pastor.

Lloyd J. Averill, Jr., theologian, educator, and writer from Ottawa University, Ottawa, Kan., addressed 131 graduates, faculty, and guests at the 60th commencement exercises at Hesston College on May 24. He spoke on the subject, "What Hope for Man?"

Degrees were conferred by President Laban Peachey. Of the 131 graduates, 82 completed studies in the Liberal Arts Program, 37 in the General and Technical Education

Calendar

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30 - Aug. 1.
Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30 - Aug. 2.
25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Sebawaing Camp, Fairhaven, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions - North, Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions - South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Program, and 12 in the Nursing Program.

The graduates represent 21 states, one province in Canada, four foreign countries, and the island of Puerto Rico.

Change of address: **Luke L. Horst** from R. 1 to 109 N. Church St., Mohnton, Pa. 19540.

J. D. Graber entered the Elkhart General Hospital June 8 for surgery (ruptured disc) on June 12. Home address: 1307 S. Eighth St., Goshen, Ind. 46526.

The new address for Marjorie (Shantz) Martin, former missionary nurse in Botijas, P.R., is 411 W. Church St., Orrville, Ohio 44667.

Dedication service for the Harrisonville (Mo.) Mennonite Church has been postponed to June 28.

Special meetings: **Paul Erb**, Scottdale, Pa., at Mountain View, Kalispell, Mont., July 6-14.

A Youth Camp program will be conducted by the Alberta-Saskatchewan Conference July 3-6 at a Missionary Alliance campground near Dickey Lake, thirty miles northwest of Kalispell, Mont. Resource personnel are Paul Erb, Duane Oesch, and Paul Voegtlin.

General Conference Financial Summary July 1, 1969, to May 31, 1970 First Eleven Months, 1969-71 Biennium

Budget	\$115,500
Receipts	104,855
Disbursements	109,123

Notes:

1. May was an especially poor month. Receipts totaled only \$4,502 as compared with a monthly budget of \$10,500.
2. Receipts during the first eleven months trailed the budget by \$10,645.

Submitted by John H. Rudy, Treasurer

Readers Say

Submissions to Readers Say column should comment on printed articles.

From "War Taxes Questioned," by James K. Stauffer, I quote: "It's about time for 'our people' . . . to give a consistent testimony against war. . . . Maybe one should say, 'It is about time the Christian Church gave a consistent testimony in every area of their life. In relationship of neighbor with neighbor, church with church, etc. . . . Why be so conscientious about the way the government is spending the tax dollar as it relates to war? I understand that more people are killed on the highways than in the war, and yet we pay our road taxes, taxes on our big cars, yes, we even allow our underaged children to illegally ride their minibikes, their motorbikes, and their motorcycles without even thinking about our testimony to our neighbor. If we can't, with a clear conscience, pay our taxes—all our taxes—then why do we want to enjoy all the benefits and liberties of our United States? Why don't we just quietly

go to another country where we don't have to pay taxes?"

Yes, we refuse to give our bodies to the war gods, but, at the same time give them over to all types of lusts, food, travel, and the mad rush of the age, making money all the while, and disregarding the truth of the Word that our bodies are the temple of the Holy Ghost.

— Anna Mae Nolt, Mount Joy, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Krupp, Kenneth and Marilyn (Kratz), Souderton, Pa., third child, first daughter, Wannetta Dawn, May 22, 1970.

Litwiller, John W. and Jean (Birkey), Hopedale, Ill., third child, first son, Bradley John, May 15, 1970.

Martin, Glenn and Rose (Hackman), Emmaus, Pa., first child, Lisa Faye, Apr. 2, 1970.

Martin, Lester S. and Doris (Brubaker), Pine Grove, Pa., a daughter, Marlene Faye, Dec. 31, 1969.

Nafziger, John and Connie (Davis), Hopedale, Ill., first child, Karmen Kay, May 28, 1970.

Schrock, Floyd and Mary (Stiers), Harrisonburg, Va., first child, Peter Eugene, May 27, 1970.

Schrock, Marlin and Janice (Tennefoss), Greenwood, Del., second child, first daughter, Kimberly Dawn, Apr. 28, 1970.

Stalter, Darwin and Mae (Gnagey), Pigeon, Mich., third child, second daughter, Paula June, Mar. 21, 1970.

Vandeworp, Gerry and Sandra (Finkbeiner), Kitchener, Ont., second child, first daughter, Rhonda Jane, May 19, 1970.

Whirlledge, Clarence and Bernice (Detweiler), Middlebury, Ind., second son, Marc Anthony, Apr. 19, 1970.

Zehr, Richard Joseph and Eileen (Roggie), Croghan, N.Y., sixth daughter, Rosemarie Kay, May 27, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer — Detweiler. — Wilmer Alderfer, Harleysville, Pa., Franconia cong., and Lois Detweiler, Pipersville, Pa., Lambertsville (N.J.) cong., by Cleon Nyce, May 9, 1970.

Bulehush — Byer. — Robert Blaine Bulehush, Mammoth, Pa., United Church of Christ, and Joan Marie Byer, Scottdale, Pa., Scottdale cong., by Gerald Studer, May 23, 1970.

Grieser — Aschliman. — Stanley Grieser, Archbold, Ohio, and Cara Lou Aschliman, Wauseon, Ohio, Tedrow cong., by Carl V. Yoder, May 2, 1970.

King — Wyse. — Gary King, Central cong., Archbold, Ohio, and Joan Wyse, Pine Grove cong., Stryker, Ohio, by Olen Nofziger, May 23, 1970.

Kurtz — Landis. — Kenneth Marlin Kurtz, Fleetwood, Pa., Oley cong., and Janet Sue Landis, Lancaster, Pa., Stumptown cong., by Paul G. Landis, May 23, 1970.

Pollard — Diener. — Joe Pollard, Chesapeake, Va., Deep Creek cong., Portsmouth, Va., and Margaret Diener, Hartville, Ohio, Hartville cong., by Edward Diener, father of the bride, Mar. 28, 1970.

Sharp — Reinard. — Leon Sharp, Richfield, Pa., Crossroads cong., and Mary Reinard, Port Trevorton, Pa., Susquehanna cong., by Allen L. Kauffman, May 2, 1970.

Stempl — Yoder. — Reid Stempl, ———, and Susan Yoder, Hesston, Kan., Hesston cong., by Peter B. Wiebe, May 2, 1970.

VanLuvance — Rice. — Dennis VanLuvance, Perkaskie, Pa., Lutheran Church and Lydia Rice, Perkaskie, Pa., Deep Run East cong., by Cleon Nyce, Apr. 18, 1970.

Yoder — Beachy. — Russel Yoder, Hartville, Ohio, Hartville cong., and Elaine Beachy, Clarence, N.Y., Clarence Center cong., by Edward Diener, May 2, 1970.



THEY MET GOD

edited by J. C. Wenger

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Adam C., son of David and Lydia (Freyenberger) Burkholder, was born at Pettisville, Ohio, Dec. 9, 1895; died at Wauseon, Ohio, from a heart attack and stroke, Apr. 21, 1970; aged 74 y. 4 m. 12 d. On Nov. 24, 1915, he was married to Beulah F. Hooley, who survives. Also surviving are 9 children (Saverna — Mrs. Clyde Humbarger, Mabel — Mrs. Albert Jantzi, Joseph D., Alta — Mrs. Galen Leininger, Dorothy — Mrs. Dale Grieser, Betty — Mrs. Don Earlywine, Margie — Mrs. Lester King, Donald D., and Donna — Mrs. Allen Graber), 31 grandchildren, 8 great-grandchildren, 2 sisters (Bertha Eicher and Ella Klopfenstein), and one brother (Ervin). He was a member of the West Clinton Church, where funeral services were held Apr. 24, with Edward Diener officiating, assisted by E. B. Frey; interment in the Pettisville Cemetery.

Kilmer, David W., son of Philip and Mary (Weaver) Kilmer, was born in Elkhart Co., Ind., May 24, 1888; died suddenly at his home in Wadsworth, Ohio, May 7, 1970; aged 81 y. 11 m. 13 d. On Aug. 7, 1909, he was married to Anna Reed, who survives. Also surviving are 4 children (Louise — Mrs. Robert Selzer, Manford, Wilbur, and Ralph), 2 foster sons (Paul and Clyde DeVoe), 17 grandchildren, 22 great-grandchildren, and one brother (Henry). He was a member of the Bethel Church, where funeral services were held with Aden J. Yoder officiating; interment in the Woodlawn Cemetery.

Ramer, Jacob Abraham, son of Samuel and Anna (Reed) Ramer, was born May 12, 1881; died at the Golden Age Rest Home, Stover, Mo., May 17, 1970; aged 89 y. 5 d. On Feb. 16, 1911, he was married to Cora Ella Raber, who died Dec. 14, 1969. Surviving are one son (Samuel), one daughter (Edna — Mrs. Nelson Inebnit), 4 grandchildren, 2 great-grandchildren, and one brother (Ira). He was preceded in death by 3 brothers (Noah, John, and Amos), and one sister (Mrs. Mary Fisher). He was a member of the Mt. Zion Church, Versailles, Mo., where funeral services were held May 19, with Allen Zook and Leroy Gingerich officiating; interment in the Mt. Zion Cemetery.

Showalter, G. Paul, son of George and Elizabeth (Blosser) Showalter, was born near Broadway, Va., Nov. 8, 1890; died at Rockingham Memorial Hospital, Harrisonburg, Va., May 21, 1970; aged 79 y. 6 m. 13 d. On Nov. 22, 1917, he was married to Ruth Lesher, who survives. Also surviving are 3 daughters (Margaret, Frances, and Alice — Mrs. Charles Hartman), 2 sons (John and Milton), 4 grandchildren, 2 sisters (Elizabeth and Maggie — Mrs. Brenneman), and 4 brothers (Lewis, Luke, Mark, and Michael). He was ordained to the ministry in 1936. He was a member of the Zion Church, where funeral services were held May 23, with J. Ward Shank, Samuel A. Shank, and Harvey Yoder officiating.

Swartzendruber, Lucy, daughter of Jacob S. and Anna (Beachy) Miller, was born near Grantsville, Md., Dec. 1, 1891; died at Mercy Hospital, Iowa City, Iowa, after a short illness, Feb. 17, 1970; aged 78 y. 2 m. 17 d. On Feb. 4, 1917, she was married to Samuel J. Swartzendruber, who died April 23, 1931. Surviving are 5 children (Owen Louis, Joseph Dale, Mary Lois — Mrs. Daniel V. Yoder, William Loren, and Wilma Lorene — Mrs. Dean Thayer). She was preceded in death by 2 daughters (Anna Luella in 1917 and Ellen Louise — Mrs. Ira Miller in 1955). She was a member of the Upper Deer Creek Conservative Church, where funeral services were held Feb. 20, with Walter L. Beachy and Henry D. Miller officiating.

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Cover photo by Jan Gleysteen. The castle moat of the Burg Vischering, Westphalia, Germany. A peaceful reminder of a violent era.

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Tuesday, June 30, 1970

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The Nature and Causes of Revolution

By C. Norman Kraus

A revolution in the broadest sense of the word is a rapid, radical, violent change in the established patterns and structures of our lives.

Revolution means *rapid* change in contrast to gradual or evolutionary change. Of course, the speed of change is a relative matter, but the increasing acceleration of change is a major characteristic of our time. Most persons above forty years of age in the United States have already lived through at least three distinct eras. (An era is a period of time with its own cultural characteristics, mood, political climate, and social problems.) Social analysts point out that we have gone through five such eras since 1900. They are 1900-19, 1920-29, 1930-45, 1946-60, 1960-present. We are also told that from 1900-1950 our knowledge of the universe doubled every ten years, and that in the past twenty years this growth has continued at an ever increasingly rapid pace. In order to understand the significance of this accelerated pace of change it must be compared with previous eras which lasted from 100 to 500 years when knowledge grew at a snail's pace. Certainly, the rapid and accelerating pace of change in our world today must be described with the word revolution.

In the second place, revolutionary change is *radical* change in contrast to superficial change. As Paul Tillich put it, we are experiencing today a "shaking of the foundations." There is a point at which *quantitative* change begins to make a *qualitative* difference in our lives. This is to say that there is a point where the accumulation of small changes or a single technological breakthrough causes the breakdown of traditional patterns of community which changes our habits and life-style. When the level of change reaches this point of qualitative difference it causes disruption and convulsion which we call revolution.

Agricultural techniques, for example, have gone through a number of quantitative levels of change from the use of a hoe to an animal-drawn machine to relatively simple machinery with steam or internal combustion engines to highly

complex and even automated machinery. Where along this line one makes the point of significant qualitative change may be in question because qualitative change is a result of an accumulation of smaller changes. But certainly by comparing the two ends of the continuum we can see the principle in operation. There is quantitative but not qualitative change between the use of hoe and ox-drawn plow. This change did not revolutionize the life-style of rural societies. But the change to complex, automated machinery has "revolutionized" farming and is changing the face of our rural communities. In this context it is interesting to note where the Amish have drawn the line between quantitative and qualitative change. They wished to stop short of revolutionary change.

Within the lifetime of the present generation the amount of change has been so great that it has broken down the traditional patterns and structures of our life together. In the realm of technological development, which has played such a significant role in the present revolution, the invention of the automobile, the application of electricity to our industrial life, and the use of atomic energy may be cited as examples of such qualitative changes. They have in many subtle and yet profound ways changed our style of life and mode of thought. Indeed, so great have been the changes in the past twenty-five years that some sociologists and anthropologists point out that the "generation gap" is really a culture gap like that between immigrant parents and their children born in the adopted country.

In the third place, violent disruption is an inherent characteristic of revolution. The violence I speak of is an inevitable result of collision between demands for immediate change and the inertia of social institutions. It is the violence of disorder often bordering on anarchy. Because human nature is historically conditioned and finds security and meaning in tradition, rapid, profound change inevitably causes conflict and tension. This is true not only in the individual but even more so in society. We need to use our words carefully here, but in this sense of the word there is no such thing as a peaceful revolution. There may, of

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course, be a "bloodless revolution," that is, a revolution without *physical* violence, but all revolutions profoundly disturb the psychological and social processes. Therefore they are experienced as periods of violent turmoil and upheaval.

It is in this sense that we are to understand the words of Jesus in Luke 12:49-56:

"I came to cast fire upon the earth; and would that it were already kindled! . . . Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three. . . . But why do you not know how to interpret the present time?"

This violent disruption inherent in revolution presents a special problem to the pacifist or nonresistant Christian. How shall he then relate to revolution and revolutionaries? Should he on principle be one of the "silent majority"? Should he champion "law and order" that is, the status quo, in the name of "peace"? Or should he work for desirable changes? If so, how should he attempt to change public opinion? Shall he use only the legalized procedures provided by the political system, or shall he protest in nonviolent civil disobedience if his conscience tells him that the laws and customs are wrong? The dilemma is that while physical violence may be avoided in a period of revolution, there is no escape from the social violence of turmoil, disorder, and disruption inherent in revolutionary change. This is equally true for both those who side with the old order and those who attempt to change it.

Causes of Revolution

Revolutions often appear to come suddenly and without warning. This is, however, by no means the case. Historical perspective reveals that the present world revolution has been long in preparation. It will be helpful in understanding our present situation to take note of a few of the more far-reaching causes of today's moral, social, and political turmoil.

In the first place the *technological developments* of the last 100 years are a major cause. I need not describe this development in any detail, but let me call attention to one result of technology which has created fundamental differences in our life-style and values. For the first time in the history of mankind our industrial technology has made it possible to produce more than we can consume. This single fact has changed the relation of work and wages. It has led to vastly new attitudes toward waste and thrift. It has necessitated a new definition of and attitude toward luxury. This represents a basic change in our value structure and has many implications for our political, economic, and moral practice.

Within the past 50 years the rapidly accelerating growth in world population has reached alarming proportions. This is a second cause of the contemporary revolution. As Margaret Mead has pointed out, the central concern of all societies to the present has been the preservation of themselves through procreation. So far as we know this is the

first time in human history that the survival of viable human society depends upon reducing the population growth. This unprecedented upward spiral in population growth has had a revolutionary effect on attitudes toward contraception and abortion around the world. Until very recently child-bearing was considered the moral responsibility of every married couple. It was wrong *not* to bear children if conception was physically possible. But today in a country like India the survival of the nation at even a tolerable level of human existence depends upon the prevention of conception and childbearing. This factor alone, not to mention other contributing causes, has revolutionized our thinking about the meaning and morals involved in human sexuality.

A third cause lying back of the contemporary cultural revolution is the new mobility. Our world has literally become one world. It is possible to travel from any point in the United States to any other point on the globe in less than a day. When we add to this the modern communications systems which make it possible to be simultaneously in touch with many cultures, we can begin to understand the impact which it has had upon our thinking. We have become aware of many more possible and legitimate options for thought and action. And we have become emotionally acclimated to a great variety of social and moral responses. This new mobility has added an element of relativism to the value judgments of our society which has profoundly affected our life-style. Witness, for example, its influence upon the variety of styles in clothing, art, and music, not to mention political ideologies and social patterns.

The fourth and last example of changes which lie back of today's revolution is the amazing breakthrough in human knowledge about the universe and ourselves. As noted above, from about 1900 to 1950 it was estimated that our knowledge doubled every ten years. Since then it has been doubling at an ever accelerating pace and computers have now made it possible to speed up the process of data gathering even more.

This new empirical knowledge means new possibilities for controlling human destiny. Particularly in the area of human genetic "engineering" and control disturbing questions are being raised. The adequacy of many of our most cherished and unchallenged moral assumptions about the regulation of human life and society is being called into question. For example, the old rule that one was responsible to keep a dying person alive so long as he could be fed orally, or in other cases so long as the heart was beating, is now quite inadequate in light of our technical ability to keep unconscious bodies alive for weeks through intravenous feeding. And who can predict what will be the ethical and religious modifications demanded by the new knowledge and techniques now being pursued in the field of human genetics? The revolutionary implications of this new empirical knowledge for the restructuring of our life is at the moment even beyond imagination.

It would appear from this, therefore, that we are only in the beginning stages of a revolution which will in all likelihood continue for many years, and from which there is no reasonable escape. □

VS Is Only the Beginning

By David Birkey

Voluntary Service can provide an eye-opening experience to social and spiritual needs of people and what the Christian can do in response. Especially during the final six months of his term, which usually prove to be the most productive, the VS-er finds himself enthused and optimistic over what he has accomplished and what he can continue to do. This is the antithesis of the new VS-er who often takes six months just to get oriented to his assignment. After he becomes adjusted, watch him go. This is what VS is about — in helping others in Christ's name, we find ourselves.

What happens when the VS-er completes his term? Does he assume his prior-to-service role in his home church? Was his one- or two-year term just an unforgettable experience, or was it an education in Christian service to be utilized following "graduation"?

Each VS-er, upon completion of his term, should be given opportunity by the home church to share his experiences with them. In addition he should share his newly acquired convictions with the pastor and board of elders. Quite likely he will soon discover needs in the local community which could be met by the church. His suggestions must not be discredited as a passing youthful fancy. In most cases, VS has been an experimental process for him — some things worked, some didn't. Most VS-ers mature in many ways during their service term.

Church members — don't stifle or water down his excitement; instead, let it infect you. Don't expect him to return to old habits. Harness the VS-er's new drives for constructive purposes. Encourage him to actively participate in the Christian work and outreach of the local church.

VS-ers — be ready to help the local church define Christian service. Tell what you have experienced. Be willing to help your church develop its mission and service program. If it is dead, rejuvenate it.

Christian service cannot be restricted to one- or two-year terms — it is a way of life. Church likewise isn't just the Sunday worship service, but is evidenced in how we live every day and how we cope with the problems around us. Hopefully, the VS-er has discovered this maxim during his assignment and is ready to put it into practice.

David Birkey, originally from Hopedale, Ill., is program director for the Surprise, Ariz., VS unit serving with Mennonite Board of Missions.

By Still Waters

"Evening, and morning, and at noon, will I pray"
(Ps. 55:17).

Some people think of prayer as a medicine bottle — they refer to it only in times of illness or distress. But prayer is much more than that. An important part of prayer is praise. Pity the person who does not know the refreshment which comes when the heart overflows like a spring in praise.

Prayer is also listening. True prayer brings to our souls a divine stillness which we so much need and which cannot be found elsewhere. We receive our strength, not in the rush or business of life but in the stillness of life. In the stillness our fears are calmed and we find help to venture forth in the world. In the stillness we also see ourselves. We see ourselves like we cannot possibly see ourselves when we are in constant noise and activity.

David knew the inward strength received when he cried to the Lord in distress because he knew the power and presence of God in his practice of prayer each day when things went well.

Confidence that God hears our voice in the hour of great need comes because we have learned the sound of His voice in daily conversation.

Focus on Jesus Christ

A Christian leader once said, "Hold to Christ, and as for the rest be totally uncommitted." Jesus is the Founder and the Finisher of our faith. In Him our faith in and beyond the next decade is already completed and victorious. Without Him we have nothing that is secure. With Him we have everything.

Every hope outside of Christ may die. In Him alone we are prepared to survive future shock. One of the great lessons of our community came recently through the sudden death of a senior music student at Susquehanna College (Pa.) in an auto accident, the daughter of a General Conference Mennonite minister. At the memorial service we sang as our first hymn, "Joyful, Joyful, We Adore Thee." The minister's message was, "He that has begun a good work in you will complete it at the day of Jesus Christ." There is no limit to the power of an enduring church when our hope finds that kind of unshakable security in Jesus Christ. — Richard C. Detweiler.

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Honor Father and Mother

"Honor your father and your mother, that your days may be long in the land which the Lord your God gives you" (Ex. 20:12). The Apostle Paul puts this in even a more personal way in Ephesians 6:1, "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.'"

This Scripture does not mean that the more obedient you are the longer you will live. It was given to the Israelites during their trip to the promised land. Some felt what they needed was a strong army, fortified cities, and strong leaders like the heathen around them. God reminded them that if their homes were ruined by disobedient children mighty armies, walled cities, or great leaders could not protect them. The promise means that the best assurance of protection, prosperity, and peace as a nation is dependent upon persons who have learned obedience and honor as children.

Are we overdue to look at this truth again? Sometimes the impression is given that parents should make no demands or even suggestions as to what children should do, where they should or should not go, with whom they should keep company or how children should appear clothed. To make demands or suggestions on these or other points is to create a generation gap and parents are to blame for all the rebellion.

Although it is not new for youth to feel parents are old foggy and behind the times it seems a climate has developed today in which honor for parents on the part of a growing number is more and more difficult to come by.

One of the basic evidences of this breakdown is that many young people today openly criticize their parents and freely point out the faults of parents to others. This is a serious undermining influence. To honor means more than mere obedience to the letter of the law or obedience only when in the presence of the parent. It means to uphold and protect the name of the parent as well. The Old Testament tells God's great displeasure when honor to parents is disregarded. A son or daughter who mocked father or despised to obey mother was to be punished with death. Although there is no record of this ever being carried out it does show the serious sin in such attitudes.

A curse was pronounced upon Ham because he mocked his father when his father lay drunk and naked. And Deuteronomy 27:16 says, "Cursed be he that setteth light by his father or his mother." In other words this Scripture says it is a serious thing for children to dishonor parents by word or act even when parents may live or act dishonorably.

Because parents are imperfect and make many mistakes

does not annul the command of Scripture to "honor." It is striking as Bossuet says, "Thirty years of our Lord's life are hidden in these words of the gospel: 'He . . . was subject unto them.'" Jesus though perfect honored unperfect parents.

If it were not difficult at times to honor one's father and mother the fifth commandment would not have been necessary. Parents are charged by God to give guidance, love, and direction to their children. Children are charged to obey and honor parents. The primary way God chooses to guide children is through parents. And the primary responsibility of children is to "honor" their parents. Children who do not honor their parents will lead a dishonorable adulthood. A Chinese proverb says, "Rogues differ little. Each began as a disobedient son."

This of course places a tremendous responsibility upon parents to guide with love and patience. It is by the parents' love, patience, and respect that the child learns love, patience, and respect. It is by bearing kindly with the child's weaknesses and shortcomings that the child learns to bear kindly with the parents' weaknesses and shortcomings.

Further, to gain respect or honor does not demand continual preaching. Respect cannot be commanded. It is earned.

Probably it is true that every child at times thinks he knows better than his parents. Parents perhaps have attended less school, speak incorrect grammar, know less history or math. Yet God says "honor your parents." Joseph showed his greatness in honoring his father by placing him at the head of the table though all Egypt despised a shepherd.

Paul, the apostle, mentions that the last times will be characterized by children who are "disobedient to parents." Disobeying or dishonoring parents will forever be a sign of the last days of a happy life, a happy home, country and nation. And disobedience will particularly characterize the world at the end of time.

Children are to obey. Parents are charged to avoid those attitudes or actions which bring rebellion or anger and to bring the children up in the nurture and admonition of the Lord. Perhaps a disobedience in giving nurture and admonition in the things of the Lord is the reason for a growing attitude of disobedience on the part of youth. — D.

Seeking Applause?

"A man as a rule does not care much for applause or recognition except when he is not quite sure that he is working on the right lines. When he is sure, as St. Paul was sure, it is a very small thing for him to be judged of man's judgment." — David Christie.

Letter to Draft Board

By Dennis Byler

Selective Service System
Indiana Local Board No. 18
Spohn Building
109 East Clinton Street
Goshen, Indiana 46526

Dear Sirs,

When I returned to you my draft cards several weeks ago, I promised I would provide you with a full statement expressing my reasons for feeling I cannot cooperate with the Selective Service system. The following is that statement.

As I said in my letter, my motivation for taking this action is religious. The war in Vietnam, though it may have served to stimulate my thinking, is not important in the outcome of this decision. I object, rather than to this specific war, to the whole military system and the martial patterns of thinking which made it possible.

There are four considerations I will discuss here in presenting the thinking that led me to returning my draft cards and refusing to cooperate with the Selective Service system.

The first of these considerations concerns my understanding of the Christian's attitude toward the state. For me, all other thinking in this matter springs from the view of a qualified allegiance to the state which the Christian holds.

The Christian is a disciple of Christ. As His disciple, he owes first allegiance to God. All other things must be relegated to second place. The Christian has given his entire life to Christ. He is no longer free to do as in his prior weakness and ignorance he would have wanted to do. Rather, he has a new set of values, and a power endowed in him by God to desire and live by those new values. Not that he is perfect in his attempt to live by them. God in His grace has provided forgiveness when one falls short. But the whole purpose, life, goal, and satisfaction of the Christian comes from obedience to God. The Christian finds such joy, love, and fulfillment in his discipleship to God that he is willing to endure all manner of hardships in his endeavors to follow Jesus.

The Christian understands the state to be ordained by

God to preserve order, execute justice, and maintain peace. Therefore, the Christian has a duty to be obedient and comply in everything that the state requires of him, so long as it does not violate Christ's teachings. The Christian is removed from the state. He does not participate in it: he merely obeys it. For the Christian there is no "good" state as opposed to a "bad" state. He is bound to obey the tyrant just as much as any other government. Insofar as God can use a government and a state, no matter how oppressive, for His purposes, the Christian is not to blindly dismiss it as evil and plot for its overthrow. But, of course, that obedience to the government is qualified by the prior and higher calling of obedience to God and His precepts. In the same way that no government can be completely evil, every government falls short of the perfection of God and is, therefore, less than good, and at times in opposition to God's commands. And when that kind of a situation develops, the Christian is bound by his higher allegiance to disobey the state.

The second of these considerations is the tradition I stand in of opposition to war. The Mennonites, as the Anabaptists before them, as Jesus Himself taught, and as we see reflected in the Scriptures, believe that war is against everything that Christ taught. War is unchristian, immoral, and unjustifiable under the Christian's set of values.

Christianity is basically a religion of love. The whole message of the gospel is centered around the concept of love. Had God not loved us would He have sent His Son to be killed by us? Had He not loved us would He have bothered to provide for our eternal well-being, even at the cost of Jesus' life? God's love is expressed in all of His dealings with man. And He also expects His followers to love.

It is interesting to note two illustrations of love which Jesus used as He explained it to His disciples. The one He used was the Sermon on the Mount. He explained that His disciples should love not only those who love them. Just as God doesn't love only those who deserve His love (who could ever be loved by Him if that were so?) neither are we to love only those who deserve our love. If we loved only those who love us, and those who agree with us, and those who bear us no harm, are we any different from the rest of the world? Of course not. The special distinction of a Christian's love is that it is extended to his enemies as well as his friends.

Another time, explaining who His followers are supposed to love, and having used the term "neighbor" or "fellowman," He told a parable. It concerned a Jew who had been attacked by highway robbers and was helped by a Samaritan. This, in the context of the relations between the Jews and Samaritans at that time, illustrated how Jesus expected His followers to love and be of service to those who would consider themselves their enemies. Jesus' illustration of a Christian's neighbor concerns the foreigner, not only the fellow countryman.

Now I think it is obvious that when someone loves another, he will try to do good for him. He will endeavor to help him and not to harm him. I think the idea of killing someone whom you love is rather ludicrous. But most people

(Ed. note) The printing of this letter does not mean this is the church's official stance or that it depreciates the position others in good conscience take. It does share the basis upon which some feel they cannot cooperate with the draft system.

would agree with me on that. Where some would draw the distinction is in separating one's personal action and responsibility from the standards that govern one in the time of war. But this is not biblical. Jesus did not say "love your enemy except during a war." And He didn't hold us responsible for our neighbor's well-being only should the government not step in and claim responsibility. In the final analysis, I am ultimately responsible for my actions. And no abstraction like "freedom," "democracy," or "patriotism" can relieve me of that responsibility.

The Christian's approach of love and nonviolence as a solution to man's problems seems simplistic and idealistic to someone who does not think in the Christian's terms. But then, neither can war claim to be much of a solution. The Christian understands, because of a personal experience with God's love, that love can be a real and practical solution. War, rather than being a solution to any situation, is a bigger problem, and leaves bigger problems in its wake. One of the most illustrative examples of this is the First World War, where all manner of sufferings were endured for the sake of a war that was to end all wars. And within a quarter of a century a worse war than that one had developed. War gets rid of the problem; it doesn't solve it. War destroys the problem and replaces it with others. Love solves the problem and arrests any other problems that may arise.

But arguments, both theological and philosophical, for opposition to war have been stated many times, by many people, and better than I can do here. I have only tried to point out a few examples of the many reasons why the Christian is inherently in complete opposition to war.

The particular Protestant tradition in which I stand, as a Mennonite, is one of resistance to participation in war. For reasons such as those outlined above, my spiritual forefathers refused to fight in wars. This brought them many difficulties, both in Europe and in America. Here in the United States, for example, despite a long and good tradition of abstention from the temptation of militarism (which was one of the chief reasons for their coming to America), conscription became more and more accepted, till we have our present draft system, established during peacetime. In the face of this growing militarism, the Mennonites have traditionally taken some alternative to the killing of fellow-men, which such a system would have imposed on them. During the war between the states, they paid for exemptions. During the First World War they suffered much persecution and misunderstanding because of their refusal to enter the armed services. During the Second World War they accepted the alternate service under a civilian authority which was offered them. Since then they have cooperated under a similar arrangement, though only under the specification that it must not be subject to military control. Thus the Mennonites have shown unwavering opposition to war and the military.

In the third place is my understanding of the implications of cooperation with the Selective Service system. In my mind, as in those of an increasing number of our people, the basic assumption that we can cooperate with a conscriptive agency and still feel we are outside of the authority

of the military is unrealistic.

The conscription system is an integral part of the military situation today. Despite the fact that it may be a nominally civilian entity, its actions are regimented by the needs and desires of the military. Its sole purpose is to provide the military with the raw material for the production of soldiers. Its one and only reason for existence is to channel young men into the armed "services." Thus the distinction between the military bodies and the Selective Service system is an artificial one. Without conscription the military system we now have would be impossible; without a military system such as we now have, military conscription would be unnecessary. The two are complementary. They are a part, the one, of the other.

Cooperation with the Selective Service system, as cooperation with no other civilian government agency, becomes cooperation with the military. Other civilian agencies have civilian duties and purposes, aside from whatever military connections they may have. Their existence can be justified in civilian terms. Not so with the Selective Service system. Therefore, since it has no civilian functions, to cooperate with it; to participate in its functioning; to identify oneself with it by carrying cards issued by it is to cooperate with, participate in, and identify with, the military establishment.

This leads to the fourth consideration: the position I feel is required of me in view of my Christian understanding of war, and my understanding of the meaning of military conscription. In the perspective of the Christian's rejection of war for the multiple reasons given above, and following in the tradition of Christian resistance to participation in the military, I feel that the duty of today's Christian is to resist participation in the Selective Service system. This means, I believe, that a Christian should refuse to register with said agency and refuse to carry any cards issued by it as the government requires him to do.

This refusal to participate is based squarely on both the theology and the past actions of the Mennonite Church. As I tried to outline above, we have, with varying audacity, voiced our opposition to war and refused to participate in it or in any body created for the express purpose of waging war. The Selective Service system, as any other agency that may be established for the purpose of military conscription, is part of the military. This being the situation, I cannot, in full conscience, and in keeping with my beliefs, cooperate in any way with it. Some two years ago, before I had become aware of its implications, I registered with the Selective Service system and received both a registration card and a classification card. Several weeks ago I returned them, hoping in this way to correct the error I had made in registering in the first place. I will never again accept into my possession either these cards or any other token of participation with the Selective Service system or any other body established for military conscription. To do so would be to deny the validity of my religion in guiding my life and my actions.

Respectfully yours,
Dennis F. Byler



Begin Again

By Willis L. Breckbill

A motto hung at the front of a seminary chapel. "Begin again! Today is the first day of the rest of your life." This motto I have made my own. I have also had the privilege of sharing it with others at the point of their need. The truth of the motto is gripping and real because God is real. The teenage boy who has spent his life in useless living can begin again. The unmarried teenage mother can begin again. The middle-age business man who has dishonestly juggled things for his advantage can begin again. The middle-age housewife who has lived it up while the husband was away can begin again. The older man whose life is mostly behind him can begin again. The older widow with an unhappy past can begin again.

The truth for this certainty lies in the fact of God's forgiveness. He promises that those who come to Him are forgiven so that their misdeeds are remembered against them no more. If you had a serious physical illness it would be sensible to have the doctor treat you to correct the problem. If you have a spiritual illness it makes sense to go to the Physician who can heal. God forgives those who ask. When you are forgiven by God in His love you discover a freedom from past misdeeds and their consequences. Love between God and man and man and God is a healing relationship that casts out all fear. God forgives differently than most men. We might say, "You are forgiven, get going." God says, "You are forgiven, come here." That "come here" means God wants continued fellowship with the one He forgives.

The beginning again is possible because God is alive. His present aliveness allows men to come right now. Jesus sent out the invitation, "Come to me, all who labor and are heavy laden, and I will give you rest." Some say God is dead. But it may mean they are not related to God and do not know the life He gives. The life of God is witnessed by those who have faith.

Faith in God is the point of beginning again. God has shown us Himself in Jesus Christ. He has come that men may have life. Not a life of fear but a life of faith. Faith frees from the fears of the temporal.

You can begin again because of what Jesus Christ has done for all men. The Scripture reads, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." "Greater love has no man than this, that a man lay down his life for his friends." You can count on the man who gives up his dearest possession for you, his own life. In Him was life and the life was the light of men.

You can begin again because God's Spirit is inviting you. He invites by convicting of wrong deeds that need righting. The invitation is unconditionally out. "Begin again! Today is the first day of the rest of your life." □

Don't Trip Over the Cross

By David McCarthy

A jury recently awarded a New Hampshire woman \$5,400 for injuries sustained when she tripped over a cross and hit her head. Mrs. Ellen Stevens suffered the injury while she and several friends were cleaning the Bow Mills Methodist Church after a meeting. Mrs. Stevens was carrying a table from one room to another when she tripped over a large wooden cross on the floor and struck her head, receiving a concussion.

Mrs. Stevens' accident is a reminder that the cross of Christ has been tripping up men and women ever since it was first raised on the storm-shrouded summit of Calvary.

Paul wrote, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the [Gentiles] foolishness" (1 Cor. 1:23). The apostle knew that the cross was God's method for reaching doomed sinners, canceling their guilt, and sending them back to face the world with new life.

But Paul's Gentile contemporaries found that kind of preaching absurd. To talk about a cross as the source of new life and spiritual strength sounded like foolishness.

The Jews also rejected the cross of Christ. For them it was clear evidence that the troublesome Galilean teacher had met final defeat. A cross stood for death, yet Paul was talking about the cross of Christ as God's way to life and victory. It was too much for first-century man to believe.

Perhaps you, too, have stumbled over the cross. Have you been counting on the keeping of church regulations or various rituals to secure God's forgiveness? Are you depending on your good works to bring you safely through the last judgment?

Only when you kneel before that cross as a guilty sinner, believing that Christ took your place and died for your sin — only then will God forgive you and make you a member of His family, forever!

You can stumble over that cross and continue to live in spiritual darkness, or you can give your life to Christ and walk in the light of His cross. □

It's your move!

The Vine

***Weak branch, abide in
Me. Be cleansed and pruned, and I
will live in you and
bear the lasting fruit of love:
joy to do the Father's will.***

— Adella Kanagy

WANTED:

FRIENDS WITH YOUTH



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Photograph by
Harold M. Lambert



Wallowitch



Caring Christian Adults

to help youth take advantage of opportunities for Christian growth.

Mennonite Youth Convention 70 (August 16-21 at Lake Junaluska, N.C.)

calls young people together to explore what it means to share
Christ's reconciling love in the world in which we live.

Space is still available.

Some young people still have not registered. We urge you
to help these people fill the empty space.

1. Clip this coupon and give it (with an offer of financial assistance if you can) to a young person you care about in your home, congregation, or community.
2. Make sure it is mailed with \$65 before July 20 to Convention Headquarters, Scottdale, Pa. 15683.
3. Pray that many young people will experience new life in Christ at Convention 70.

Office for Youth Ministry
Mennonite General Conference
Scottdale, Pa. 15683

PLEASE PRINT

Name _____ Date _____
Last First Initial

Street _____

City _____ State _____
Prov. _____ Zip _____

Father _____
Guardian _____ Phone _____

Congregation _____ Conference _____

School year completed _____ () high school
in June 1970: _____ () college

Job if not in school _____

Youth group leadership experience
(check office held)

() local officer or committee () pastor

Items and Comments

Bill Munro, Washington news analyst for NBC, recently interviewed Senator Karl E. Mundt and his attorney. The South Dakota Senator is the leading exponent of stronger health warnings on cigarette packages and abolition of all TV advertising. Under Bill Munro's questioning, Mundt said there was a big drop in cigarette sales in 1968. In 1969 the decrease had doubled! Almost 100 percent of the medical profession have quit, youth are getting the facts, fewer are starting the habit.

Senate and House bills, if passed, will discontinue cigarette ads on TV after 1971. Education regarding the health hazards should be continued, thinks the Senator. Future actions anticipated include elimination of newspaper, magazine, and billboard advertising, and would require a smoking section on planes, based on the right of nonsmokers to clean air, unpolluted by cigarette smoke. . . .

In an open letter to the President, the American Council of Alcohol Problems expressed appreciation to the President for signing the bill banning cigarette commercials from radio and TV beginning Jan. 2, 1971, and also for the bill requiring health warnings on cigarettes.

"May we now respectfully call your attention to other products advertised and sold in this country which in the view of many medical authorities are more serious health hazards than cigarettes. We refer to *alcoholic beverages*. That these products are definite health hazards is implicit in the practice of the advertising industry not to advertise liquor on radio and television. We sincerely believe that neither should beer nor wine be promoted on the broadcast media.

"We further believe that it is just as vital that alcoholic beverages carry an adequate warning on the label of every bottle, can, or other container in which they are sold. Senator Storm Thurmond has introduced such a bill, S 2500, into the present Congress. It would be most helpful if you could indicate to the public your belief that the Thurmond bill has merit equal to the Moss bill (HR 6543)." . . .

The death of six black residents of Augusta, Ga., caused by gunfire from police, is "not less outrageous" than the slaying of four students at Kent State University by National Guardsmen, top leaders of the National Council of Churches have charged.

In a telegram to President Nixon, Dr. Cynthia Wedel, NCC President, and Dr. R. H. Edwin Espy, general secretary, declared that "Multiple bullet wounds in the back

bespeak not an accident but an execution."

Autopsies were ordered on all six by the county commission, over the protest of Coroner Nathan F. Widener, who claimed six autopsies would cost too much.

After the outbreak, Georgia Governor Maddox ordered National Guardsmen into Augusta with orders to "shoot to kill." He called the riot a "Communist conspiracy."

The riot broke out following a march in which blacks had protested treatment of juvenile prisoners in the county jail. A day earlier, a 16-year-old black youth was beaten to death in the jail. The Justice Department is also investigating that incident. . . .

America is suffering from "moral impoverishment" which can be easily compared to the frequently used biblical term, "hardness of the heart," the graduating class at Midland Lutheran College was told in Fremont, Neb.

"I refer not so much to an evil conscience," declared Dr. William Stringfellow, noted lay theologian and lawyer, in his commencement address.

This moral poverty, according to Dr. Stringfellow, is more evident among the prosperous, the middle-aged, whites, those in leadership positions and those who exercise authority because they all have more to lose if there is any change in the status quo.

"In my view," he added, "moral decadence becomes so pervasive in society that one can discern and identify maturity, conscience and, ironically, freedom, in human beings only among those who are in conflict with the established order."

A four-day world conference of Christians for Palestine ended in Beirut with a call to Christians the world over to support Palestinian Arab resistance to "Israeli nationalism."

In a "Call from Beirut," which replaced the usual conference resolutions, the evacuation by Israel of occupied territory was demanded as an indispensable step toward peace.

The world was also urged to learn more about Arab problems and support the Palestinian people in a struggle "which constitutes one of the most significant expressions of the struggle for human liberty."

In the concluding message of the conference which drew more than 425 theologians, scholars, and students, it was asserted that "first of all . . . the Palestinian people had to propose political solutions which will permit the co-existence of men of different

ethnic groups, religious convictions and ideologies in a free and democratic Palestine in the midst of the Arab world."

The growing affluence of Americans and religion's involvement — or lack of involvement — in social action were cited as major reasons for an overall decline of religion in America.

However, a sociology professor pointed out that a decline in membership did not necessarily indicate a decline in religious influence. And an upward trend in church membership among the "authoritarian" and "fundamentalist" churches was noted.

Religious leaders surveyed by *The Philadelphia Inquirer* said that the decline in church membership and attendance was largely due to the growing affluence of Americans which enables them to afford diversions they never had before.

They also contended that the church is no longer relevant to people's lives, and pointed to the apparent lack of interest in the church among those under 30. . . .

Roman Catholic churches in Minneapolis will make payments for city services in lieu of taxes as soon as the city itself, the school district and the state and federal government do, according to an editorial in the Catholic Bulletin.

Bernard Casserly, editor of the official organ of the Archdiocese of St. Paul-Minneapolis, was responding to a plea by the Minneapolis City Council that owners of tax-exempt property make voluntary contributions to pay for such services as fire and police protection.

"If it is like most cities, the amount of property owned by churches in Minneapolis is dwarfed by that owned by the city itself, the school district, and the state and federal government," Mr. Casserly wrote.

"The amount of fire and police service received by church properties is only a small fraction of that used by the rest of the community. . . .

"We churchgoing taxpayers are already financing our city government services. We are not unwilling to pay our share; we are already doing it through our tax payments.

"But we offer Minneapolis city councilmen this suggestion. If payments for services in lieu of taxes are to be made by all tax-exempt property owners, we will pay our share as soon as it is paid by the other tax-exempt agencies: the city itself, the school district, the state and federal government. We're sure our homes for the poor, parochial schools, hospitals, rectories, convents, and cemeteries won't mind."

CHURCH NEWS

24 in June Orientation



June VS Orientation group

The June 8-18 Voluntary Service orientation held at Mennonite Board of Missions saw 24 participants accepting one- or two-year assignments as follows:

First row: John Burkholder, East Peoria, Ill., orderly for two years at Froh Community Home, Sturgis, Mich; Glenda Sue Swartz, Dayton, Va., nurse aide for one year at Maple Lawn Homes, Eureka, Ill.; Peggy Moore, Elida, Ohio, nurse aide at Immanuel Hospital, Omaha, Neb., for one year; Shirley Plank, South Webster, Ohio, registered nurse for 26 months at Mennonite Hospital, Aibonito, P.R.; Tom Brenne-man, Elida, Ohio, teacher at Academia Menonita, San Juan, P.R., for 26 months; John Longacre, Bally, Pa., two years as a sheltered workshop supervisor at St. Joseph County Council for the Retarded, South Bend, Ind.; and Glenn King, Malvern, Pa., maintenance worker for two years at Maple Lawn Homes, Eureka, Ill.

Second row: Glenford Detweiler and daughter Glenda, Iowa City, Iowa, two years as program director at the Pass Christian, Miss., VS unit; Lois Wenger, Harrisonburg, Va., one year as club leader at the Englewood, Chicago, Ill., VS unit; Sylvia and Randy Shelly, Perkaspie, Pa., registered nurse and teacher for 26 months with the Botijas, P.R., VS unit; Lorin Sommers, Louisville, Ohio, two years as a child care worker and teacher at Frontier Boys Village, Colorado Springs, Colo.; and Zela and Jesse Nofziger, Archbold, Ohio, program directors for one year at the Buckeye, Ariz., VS unit.

Third row: Patsy (Mrs. Glenford) Detweiler and son Andy, Iowa City, Iowa, unit

hostess for two years in Pass Christian, Miss.; Flora and Ernest Conrad, Colorado Springs, Colo., program directors at the Claremont, N.H., VS unit for one year; and Mary Jane and LaVerne Yutzy, Harrisonburg, Va., secretary and caseworker for two years at Frontier Boys Village, Colorado Springs.

Back row: Naomi Martin, Columbiana, Ohio, one year as a licensed practical nurse in Detroit, Mich.; Philann Yoder, Belleville, Pa., secretary for one year at St. Anthony's Hospital, St. Petersburg, Fla.; William Cunningham, South Bend, Ind., boys' club leader for two years with the Buckeye, Ariz., VS unit; Karl Steffy, Manheim, Pa., two years as a teacher in Puebla, Mexico (Franconia Board); and Leland Hoylman, South English, Iowa, maintenance worker at Maple Lawn Homes, Eureka, Ill., for two years.

On June 16 the group left Elkhart to spend the final three days of orientation at the St. Anne, Ill., VS unit. Their schedule included a work project; discussions of community, church, and race relations; and climaxed with a commissioning service the evening of June 18 in charge of Mark Lehman, pastor of Rehoboth Mennonite Church. This innovative move is in line with VS Office policy to provide more practical experience outside the classroom during orientation school.

Currently 320 persons from 18 years of age through senior adult are stationed in 53 different Voluntary Service locations in the United States, Canada, Mexico, and Puerto Rico under the auspices of Mennonite Board of Missions. The next VS

orientation school at Elkhart is scheduled for July 13-23 with approximately 20 participants expected to attend.

Days of Prayer

July 1 Pray for the WMSA public session on Wednesday and for the other delegate and visitor sessions.

July 2 Pray for the Mission Board public session and for William Pannell and Lupe De Leon as they speak.

July 3 Pray for speakers Ray Keim, Horacio Quinones, and Sammy Santos and for persons involved in "Flashes of Action" today and tomorrow.

July 4 Pray for speakers Delton Franz and Nelson Kauffman and for the 90-plus Strategy Group leaders in today's sessions.

July 5 Pray for the 46 Report Teams as they participate in the Sunday services today in Franconia Mennonite churches.

July 6 Pray for the Mission Board in its three business sessions today. Ask that God's Spirit will give clear direction for the decisions that need to be made.

July 7 Pray for the Mission Board business meeting in its final session this morning. Pray that decisions and conclusions reached will be with a clear sense of the leading of the Holy Spirit.

Southeast Convention Held

Thirty-five men from 14 churches belonging to five conferences working in the Southeast, five men from related church groups, and four men from outside the Southeast met Apr. 17-19 at Lakewood Retreat, Brooksville, Fla., for the Third Annual Convention of the Southeast Mennonite Church.

A convention among Mennonites? If you wonder about that, the convention delegates struggled, too, to define a Mennonite convention and decide what its purpose is. It became clear what a convention is not! It is not a conference with a capital "C" in usual Mennonite fashion. The convention delegates endorsed a statement asking the five conferences to continue to operate in the Southeast, to make decisions on faith and practice, to guide the spiritual life of the congregations, and to ordain ministers. So, the Southeast Mennonite Convention is not a new Mennonite Conference.

Then, What is the Southeast Mennonite Convention and what does it do? It is an annual meeting to which are invited all ordained men of the Southeast Mennonite congregations and one layman for each 50 members or fraction thereof from each congregation. The delegates agreed that "the purpose of our annual convention is for fellowship and inspiration, dialogue on issues confronting the total Mennonite

Church constituency here in the Southeast, and the approval and provision for those kinds of services needed as we together grow in Christ. The annual convention should aid us in uniting for mission."

To talk and work together between annual conventions, the delegates set up a "Committee on Interconference Cooperation." As officers of the new committee, the delegates elected Harold Shearer, Chairman; Elvin Martin, Secretary; and Uriah Mast, Treasurer. Five additional committee members, one from each conference, were chosen by the delegates from the respective conferences: Orie Kauffman, Conservative; John Eberly, Indiana-Michigan; Martin Lehman, Lancaster; Paul Zehr, Virginia. The Committee on Interconference Cooperation will plan the Fourth Annual Convention.

Fellowship and inspiration characterized the sessions of the convention. J. C. Wenger led in studies centered around the theme: "Greater Surrender for Greater Effectiveness." Howard Zehr, Executive Secretary of the Mennonite General Conference, led in devotional studies. Simon Gingerich from the General Mission Board and Chester Wenger from the Eastern Mission Board gave added insight and counsel.

After a session with J. C. Wenger expounding the Word of God, Raymond Byler spoke for all when he exclaimed, "Now I know we need the Southeast Convention!" All agreed because they, too, were buoyed up by the joy of gospel fellowship.

Recording to Promote Compassion Fund

The wife of a black Mennonite pastor in Chicago, Ill., has cut a record that endeavors to increase congregational support for Mennonite ministries to minority communities. Entitled "Be a Christian," the 12" long-playing disc featuring Barbara (Mrs. Leamon) Sowell will be released during Mission '70 the first week of July near Lansdale, Pa.

Mrs. Sowell, a housewife and mother from the Chicago suburb of Maywood, captivated crowds last year at Mission '69 in Kalona, Iowa, with her musical renditions of original words packing a spiritual punch set to the tunes of well-known television themes and commercials. Since then she has expanded her repertoire to include original lyrics and melodies in addition to popular television tunes of the day. Both types of music are included in her first album. Instrumental backing is provided by "The Rebirth" from Eastern Mennonite College, Harrisonburg, Va.

Original plans called for Mennonite Broadcasts, Inc., of Harrisonburg to produce and distribute the record. More recently the entire project has become the responsibility of



Barbara Sowell performs "I Want My Hogs, Lord" during a public session at Mission '69 in Kalona, Iowa. This and eight other original compositions are included in her first album, "Be a Christian," promoting the Compassion Fund.

the Minority Ministries Council in Elkhart, Ind. All proceeds from album sales will be turned over to the Compassion Fund.

In effect, the album will not be sold at all, but will be given to each person contributing \$5 or more to the Compassion Fund in addition to the \$6 suggested figure. All regular offerings for the Compassion Fund should continue to be channeled through local congregations. The \$5 or more donation for the album should be sent directly to the Minority Ministries Office, Box 370, Elkhart 46514.

Mrs. Sowell's "Be a Christian" recording will also be available at the Minority Ministries display at Christopher Dock High School (Grebel Hall G-6) during the 64th annual meeting of Mennonite Board of Missions.

Yordy to Serve as Acting President

Richard J. Yordy, conference minister for the Illinois Mennonite Church, will serve as acting president for the Goshen Biblical Seminary, 1970-71 academic year. His appointment was made at the May 18 meeting of the Goshen Biblical Seminary Board of Overseers. Yordy, chairman of the Board of Overseers, will commute regularly from his home in Champaign, Ill.

John Howard Yoder, president-elect of GBS, was already committed to a year of teaching leave in South America when he accepted the call to the president's position.

Yoder, with his family, will leave for Buenos Aires, Argentina, in July. He will be a professor at the Instituto Superior de Estudios Teologicas, a new graduate theological study center in Buenos Aires.

Mission Studies to Be Released

The 1970 Missionary Education course, *The Church, the Reconciling Community*, will be introduced and made available the first week of July during Mission '70, the 64th annual meeting of the Mennonite Board of Missions. Written by Ray Keim and Atlee Beechy, the study is designed to help individual Christians and congregations to be ministers of reconciliation and compassionate servants. The book was published by Herald Press of Scottsdale, Pa., under supervision of the Missionary Education Council and Reference Committee of Mennonite General Conference.

The 1970 children's study on the reconciliation theme is based upon three books already published: *Apple Tree House* by Anne M. Halladay for primary groups, *Henry's Red Sea* by Barbara Smucker for juniors, and *Coals of Fire* by Elizabeth Bauman for junior-high audiences. Janet Kreider, staff writer for Eastern Mennonite Board of Missions, Salunga, Pa., has prepared a leader's guide containing six lessons for use with each age group.

Adult and children's missionary education materials will be on sale at the Mission '70 bookstand in the gymnasium at Christopher Dock High School, Lansdale, Pa.

Mission '70 is an annual missions convention for everyone sponsored by Mennonite Board of Missions and Charities, Elkhart, Ind. The theme is "The Spirit of the Lord upon Me," and the biblical base is Luke 3 to 5.

Bookrack Evangelism on Mission '70 Agenda

Bookrack Evangelism, a rapidly growing project in many Mennonite district conferences, will be among the features of the Mission '70 program at Lansdale, Pa., the first week of July. A two-hour period beginning at 3:45 on Friday, July 3, has been reserved for a Bookrack Evangelism Seminar. It will be devoted primarily to discussion and idea exchange, according to Orrin Eichelberger who is organizing the meeting.

Eichelberger, district leader of Bookrack Evangelism for the Ohio and Eastern Conference, is hopeful that many new persons will learn about the project which operates under the title Life-Line Book Sales. He is excited about the expanding possibilities and, as evidence of its popularity, he cites a total of 106,058 books sold in 1969, an increase of 39,108 over 1968.

In a letter to district leaders explaining the seminar, Eichelberger comments, "Very little time will be taken up by speakers or other types of formality. Bookrack Evangelism has experienced growth and success, but there have also been some frustrations.

Almost the entire two hours will be spent in discussion . . . and I anticipate seeing some real changes as a result."

Sawatsky on One-Year Furlough

The Peter Sawatsky family, missionaries to Brazil under Mennonite Board of Missions, Elkhart, Ind., arrived in the United States on June 12 for a one-year furlough. The Sawatskys have served in Sao Paulo State since 1954.

Sawatsky pastored the Igreja Menonita de Moema in Moema, a suburb of Sao Paulo. The church has a membership of 59 and an average attendance of 100-150 persons. Joao Batiste Dobs, a national pastor, is now serving the congregation. The Moema Church also sponsors an outreach in the nearby villa of Guarani. Siverina da Silva is the national leader there.

Sawatsky also taught part time at the Free Methodist Seminary in Sao Paulo, conducted evangelistic work, and directed the audiovisual program in the Brazil Mennonite churches. He also served as vice-president of the National Board (an association of national leaders and missionaries responsible for directing mission work within Brazil), and as chairman of its pastoral commission responsible for choosing, examining, and helping to locate ministerial candidates.

Mrs. Sawatsky taught Bible classes in a public school for three periods each week. She also served as a substitute teacher at the Pan American Christian Academy in Sao Paulo, where the Sawatskys' four children — Steven (15), John (13), Paul (11), Debora (9) — attended.

Mrs. Sawatsky was also active in women's organizations. Clothing and babies' layettes were collected and sent for use in the mission area of Araguacema in northern Brazil. Clothing was also made and distributed for local needs.

Classroom space to accommodate 100 adults is provided in the Moema Church for evening literacy classes. Most of the persons are factory workers and have never learned to read or write Portuguese, the

national language. Fifty persons are in their first year of language study. A diploma is awarded after fourth-grade work is completed.

The Sawatskys will do deputation work after attending Mission '70 in Lansdale, Pa., traveling west to their homes in Portland, Ore., and Abbotsford, B.C. Sawatsky plans to take further seminary studies while on furlough.

First Woman Appointed Director

Anne Warkentin, Superb, Sask., was appointed as interim director of the Mennonite Central Committee's Indonesia program, beginning July 1970. She is replacing Adolf Ens, who is leaving Indonesia for graduate studies.

Miss Warkentin, who first went to Indonesia with MCC in 1957, becomes the first woman to be appointed by MCC as a country director. Presently she is serving as a nurse in an administrative role at the Taju Christian Hospital, Java, and will continue in that capacity while assuming her new assignment.

As country director for MCC's programs, she will relate to the Javanese and Chinese Mennonite synods, serving on the seminary and hospital boards. With her fluency in the Indonesian language, she receives many invitations for speaking in the national churches.

No major expansion or new thrusts of program are envisioned for the next year in Indonesia, except for development of existing programs.

Church Takes Root in Sao Carlos

"Through the months a primary school principal has participated intermittently in our group. We appreciated a family of four from Rio de Janeiro who moved to Sao Carlos and attended regularly until their work took them on to a nearby town. Now approaching our group is a young married couple, blessed in recent weeks with their firstborn. Last Sunday evening they participated in a family consecration service. . . . We are thankful for the national guard policeman and his family that were baptized."

In Feb. 1969 Arlin and Mary Lou Yoder and family went to Sao Carlos, a university city (pop. 80,000) in Sao Paulo State, Brazil. The city lies midway between Campinas and Ribeirao Preto. The Yoders serve under the auspices of Mennonite Board of Missions, Elkhart. They were assigned by the National Board (Associacao Evangelica Mennonita), an association of national pastors and missionaries, to begin work in an area of Sao Carlos having no prior evangelical witness.

Initial contacts with parents of their children's schoolmates, with small women's groups, and others meeting in the Yoder home led to a baptism and church founding in Sept. 1969. In subsequent months attendance at services has been average, sometimes encouraging, at other times weak. The core group is small, yet the Yoders see a solid base developing for a positive evangelical testimony in their part of town.

Funds have been approved by the National Board and the Elkhart Board to purchase a site for construction of a church facility.

Tobas Hold Conference

Each spring the Toba Indians of Argentina who are part of the United Evangelical Church hold conferences in the Chaco and Formosa provinces. Michael Mast, missionary with Mennonite Board of Missions, Elkhart, participated in the April conference in Formosa province. Missionaries serve as resource persons, guest speakers, or assist the Toba church with program planning.

At the recent conference two large groups asked to affiliate with the United Evangelical Church and were joyously received. According to Mast, the brotherhood evidenced new maturity and unity, whereas past conferences often were used to vent gripes. Aurelio Lopez, Toba leader, admonished the assembly to faithfulness and loyalty to God and later presented a challenging interpretation of the pastor's role and duty.

Meals contributed to the spirit of the conference. A heifer was killed and served to all visitors along with sweet potatoes and grapefruits. Mast commended the group on their accomplishments — noting the success of the cotton harvest and pointing out areas where Christian stewardship could be strengthened. This is usually a touchy subject since such responsibility must be learned continuously.

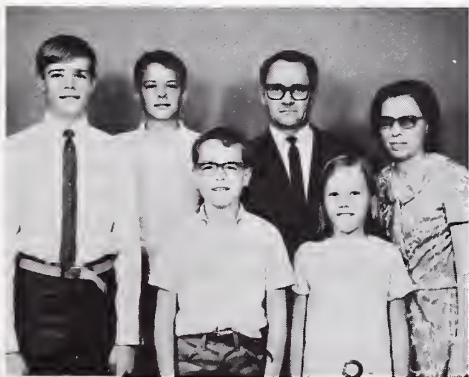
The Chaco conference was scheduled to meet on May 1 in Saenz Pena.

Jordan Team Leaves Amman

With increased open conflict between the Arab guerrilla units and the Jordanian army, and rising anti-Americanism in Amman last week, the Mennonite Central Committee team decided to leave Jordan temporarily.

The team is waiting in Europe while MCC works at plans for their return to Jordan. Meanwhile MCC Jordanian employees are carrying on with some phases of the program.

In a cable received Wednesday, June 17, at the Akron headquarters, a Jordanian employee said that the sewing centers, kindergartens, and needlework programs at the refugee camps were operating as usual.



Peter Sawatsky family

FIELD NOTES

No Gospel Herald for July 7

Include a visit to the Mennonite Publishing House in your vacation plans. Tours can be arranged anytime between 7:30-11:00 a.m. and 12:30-3:00 p.m. No advance notice is necessary except for large groups. Average tour time—one to 1 1/2 hours.

The new minister for the California (Mich.) Mennonite congregation is Floyd Eash, R. 1, Montgomery, Mich. 49255.

The Plainview Mennonite congregation, Aurora, Ohio, invites all former members and friends to the dedication services of their fellowship hall, July 11, 12. Speakers are Vern Miller and Edward Stoltzfus. If you plan to attend, please contact Nolan Yoder, 219 W. Mennonite Rd., Aurora, Ohio 44202. Phone: 216 562-6555.

Change of address: Paul G. Burkholder from Harrisonburg, Va., to 4115 N. E. Morning St., Corvallis, Ore. 97330. **A. Don Augsburg** from Goshen, Ind., to 1110 Shenandoah Ave., Park View, Harrisonburg, Va. 22801. Phone: 433-1703. **Alvin R. Beachy** from Protection, Kan., to R. 1, Spencerville, Ind. 46788. **Eugene Herr** from Harper, Kan., to 1720 S. 13th St., Goshen, Ind. 46526. **J. Irvin Weaver** from New Holland, Pa., to 4 Boyd Road, South Portland, Me. 04106. **William E. Hallmans** and **Mrs. T. K. Hershey** from Corpus Christi to 1321 Grace Ave., La Junta, Colo. 81050.

The telephone number of Ralph Yoder, Hicksville, Ohio, has been changed to 542-8545.

New members by baptism: two at Doylestown, Pa.; one by confession of faith at Huber, New Carlisle, Ohio; six by confession of faith at Salem, Wooster, Ohio; six at Oak Grove, Smithville, Ohio; nine at Beth-El, Colorado Springs, Colo.; eight at Tuttle Avenue, Sarasota, Fla.; two at Beemer, Neb.

Available: 50 *Church Hymnals* in good condition. Contact Nelson R. Roth, 204 Spring St., Martinsburg, Pa. 16662.

Adriel School needs couples to work with slow-learning teenage girls and boys as houseparents. Live in with good benefits. Apply: Adriel School, Box 188, West Liberty, Ohio 43357, or call 513 465-5010. Don Hertzler, administrator.

Richard F. Ross was installed as pastor of the Hartville Mennonite Church, Hartville, Ohio, Sunday morning, June 14. Willis L. Breckbill officiated. Richard had

previously served the Salem congregation, Wooster, Ohio, as pastor.

A Minnesota MCC reunion for all former workers celebrating the 50th anniversary of the MCC will be held on July 5 in the City Park, Mt. Lake, Minn., beginning at 2:00 p.m. Gayle Preheim of the Akron staff, who has worked among the people of Vietnam under Vietnam Christian Service, will give an illustrated lecture on Vietnam. Those attending should bring a picnic supper and tableware for their families. A cold drink will be furnished.

The Annual Reunion of the Conscientious Objectors of World War I will be held on Aug. 9 at 10:00 a.m. at Black Rock Retreat, four miles south of Quarryville, Pa., via route 472. Sponsored by the conscientious objectors of Camp Meade, Md.

Gladys Widmer, Bayamon, Puerto Rico, writes: "Visible results of 12 persons making decisions for Christ in April evangelistic campaign with the team from New York included two couples (man and wife), two mothers, four youth, and two children. The continuing effort since then has included another couple and another mother. We are praying that a large group will be ready for baptism soon."

Calendar

Mission '70, Christopher Dock Mennonite School, Lansdale, Pa., July 1-7.
All-Mennonite North-American Bible Congress, Winnipeg, Man., July 16-19.
Alberta-Saskatchewan Annual Conference, Prairie Bible Institute, Three Hills, Alta., July 17-19.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30—Aug. 2.
25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Sebewaing Camp, Fairhaven, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions—North, Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions—South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Convention 70 is being held in the heart of ancient Cherokee Indian country. An educational highlight of the afternoon tours will be a glimpse of past and present Cherokee Indian life.

Cherokee guides will lead a tour of the present reservation and briefly explain Cherokee history, culture, and reservation life. The tour will also include the Oconaluftee Indian Village, a recreation of an 18th-century Cherokee community. In this "living village" Indian artisans practice pottery-making, basket-weaving, and canoe-making in the way their ancestors did before the coming of the white man.

The world-famous dramatic presentation of Cherokee history, "Unto These Hills," is a nightly production by the Cherokees. Although it can not be included in the convention tour, it is highly recommended for young people on their way home.

Convention 70 registration is open until July 20. Interested persons should contact their local MYF sponsors for registration information or write to convention headquarters at Mennonite Building, Scottsdale, Pa. 15683.

Alvin Hostetler, Mission Board photographer and former missionary to India, was admitted to Goshen Hospital on June 17. He is suffering from an acute attack of kidney stones. His wife, Goldie, was admitted to St. Joe Hospital in South Bend for corrective foot surgery on June 19 from injuries sustained in an auto accident several years ago. Home address: R. 5, Box 46, Goshen, Ind. 46526.

Robert Otto reports from Brussels, Belgium: "The day following the Billy Graham campaign, Wilda had a contact with a lady while waiting for a tram. In the course of the conversation she asked if there were any evangelical churches in Brussels. We have had several good contacts with her, her sister, and her best friend. We have also learned that she was recently widowed and has some family problems, and we are grateful for this opportunity to show Christian concern and love."

Arlin Yoder, Sao Carlos, Brazil, says: "We have had a very happy and spontaneous start in our first year here in Sao Carlos. However, good solid Christian growth takes time. We certainly need your prayers."

Laurence Horst, Accra, Ghana, writes: "Two loads of us recently traveled to Santramo Zorh to share in the special service when 26 were baptized and seven received on confession of faith. . . . Emmanuel Adueni is now serving weekends as pastor-evangelist at two of our churches. He is proving a blessing to the churches he is serving. He is good at getting the pastor to go with him in visitation. This may be my key to getting the churches to

help themselves. They depend very much upon the pastor."

Don L. Troyer, Goshen, Ind., is serving a special short-term assignment in Europe. He left for Europe in late April and will be working with Marlin Miller in the peace witness work in student work camps during the summer. These camps, sponsored by Mennonite Voluntary Service (Frankfurt, Germany), are held throughout Europe. Don will return home in time to resume his studies as a senior pre-med student at Goshen College.

J. D. Graber is making a good recovery from surgery on June 12 for a herniated disc.

A reunion of all persons who have served in Puerto Rico (VS, missionary, medical, radio personnel, etc.) is scheduled for Aug. 1, 1970, at Camp Mack near Syracuse, Ind. For additional information write John Lehman, Box 370, Elkhart, Ind. 46514.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Your article entitled "The Incident" in the June 2 issue of the *Gospel Herald* must be one of the most senile I have ever read in any magazine, secular or religious. My first reaction was one of utter incredulity. Then followed fits of convulsive laughter. Really, you must be scraping the bottom of the barrel to publish puerile garbage such as this.

May I suggest that the self-righteous little vulgarian who wrote this article and obviously does not see very many women in the course of his life read, or at least look at, a few issues of *Playboy* so that in the future he will not be so concerned with women's bare knees. I would say that he has no reason for concern until the ladies in his church come topless which I doubt will ever happen. (But then if it did who would look at knees?) Furthermore, that prissy little Mennonite maid who shot him an angry look when he enjoyed the panoramic view of her legs was probably quite flattered in spite of her reaction. Why else would she wear a short skirt?

At any rate the publication of this article seemed to me to indicate a gross lack of sophistication. Its naivete is absolutely astonishing to say the very least. But it did provide a good laugh. I can assure you that I shall clip this article to show my children and grandchildren how utterly ludicrous the Mennonite Church now and again appears. — Robert Woolner, Kitchener, Ont.

The article entitled "The Incident" on page 495 in the June 2 issue of *Gospel Herald* is very timely and much needed today. I thank the author for writing it and Bro. Drescher for printing it. It concerns me deeply to see many of our dear Mennonite sisters, even some ministers' wives, following the dictates of the world and wearing immodestly short skirts. Even a prominent news commentator has a number of times ridiculed this indecent fashion over the radio. He gave statistics showing that the awful sex crimes, crimes against women, have greatly increased since women are wearing such short skirts. Surely, a Christian woman wants to have no part in causing the increase of such crimes.

We who profess godliness should make sure we are worshipping the true God, not the goddess of fashion. — Mrs. Harry A. Diener, Gulfport, Miss.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Keith and Marilyn (Poole), Tavistock, Ont., first child, Michael Keith, May 26, 1970.

Byler, Elmore and Marguerite (Reed), Harrisonburg, Va., third child, second son, Chris Alan, Mar. 27, 1970; received for adoption, Mar. 31, 1970.

Derstein, Wallace, Jr., and Ruth Ann (Godshall), Hatfield, Pa., second son, Frederic Marc, Apr. 1, 1970.

Fry, Jake and Mary Ellen (Bontrager), White Pigeon, Mich., fifth child, second son, Douglas Munro, June 2, 1970.

Hackman, James and Alice (Derstine), Lansdale, Pa., first child, Connie Sue, June 4, 1970.

Hartzler, Frank L. and Kathleen (Helmuth), Brooklyn, N.Y., first child, Rachael Ellen, Apr. 30, 1970.

Johnson, Thomas and Margaret (Showalter), Newport News, Va., second son, Myron Rodger, May 28, 1970.

Kauffman, Paul R. and Gwen (Kauffman), Minot, N.D., third child, second son, Leon Jay, May 23, 1970.

Landis, Donald G. and Elizabeth H. (Brendum), Telford, Pa., fourth child, second son, Daryl Mark, May 19, 1970.

Landis, Robert and Esther (Frederick), Hunta, N. Ontario, third child, second daughter, Dawn Elizabeth, Apr. 25, 1970.

Oyer, Wesley and Virginia (Schaer), Fisher, Ill., third child, second son, Timothy Dale, June 2, 1970.

Riley, Robert and Kathy (Stutzman), Milford, Neb., second son, Michael Allan, May 11, 1970.

Rittenhouse, James D. and Esther (Stoltzfus), Frederick, Pa., second child, first son, James Dean, Apr. 16, 1970.

Russell, P. Douglas and Lela (Hostetler), Indianapolis, Ind., first child, Eric Paul Alan, June 4, 1970.

Winters, Donald J. and Pauline (High), Lancaster, Pa., fourth living child, second daughter, Patricia Ann, May 12, 1970. (Twin sons deceased.)

Zook, Donald and Dolores (Roth), Lake Odessa, Mich., fourth child, third daughter, Lisa Denise, Mar. 2, 1968; received for adoption, June 11, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bender — **Riley**. — Richard Ivan Bender, Tavistock, Ont., Tavistock cong., and Grace Marie Riley, London, Ont., Blake cong., by Ephraim Gingerich, June 6, 1970.

Deiter — **Eisenberger**. — Donald L. Deiter, New Providence, Pa., Strasburg cong., and Joyce L. Eisenberger, Willow Street, Pa., Mt. Pleasant cong., by Clair B. Eby, June 6, 1970.

Espander — **King**. — Otto Espander, Walsenburg, Colo., and Martha King, Walsenburg, Colo., Walsenburg cong., by Eugene Schulz, May 8, 1970.

Hooley — **Hershberger**. — Phillip Hooley, Lagrange, Ind., Shore cong., and Dorothy Hershberger, Shipshewana, Ind., Clinton Frame cong., by Vernon E. Bontrager, June 6, 1970.

Huber — **Swartzentruber**. — Harold Huber and Vida Jane Swartzentruber, both of Harrisonburg, Va., by Nevin Bender, at the Greenwood Conservative Church, June 6, 1970.

Huebert — **Horst**. — John E. Huebert, North Lima, Ohio, Midway cong., and Melva Horst,

Columbiana, Ohio, Leetonia cong., by Paul Yoder and Allen Ebersole, June 7, 1970.

Leatherman — **Gardocki**. — W. Ray Leatherman, Hatfield, Pa., and Linda L. Gardocki, Lansdale, Pa., both of the Plains cong., by Henry P. Yoder, June 13, 1970.

Lengacher — **Buckwalter**. — Richard Lee Lengacher, New Haven, Ind., Fort Wayne cong., and Janet Lorraine Buckwalter, Manheim, Pa., Manheim cong., by H. Howard Witmer, Feb. 14, 1970.

Leonard — **Ramsayer**. — Joseph Ervine Leonard, Grand Bend, Ont., Catholic church, and Marian Elaine Ramsayer, Tavistock, Ont., Tavistock cong., by Wilmer R. Martin, June 5, 1970.

Millér — **Lind**. — Freeman Miller, Kidron, Ohio, and Lois Lind, Greeley, Colo., by Gilbert Lind, father of the bride, —.

Moyer — **Gross**. — James A. Moyer and Pamela Jean Gross, both of Doylestown, Pa., Doylestown cong., by Joseph L. Gross, June 6, 1970.

Musser — **Moyer**. — Kenneth Musser, Mohnton, Pa., Red Run cong., and Nancy Moyer, Manheim, Pa., Hernley cong., by H. Howard Witmer, Dec. 20, 1969.

Ropp — **Lohr**. — Joseph Ernest Ropp, Milverton, Ont., Poole cong., and Cheryl Lynn Lohr, St. Marys, Ont., Lutheran Church, by Herbert Schultz, Apr. 18, 1970.

Yoder — **Shank**. — Stephen Yoder, Quarryville, Pa., Bart cong., and Joy LuRae Shank, Harrisonburg, Va., Chicago Avenue cong., by Samuel Janzen, May 23, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Anders, Karen Eleanor, daughter of Harlan and Barbara (Brown) Anders, was born in the Grand View Hospital, Sellersville, Pa., Sept. 25, 1959; died at the North Penn Hospital, Lansdale, Pa., from brain abscess and meningitis, June 4, 1970; aged 10 y. 8 m. 10 d. Surviving in addition to the parents are 3 sisters (Darlene, Donna, and Wendy), and one brother (Dwight). Funeral services were held at the Salford Church, June 7, with Willis Miller and Raymond Erb officiating; interment in the Salford Mennonite Cemetery.

Baumgardner, Gladys, daughter of Christian P. and Lydia (Miller) Krabill, was born in Champaign Co., near W. Liberty, Ohio, Feb. 21, 1885; died at the Memorial Hospital, Lima, Ohio, May 14, 1970; aged 85 y. 2 m. 23 d. On May 18, 1920, she was married to Moses Baumgardner, who died Jan. 26, 1945. Surviving are one son (Don C.), 2 grandchildren, 2 brothers (Odes and Alden Krabill), and 2 sisters (Bertha — Mrs. John L. Yoder and Lucille Krabill). She was a member of the First Mennonite Church, Bluffton, Ohio, where funeral services were held May 16, with Stanley Bohn and Wilmer Shelly officiating; interment in the Hasson Cemetery, Bluffton.

Brenneman, Catherine, daughter of Chris and Catherine (Gingerich) Miller, was born at Kalona, Iowa, Nov. 4, 1874; died at Kalona, Iowa, Apr. 29, 1970; aged 95 y. 5 m. 25 d. On Dec. 12, 1902, she was married to Milton Brenneman, who died June 20, 1948. Surviving are 5 children (Jacob, Joseph, Nona, Mamie, and Maudie), 21 grandchildren, 43 great-grandchildren, one great-great-grandchild, and one sister (Lydia). She was preceded in death by 3 children (Cora, Lizzie, and Minerva). She was a member of the Fairview Conservative Church, where funeral services were held May 1, with John L. Ropp and Morris Swartzentruber officiating; interment in the Gingerich Cemetery.

Eicher, Mary, daughter of David and Magdelene (Ropp) Steckley, was born in Ellice Twp., Perth Co., Ont., June 5, 1883; died at the Stratford (Ont.) General Hospital, Apr. 25, 1970; aged 86

y. 10 m. 20 d. On May 20, 1909, she was married to Christian Eicher, who died in 1956. Surviving are 2 sons (David and William), 3 daughters (Adeline — Mrs. Irvin Greves, Salome — Mrs. Ivan Henning, and Magdelene — Mrs. Harold Roth), 14 grandchildren, 6 great-grandchildren, one brother (Eli), and one sister (Lydia — Mrs. Ephraim Kipfer). She was a member of the Poole Church, where funeral services were held Apr. 28, with Herbert Schultz officiating; interment in the adjoining cemetery.

Hofstetter, David J., son of Jacob J. and Kathryn (Sommer) Hofstetter, was born near Dalton, Ohio, June 27, 1875; died at his home in Kidron, Ohio, June 5, 1970; aged 94 y. 11 m. 8 d. On June 8, 1901, he was married to Levina Gerber, who died Oct. 27, 1954. Surviving are 6 children (Sylvan, Clyde, Cora, Loes, Willis, and Clair), 15 grandchildren, and 7 great-grandchildren. He was preceded in death by 2 sons and 3 daughters who died in infancy. He was a charter member of the Kidron Church, where funeral services were held June 7, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating; interment in the Kidron Church Cemetery.

Hurst, Sallie, daughter of the late David Z. and Mary Ann Burkhart, was born Oct. 9, 1887; died May 25, 1970; aged 82 y. 6 m. 16 d. She is survived by her husband (Jacob Hurst), 11 children (Sylvester, Anna — Mrs. John Good, David, Clayton, Jacob, Mary — Mrs. Norman Good, Esther — Mrs. Elam White, Edwin, Lloyd, Roy, and John), 36 grandchildren, 45 great-grandchildren, and 4 brothers (David, Edwin, John, and Paul). She was a member of the Bowmansville Church, where funeral services were held May 27, with Wilmer Leaman and Ben Weaver officiating; interment in the adjoining cemetery.

Kaufmann, John E., son of Henry J. and Catherine (Ringenberg) Kaufmann, was born near Buda, Ill., Jan. 26, 1911; died at his home near Tiskilwa, Ill., following a farm accident, May 30, 1970; aged 59 y. 4 m. 4 d. On Aug. 6, 1940, he was married to Helen Nafziger, who survives. Also surviving are 7 daughters (Ruth Anne — Mrs. Sidney Sexton, Ilene — Mrs. Richard Brown, Elizabeth, Rachel, Christine, Lois, and Phyllis), 5 sons (John, Jr., James, Peter, Phillip, and Paul), one sister (Alma), and one brother (William). He was a member of the Willow Springs Church, where he served as deacon for 12 years. Funeral services were held at the church June 2, with Milo Kauffman and Alton Horst officiating; interment in the Willow Springs Cemetery.

Miller, Ada, daughter of Menno and Frances (Hostetler) Hooley, was born in Cass Co., Mo., Sept. 24, 1883; died at Albany, Ore., May 22, 1970; aged 86 y. 7 m. 28 d. On Dec. 20, 1903, she was married to Elmer Headings, who died Dec. 28, 1940. On July 7, 1946, she was married to Albert A. Miller, who survives. Also surviving are 11 children (Emery, Marvin, Ivan, Vernon, and Samuel Headings, Pearl — Mrs. Ivan Kropf, Velma — Mrs. Fred Kauffman, Mrs. Clysta Buerge, Vera — Mrs. Chris Whitaker, Opal — Mrs. Verl Nofziger, and Olive — Mrs. Wilmer Roth), 7 stepchildren (Kathryn, Abraham, William, Enos, and Albert, Jr., Elizabeth — Mrs. Melvin Horst, and Lilly Mae — Mrs. Andrew Burkholder), 44 grandchildren, one brother (Alvin Hooley), and 2 sisters Lavina Mast and Iva Kauffman). She was preceded in death by 4 sons, one grandchild, 2 brothers, and 3 sisters. She was a member of the Fairview Church, where funeral services were held May 26, with Dave Good and James Bucher officiating; interment in the Zion Mennonite Cemetery, Hubbard, Ore.

Selzer, Matthew Todd, son of Gerald L. and Jean (Benson) Selzer, North Newton, Kan., was born May 7, 1970; died soon after birth. Surviving in addition to his parents are the grandparents (Mr. and Mrs. Harold Benson and Mr. and Mrs. Roy Selzer. Graveside service was held May 9 at the Pennsylvania Cemetery, Hesston, Kan., with Duane Beck officiating.

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Coming July 14

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Cover photo by Jan Gleysteen. Hikers looking out from the Cave of the Anabaptists, a secret hideout in the mountains east of Zürich, used for church services in the days of persecution.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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The Christian and Campus Ferment

By Dean Jost

America has traditionally been a rather unstable society: a grouping together of a number of different and not always compatible cultures. At times in the past, such as the Civil War, the divisions between these various cultures became very apparent. Today divisions are again becoming conspicuous — the most obvious being a division roughly between the old and the young which has produced two cultures which are very different, and often in opposition to each other. They have different sexual mores, different approaches to war and violence, and perhaps most important, different languages: words like education, freedom, and love have quite different meanings to them.

Until recently the two cultures have existed in a pure and irreconcilable form only on the fringes in people like Abbie Hoffmann and Jerry Rubin on the one side and in groups like the Birch Society and the Daughters of the American Revolution (DAR) on the other. But I feel that people are becoming increasingly conscious that they are oriented toward separate cultures, that society is becoming more and more polarized. Between these two cultures there is increasing dissatisfaction, and growing distrust, fear, and hatred. There is a growing tendency toward refusal to treat opponents as human beings and toward seeing them as objects: as pigs, hippies, communists, fascists.

If this definition of the situation can be accepted as illuminating, a possible Christian approach can be defined as follows: The Christian church has always existed within a certain cultural framework. In the United States it has existed traditionally by and large within the framework now called the "establishment." Recently certain groups within the church have begun to feel more comfortable within the radical culture, though most of the church still feels comfortable within the establishment. The church must, of course, exist within a culture; but I believe the church must never feel comfortable within any culture. It should always play the role of an outside agitator, or at least of an inside agitator.

I think this is what Christ was talking about when He was talking about the leaven in the loaf, or the salt wherewith the world is savored. Christianity is the religion of the incarnation, of God's working in history. The church must always be conscious that it has a role to play within this world. But it must also be conscious — and I think the Mennonites have traditionally been conscious of this — that ultimately the kingdom is not of this world. It is in the world, but not of it. The church should never be too attached to this world, either in its allegiance to it, or in its efforts to reform it.

If the church sees its stance in the world in these terms, I see it as having two main responsibilities toward society. The first is the role of reconciler, which grows out of its responsibility to love all men. The church must talk to both cultures and must try to keep communications functioning between them as polarization becomes ever more serious. It first must call them to communicate with each other as creatures before God, as men who are the faulted image of God.

If reconciliation is not possible on this level, the church must try to get both sides to recognize at least their common human dignity and the common sincerity of their beliefs. Reconciliation is not getting opponents to concede to a temporary and hypocritical consensus — to get them to say "We basically agree." There are very real differences between the two cultures which are probably irreconcilable on a human level. As reconciler, the church must get both sides to understand themselves, to respect those over against them, to work toward loving understanding, and, ultimately, to go beyond these differences, not toward the acceptance of one position or the other, but toward something which transcends both.

The second necessary role is the role of the prophet. The church has traditionally neglected this role, especially in the recent past. The church must always try to discern God's will in a specific situation and then witness to this will. In this specific situation, I feel it must witness against both sides. It has to witness against the idolatry of law and order, the putting of man's law first. It has to witness against capitalism, the primary means by which man's evil is realized in American society today. It must witness against the alienation of man when he is quantified in terms of money or time. It has to witness against sexism, racism, and militarism.

But this does not mean that it can feel comfortable in the youth culture which also opposes these things. It must also witness against the evils of the youth culture: against drug culture, youth culture sexual mores, and egotistical and anarchic individualism. It must witness against the violence of both cultures.

This witness must be put in the most effective means possible, and must be both to individuals and institutions. The church should be doing a lot more in Washington and in state capitals. It has to realize that institutions are evil also, and not just individuals.

Finally, this witness should be primarily positive, and not just negative, as I have been presenting it so far. It has to be a witness of affirmation of what God has done and is doing in the world. It must witness toward justice (like the prophets of the Old Testament). It must affirm creaturely dignity: affirm man as the faulted image of God

Dean Jost, a graduate of the University of California at Santa Cruz, is presently living in Goshen, Ind. This article originated as an address during a series of four chapel-convocation presentations at Goshen College on "Campus Ferment."

who recognizes himself as such and refuses to treat other human beings, other partakers of God's image, as objects. It has to be a witness toward the holiness of wisdom and knowledge, which is perverted in the knowledge factories

which pass for contemporary educational institutions. It must witness toward brotherhood, communalism, holiness, peace, joy, and above all, toward the kingdom of God, and a converted, God-centered life-style within it. □

How a Christian Responds

By Virgil J. Brenneman

In December of 1969 *Newsweek* described the "new mood of the campus" as follows: "Students and policemen in tear gas masks are no longer battling in the streets . . . the National Guard has shed its bayonets . . . militancy and violence are giving way to passivity and personal introspection and the revolutionary impulse seems to have largely spent itself." Expansion of war into Cambodia and the killing of four students at Kent State University shattered that supposed calm on more campuses than any previous series of events.

I agree with those who say that the ferment on campus is due to outside influences, but I do not believe that subversive conspirators are to blame. Instead all of the issues affecting campus ferment are external issues, with one exception involving the nature, quality, and relevance of higher education and the governing of the university.

Of the outside forces the war in Vietnam is the most disruptive. For nearly ten years the campus ferment has focused on a succession of issues, giving prominence to each one in turn: the civil rights movement, the free speech movement, war and the draft, higher education and the university, and now ecology. But the war has constantly overshadowed or displaced the other issues. Overnight the entry of ground troops into Cambodia rather than ecology became the big issue. Campus ferment is only a microcosm of a national crisis that borders on disaster. How does the Christian participate in seeking solutions to the problems and issues facing our society?

There is some ambivalence among Christians as to the boundaries of their participation in the ferment of our time. On the one hand they are uncomfortable with a passive response lest they give consent to the silent majority. However, they are equally uncomfortable with the nasty irreverence which accompanies the style of some radical activists. I personally prefer to be identified with peacemongers rather than warmongers, however, on my own terms as a Christian.

Student criticism has demonstrated the power to initiate changes. It can be assumed that students were at least partly responsible for Johnson's decision to retire from the presidency. They certainly have influenced foreign policy and the announced gradual withdrawal of troops from Vietnam, as well as changes in the draft law. Basic changes in

higher education are being brought about by persistent pressures from students.

The commitments of campus radicals have shamed many Christians. They have challenged us to put our commitments where it costs. They have been willing to pay a price by putting their bodies on the line for their convictions. Such commitments are particularly enticing and challenging to young people who feel that the commitments of the average church community are either nonexistent or fossilized.

Most modern bearers of the name Christian make little difference in the world, contrary to their counterparts in the early church who "turned the world upside down." Committed Christians should be the true revolutionaries. From this perspective the radical activist is not as revolutionary as he may first appear to be. More often than not, and in spite of his antiwar feelings, he mouths the same answers as do my military acquaintances — justifying the use of violence, or coercion or other dehumanizing tactics, all in the name of the righteousness of the cause.

Typical of some of the people I meet in my travels and with whom I have enjoyed extended conversations is the law student who was one of the core group that initiated the student confrontations at Columbia University, or the young woman who spends her summers in Cuba, or the dedicated leftist in Chicago. Ideologically these leftist young people are at opposite poles from my career-soldier brother but their basic solution to the problems is essentially the same.

Conversations with leftist types often follow a standard course. For thirty minutes to an hour or more we share our intense antipathy to the war in Vietnam, we fault racism or military spending, and exchange other judgmental words about the evils in our nation or society. At an appropriate time or convenient transition I introduce myself as belonging to a group of people who have for a long time said that the gospel (or Jesus) judges society and our nation for its racism, its warmongering, or its materialism. Generally, they agree, even Jewish persons, because it supports their position. But I further suggest that the same gospel also judges me and my hypocrisies and if they will allow it, theirs as well. With some I am no longer on common ground.

But when I tell them about the Jesus way of turning the other cheek and of overcoming evil through suffering love, I am accused of being an idealist, and out of touch with the real world. My brother, a career soldier, emphatically maintains that the communists will not respond to love, that

Virgil J. Brenneman, Goshen, Ind., is executive secretary of student services for the Mennonite Church. This article was originally a closing response in a series of chapel-convocations at Goshen College on the theme, "Campus Ferment."

they only understand force. And you must overcome them with more power than they can muster. Substitute for communist, white racist, the establishment, or whatever else is seen as the enemy by the leftist and you see the hydra of violence. It is the just war philosophy in which the righteousness of the cause justifies wars or other violent or destructive actions.

My premise also calls in question the violent words which characterize the rhetoric of Vice-President Spiro Agnew, as well as that of the radical left. The statements of officials in public office, because they are official statements, fan or cool the national temper. At the same time, some who fault Agnew for polarizing people, themselves engage in polarizing rhetoric. The violent rhetoric of leaders proclaiming active violence must in part be claimed for the Kent State deaths. I see both revolutionary activists and law-and-order buffs as products of our violence-is-as-American-as-cherry-pie culture.

In contrast, the Jesus way is a much more radical and revolutionary way. Few of us have given it a real try. We have few, if any models, to show how it really works. To what style of life, to what style of community, to what personal and social morality does the radicalness of Christ call us?

I propose that the Christian seek active peacemaker roles as an alternative to either violence or passivity. "Blessed are the *peacemakers*, for they shall be called sons of God" (Mt. 5:9, RSV, italics mine). These are the terms on which I as a Christian can identify with and join efforts to create change, to work for justice and peace in the world. Like the draft resisters, however, I reserve the freedom to disassociate my identification with any movement, activity, or institution which does or proposes evil that good may come.

Genuine power to achieve the end of understanding and peace rests on consent. The Christian's life affirmation stands as evidence of that way, that way which goes further than justice and deeper than brotherhood — the way of the cross. The Christian way, we remind ourselves, is the way inspired by our Lord.

The role of reconciler comes with a price. For a starter we may initiate peacemaking activities with neighbors in our area who erroneously believe that Goshen College is moving toward communism because it had memorial services for four Kent State students. With these neighbors there is now no common ground for discourse on the subject of war, campus ferment, and other issues. To continue to make the point without relating to them as persons is only shouting at each other across chasms of misunderstanding. Common ground can only be experienced in the context of personal relationships. Reconciliation takes place in the creation of mutual trust, a trust that is deserved because we have listened to each other and related to one another. It is my observation that parents who trust their children have a much better understanding of campus ferment, of student antiwar feelings, and other issues.

The role of reconciler means costly involvement. It may mean rejection and suffering. Christ, *the Reconciler*, went all the way to the cross. □

Have You Heard?

Recently the Commission for Christian Education (MCCE) sent a vinyl record to all pastors telling them about the new kindergarten material available for use this fall, beginning September 6, 1970. The pastors were encouraged to invite parents of kindergarten children, teachers, and Sunday school officers to listen to the record. A second record was sent to all Sunday school secretaries or persons responsible to order material for further explanation and sharing.

"Have you heard" the record? In an interesting way Paul M. Lederach describes the new material in an interview by Arnold W. Cressman. Then you can hear Cornelia Lehn, the writer, read two Bible stories from the new Bible story book for kindergarten children, *God Keeps His Promise*. These stories have been read to many children and adults with great fascination and interest. They have been used for devotional reading in both morning and evening congregational services.

What is this new kindergarten curriculum which seems to excite all who use and hear it? It is a series of lessons for use with children ages four and five, or the two years between nursery and graded lessons. It provides material for 52 lessons in Year I and 52 lessons in Year II.

The Bible story book, *God Keeps His Promise*, is the core of the curriculum. It is used both years for Bible teaching. Parents will also want to have this book in their home. Primary children having learned to read also enjoy the book.

Then there are two manuals for the teachers, one for Year I and one for Year II. These are called *Bible Lessons for Kindergarten Children*. There are two sets of weekly activity papers, one for each year. Year I is called "Learn" and Year II "Think." Other pieces include a special activity packet for each teacher called *Teaching Helps*; a parents' book to help them understand the child and the curriculum called *Living with Kindergarten Children*; and a music record to help parents, teachers, and children learn the songs suggested in the course.

This curriculum is unique in that the Bible is presented to the child factually without moralizing. It presents Bible characters as a true mixture of good and bad, much like we are. The Bible stories become real to the child and he learns to appreciate them so that they will form a storehouse of Bible knowledge to him. They also help the child form attitudes essential for Christian life. The curriculum ties the home and church together. Parents become a vital part of the teaching ministry. They are provided guidance in the nurture needs of the child.

— J. J. Hostettler

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General Conference Need Is Immediate

You should know about it. Because it is your work and responsibility you should know. Mennonite General Conference is in financial trouble. It has already borrowed \$12,000. Unpaid bills at this writing total more than \$11,000. Cash balance is at zero. Plans are to borrow an additional \$15,000. The lean summer months are here. Action was taken by the Executive Committee already last December to "ask our committees and staff persons to cut their budgets and activities to a minimum including the postponement of meetings, travel etc., until we can mobilize the needed resources." Still it is falling behind.

Your executive committee and other General Conference committees are trying to act responsibly. All who are acquainted with General Conference know that you have asked a tremendous amount of work to be done through General Conference on a meager denominational budget of \$140,000 per year. Some single congregations approach this budget figure. Demands are increasing. Staff is cut to a bare minimum while projects await staff time to be carried forward. Regular payments such as staff salaries and rentals must be met.

Only as you help can the projects, assigned and begun, be carried forward; such studies and helps as peace education, war tax study, urban concerns, termination of life study, church state study, conscription and conscientious objection study and assistance, maintaining the archives of the Mennonite Church and historical research, a stewardship office and stewardship assistance to conferences and congregations, church welfare committee work in building brotherhood relationships, worship aids and biblical understanding of worship, ministerial committee work in recruitment of ministers, ministerial information center, and guidance on the role and the task of the ordained Mennonite minister.

In addition to these there are other continual cries from conferences for all kinds of services from General Conference. Mennonite General Conference is carrying on work through its churchwide youth ministry, providing resources and persons for church and Sunday school, Sunday evening, instructional materials, home and family concerns, and Christian service training materials. Counsel and reference committees are giving guidance to projects in at least eight major areas at present. The Commission for Christian Education under General Conference is assigned gigantic responsibilities.

These are only a few of the many services of Mennonite General Conference which many people are unaware of and which carry on a continuing ministry affecting, in some way, every Mennonite congregation.

In addition General Conference is seeking to tool itself up to do an even better job as it assists the entire denomination in its study of organization.

General Conference has refrained from crying "wolf" even when he is at the door. In order to keep lines clear and not hinder local and district programs it has depended to a large extent upon the conferences, local church leaders, and particularly the General Council members to make the work and needs of General Conference known. The only source of finance for General Conference comes from the local congregation through the district conference. Some congregations send in directly to General Conference.

In our personal lives, when we need another car we get it. When we need a new tire we buy it. When we want a cup of coffee we do not hesitate. The money seems available for all these. Why is it that the program of Mennonite General Conference cannot receive even one half cent per day per member to carry out the program assigned to it by the church? This is less than *one cup of coffee per week*.

Perhaps you didn't know this is the situation. That's why I said you should know about it. Because I believe you are concerned enough to help. The work of General Conference through its many committees and commissions is important.

This editorial is making a suggestion. How about all of us giving up a few cups of coffee or bottles of coke and giving an additional \$1.00 per member to General Conference? If your congregation has met its budget to General Conference it may be you will want to help anyway. But particularly congregations which haven't done their fair share, how about an offering of \$1.00 per member?

A close record is kept of all contributions from conferences and congregations. Numerous congregations have not given one dollar to General Conference for years. This means that others have carried the entire burden. So this editorial is pleading for all congregations to share at least some in that from which all benefit. Why not take a special offering for General Conference?

If support is not forthcoming immediately, drastic steps will need to be taken in reducing program and budget. — D.

Why Political Revolution?

By C. Norman Kraus

The second article in this series dealt almost entirely with the technological, cultural, and moral revolution which is changing the style of American life. This is as it should have been because today's political revolutions are closely related to new technical possibilities, the new awareness, and the hope that change will bring a genuinely new situation. This essay will examine the nature and necessity for political revolution.

As in previously cited cases the oversimplified association of all political revolution with conspiracy, rebellion, and destructive violence makes reasoned response and discussion of the present situation difficult. Those who identify with the political government or administration in power and have vested interests in the existing system tend to view political revolution as unjustified rebellion against "lawfully constituted authority." While they may admit that the system is imperfect and that injustice exists, they claim the moral right to defend their privileged position against the aggressive demands for radical change in the political and economic structures because revolution, as they see it, is anarchistic and destructive. Their plea is for gradual change by means which the political structures allow. But such an argument generally fails to deal adequately with the plight of those who suffer disadvantage, nor does it face realistically the selfishness and bureaucratic inertia of the system.

The political revolutionary wants immediate, basic structural changes in the political and socioeconomic institutions which govern our lives. Political revolution is brought about by the use of political power, i.e., the power inherent in a civil community or the power implied in political organization. Such change need not be instigated by physical violence in order to be "revolutionary," although, unfortunately, the demand for immediate change often has been enforced by military power or the threat of violence. Revolution may be brought about by the nonviolent use of power, however, even in such a case the changes are almost inevitably disruptive and cause tension arising from conflict of interest. Such conflict of interest often erupts into a violent reaction against the nonviolent use of power. And herein lies the dilemma for the nonresistant Christian. Can he justify or participate in action which inevitably causes conflict even

when that action is in itself morally legitimate or even morally demanded?

The answer to this question is the watershed between the traditional nonresistance of groups like the Mennonites and the Christian nonviolence which is being advocated by writers like William R. Miller¹ and James Douglas.² Its answer, therefore, requires the most careful appraisal both of the phenomenon called revolution and the biblical law of agape love. In this article we will examine the nature of political revolutions and why they are inevitable and even necessary in a sinful social order. In the concluding article we will give attention to the meaning of agape.

Social and political revolutions are aimed at the "system," or "establishment," that is, the institutionalized structures of society. If, therefore, we are to consider whether revolutionary action is ever necessary and justified in order to bring about desired changes we must first understand something about the nature of public institutions which regulate society.

By institutions we mean publicly established practices, codes, or organizations which have the sanction of legal precedence, religious tradition, or social custom. Such institutions are developed in response to social needs and give stability to society by providing patterns of social order. They help to maintain continuity with the past and thus give meaning and a sense of security to our lives. For this reason they should not be cavalierly overthrown.

Public institutions of long standing, however, tend to be oriented toward the past. One of the major purposes of institutions is to preserve and transmit values. Therefore public institutions, whether political, religious, or economic tend to be conservative. The new, creative energy and programs of movements become institutionalized in order to capture and continue the vision. Thus vital movements of one era become the organized institutions of the next. For example, the contemporary labor "movement" is no longer a movement but an established economic institution attempting to preserve the power and privilege it has gained in the past decades and at the same time respond to the present needs of laborers.

Because institutions emerge as conservers and transmitters of achieved values they are resistant to change. For example, religious definitions and forms become institution-

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alized in theological and liturgical *tradition* which tends to become hallowed and fixed. Social patterns and rules of conduct which are found to be useful in one time and place become institutionalized in legal and moral *codes* which are then used as precedents for many generations even after they have little or no direct relevance to the new situations. Patterns of ownership and control of wealth which were socially determined in the first place become codified, sacralized, and perpetuated often leading to great inequities in ownership of wealth. This process of sacralization is clearly reflected in the current phrase "the *sacred* right of private property." In many cases public institutions are perpetuated long after they have become anachronistic and even oppressive.

Further, institutions have an inherently self-justifying and self-perpetuating ego-center of their own. This is particularly true of those institutions which have a visible organization that involves property ownership. Such institutions represent a collective ego which is greater and more complex than the simple accumulation of individual egos. They have a life of their own. And this self-perpetuating tendency is reinforced by social inertia and the public's penchant for equating the institution with the value it once enshrined. Thus even when institutions become highly dysfunctional, that is, they demonstrate increasingly repressive and destructive side effects for large segments of society, they continue their oppressive existence until some stronger force of protest confronts and transforms or destroys them.

When we observe also that all human institutions even at best are expressions of selfishness and human pride as well as positive values, we begin to understand how serious and complex is the problem of changing them. Political and economic institutions are especially vulnerable to the perverted self-justification of human pride and lust for advantage. They are, by and large, the creations of the rich and the powerful, and they are conceived in violence as Jacques Ellul has pointed out.³ This is not to say that they perform no justifying functions in society. They do. But they are demonic in character, that is, they exercise a kind of autonomous, superhuman (not supernatural) authority over mankind which at best is held in check by the enlightened self-interest of the group, and at worst becomes tyrannical and person-destroying. Speaking about this reality against which Christians must contend Paul calls them "principalities," "powers," "world rulers of this present darkness," and "spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).⁴

With this in mind we can now begin to understand the nature and significance of political revolution. In the first place we must make a clear distinction between political insurrection and rebellion on the one hand and genuine political revolution on the other. In many cases political insurrections and palace revolts do nothing but shift the locus of power from one faction to another. They do nothing that can properly be called revolutionary. We must learn to distinguish between palace revolts — the coup d'état of a military junta, for example — and a genuine political revolution which attempts to reestablish equity and a just order

through the transformation of political structures which have become dysfunctional and oppressive.

The Hebrew prophets recognized the necessity for social and political revolution. Isaiah, Jeremiah, Amos, and Micah all call for radical changes in the social and economic order so that God's righteousness might be established among men. Indeed, Jesus Himself preached this kind of revolution. His basic message had to do with the "rule of God" on earth and the formation of a new "people," that is, community of God. He came not merely to save individuals from damnation in the next world but to establish a pattern of "righteousness" in this world. He taught us to "seek first [God's] kingdom and his righteousness" (Mt. 6:33), rather than to seek for our own selfish security. When on trial before Pilate He confessed His own kingship, but pointed out the difference in His method and goal (Jn. 18:36). He had come to inaugurate *God's* rule.

In this respect Jesus stands in the tradition of the biblical prophets. He was aware of political and social injustice, and oppression, and He had come to establish a new order — the kingdom of God. He attacked the hypocrisy and selfish greed of the established authorities. He demonstrated against the religious establishment. But — and this is the profound difference — He refused the traditional way of political violence and established religious power. His whole ministry was a sermon on the text of Zechariah 4:6: "Not by might, nor by power, but by my Spirit, says the Lord."

In short Jesus too recognized the need for radical transformation in the social order and He was deeply aware of the consequences of such a revolution. Nor did He sidestep or avoid this issue. His unique contribution was His new strategy of agape love to bring about His revolution. □

¹William R. Miller, *Non-violence*. Schocken Books, 1966.

²James Douglas, *The Nonviolent Cross*. Macmillan, 1968.

³Jacques Ellul, *Violence*. Seabury, 1969.

⁴H. Berkhof, *Christ and the Powers*. Herald Press, 1962.

Promote a Pilgrim Style of Life

More and more of our members are developing a passion for camping. But there is little carry-over to the following of a simple life. If there is one thing that will destroy the church as a vital spiritual force in our Conference during the next decade or two, it is (what would you put here?) money.

Recently before taking a flight to Chicago, I saw a number of people lined up in front of the flight insurance counter. At first I thought that may be a sensible thing to do considering my wife and family at home. But, no, I decided that somewhere we have to exercise deliberate decisions to remind ourselves that we live by faith.

A lady called her bank and asked for information on her securities. The man who answered said, "Who are you calling, lady? The First National Bank or the First Baptist Church?" We are no longer very clear where to receive our primary counsel on our securities.

To continue to pile up excess baggage is a strange way to prepare for a pilgrimage. — Richard C. Detweiler in Conference address.

An Open Letter

The 1969-70 school year, which has just ended, was one of transition for the Goshen Biblical Seminary.

*In midsummer 1969, the Mennonite Board of Education appointed the Goshen Biblical Seminary Board of Overseers to be responsible for the operation of the Seminary beginning July 1970. Up to that time the Goshen College Board of Overseers was responsible for the operation of the Seminary as a part of Goshen College.

*Last fall Seminary faculty offices, classes, and a portion of the library moved to the campus of the Associated Mennonite Biblical Seminaries in Elkhart.

*During 1969 a specially funded study of "Theological Education in the Free Church Tradition" was completed. This resulted in a new model for seminary education, some elements of which were launched last fall.

*In March 1970, the Mennonite Board of Education elected John H. Yoder as president of the Seminary.

In planning for the separation of the Seminary and the College, the Mennonite Board of Education, the Goshen College Board of Overseers, and staff members of both college and seminary received wide counsel from many groups such as district leaders, seminary alumni, seminary and college faculty, and seminary and college students. The consensus was that, as a separate institution with its own Board of Overseers and a new campus location in Elkhart, the Seminary should be able to establish its own character as a servant of the church and develop fully its program to serve the church.

Recently there were a number of meetings of representatives of the Mennonite Board of Education, the Goshen College Board of Overseers and the Goshen Biblical Seminary Board of Overseers to arrange a mutually agreeable financial arrangement for the Seminary when it began its first year of operation July 1, independent of Goshen College.

Now that the Goshen Biblical Seminary is a separate institution serving the church, it must depend on congregations, alumni, and friends for gifts and prayers in the same way as Goshen College and all other church-related educational institutions. The Seminary's new program, new administration, new campus, and new vision for serving the church will require substantial resources. Giving goals on a per-member basis for higher education for 1970-72 have been set and approved by the Mennonite Board of Education. Continued support will be deeply appreciated and necessary if our educational institutions are to prepare our young persons for service in the church and witness in the world.

Sincerely yours,

Paul M. Lederach, President
Mennonite Board of Education

"As I See It"

There is something awfully deceptive about the name, The Mennonite Church. It looks like a proper slogan for a reality like the other denominations which have a national legislative body, a church court, a highly developed polity and an efficient hierarchy. The fact is, however, that what other national churches are, we aren't. One doesn't have to be very alert to know that Old Mennonites aren't under a national legislative body and that appeals can't be sent up to church courts. We have no uniform polity and what episcopal hierarchy there is certainly doesn't seem to be getting more efficient or more powerful.

The name, The Mennonite Church, means for us a loose voluntary association of autonomous and independent district conferences which in turn present a bewildering degree of integrity, cohesiveness, and legislative unity. It means a common origin, a common doctrine, and a fairly well-defined style of life. But even these factors are, for the most part, historical and sociological, not contemporary and dynamic. What would happen to Mennonite unity if we suddenly forgot everything prior to 1960?

So, The Mennonite Church is a nice and convenient slogan, but the reality behind the slogan is not very substantial anymore. This means that the slogan doesn't arouse much interest. Try it on an adolescent who is fed up with the church. Try it on a middle-aged tradesman who feels that the trend among Mennonites is to the dogs. Try it on a liberally trained professor who is concerned with social improvement.

To appeal for loyalty with the slogan, The Mennonite Church, is going to be more and more futile. People are not going to buy, they are not going to support, and they are not going to contribute simply because it is something the Mennonite Church sells, promotes, or underwrites.

If my analysis is correct, Mennonite institutions of all sorts will be forced to deliver the type of goods and services the constituency will buy or support. The appeal of loyalty to the denomination and its institutions will be eclipsed by such considerations as: Is it really Mennonite? Is it truly biblical? Is it Spirit-directed? Is it functionally serviceable? Is it worth the money?

Competition among Mennonites will doubtlessly continue. For one thing, from the frontier days Mennonites have been divided and breaches almost 300 years old are hard to close. For another, modern society has so pluralized Mennonitism that the "authentic" variety is turning up or being restored with increasing regularity among us. To some it is the work of schismatics while to others it is the labor of prophets. Regardless, one thing is dead sure: no pious recitation of the "magic" formula, The Mennonite Church, will change it! — Herman R. Reitz.

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Every nation finds it difficult to balance a budget at the end of a sword.



How much is it worth?

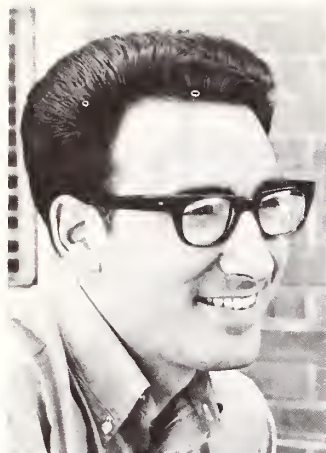
- ◆ To hold someone's hand in his time of trouble?
- ◆ To share in Catastrophe Aid?
- ◆ To share in Fraternal Fund Grants instead of insurance taxes?
- ◆ To share in Creative Loan Funds?
- ◆ To help persons who can't get help?
- ◆ To have a Guaranteed Renewable membership?
- ◆ To have no Permanent Exclusions?

*Every member of a Mennonite Mutual Aid
health plan shares
in these dimensions of brotherhood.*



Mennonite Mutual Aid

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Don Kraybill, director of youth ministries for the Lancaster Conference, participated on the planning committee for the Youth Convention. He will also serve as convention moderator.

Jon-Or Is It Junaluska?

Jon — Jan — Junaluska — how do you say it? You forgot how your eighteen-year-old pronounced it. Sort of sounds Indian. Is it Cherokee? I always forget if it's North or South Carolina — North is right, framed by the Great Smoky Mountains.

Surrounding Lake Junaluska is a Methodist Assembly. It's a campground for summer activities. Retired Methodist church workers live on the grounds off the main roads. The conference facilities are utilized for conventions, retreats, conferences, and many other summer and year-round activities.

Mennonite Youth Convention 1970 meets at Junaluska, August 16 to 21. These churchwide conventions meet every four years. Maybe you remember Estes in 1966.

For 2,000 Mennonite youth, Junaluska is more than a lake. It's a dream — a dream about an exciting spiritual pilgrimage with other teens. It was a dream until you said \$65 plus transportation — is it really worth it? Well, will there be chaperons — what will you do for a whole week — what about your job this summer? That interchange happened in many Mennonite homes.

The Steering Committee has hoped and prayed Junaluska would prepare youth for Christian mission in their home communities and around the world. They also hoped the convention would have a spirit of Christian celebration and festivity. The slogan is SHARE YOUR CHRIST-YOU. When lines of slogans are tied together, they have a number of meanings.

Hopefully Junaluska will be a time when youth learn to know Christ personally in a deeper way which will lead to obedient involvement in the lives of others around them. It should be a time of praise, singing, praying, and other forms of corporate worship. We hope that the youth will find meaning in the creative worship periods which will culminate in the creative worship celebration Friday morning before departure.

Many persons from many places will come to Junaluska — black, brown, white, rich, poor, African, American, Canadian, young, old — sharing together what God is doing in their lives. This cosmopolitan sharing should develop acceptance and respect for the way God is working in the lives of our brothers. Representatives from many areas of life will help to focus the critical issues which face the

Christian in today's world. The most important thing at Junaluska will be relationships: with resource speakers, seminar leaders, talk-it-over group leaders, and each other in order to learn and share with each other insights in our own spiritual pilgrimage.

Don Jacobs, missionary anthropologist from Africa, will lead Bible studies each morning focusing on biblical characters. Each morning a different "witness" will share his pilgrimage after the Bible studies. Witnesses include a student, businessman, Indian, and others. Tom Skinner, black evangelist and author of *Black and Free*, will speak on Monday and Tuesday evenings in the mass assemblies. Wednesday and Thursday evenings David Augsburg, Mennonite Hour Speaker, will address the mass assemblies. Art Smoker, church-wide youth secretary, will be convention coordinator — he has all the details to remember.

Oh, yes, the chaperons. Two hundred adult youth sponsors will be coming to Junaluska. They will lead "talk-it-over" groups and serve as dormitory counselors in the evenings. The TIO groups will live together in the dorm throughout the week to facilitate close personal sharing. John Lederach, counselor and teacher at Hesston College, will direct the TIO group activities.

In early evening, participants will choose from a wide variety of seminars. Seminar leaders will give youth exposure to issues facing the Christian in the contemporary world. Seminars range from "What's the Dope on Dope?" and "Give Away Your Faith" to "Poverty" and "How to Make Bible Study Exciting."

Other extra extras include tours to the nearby Smokys in the afternoon, a wide variety of recreational activities, competition in quizzing, drama, photography, and speeches. After the mass evening sessions, a number of coffeehouses will provide opportunity for expression and creativity. Various musical groups with diverse styles of music will contribute in the evening programs.

These are a few peepholes into Junaluska. We hope Junaluska will be more than ninth-cloud isolationist dreaming. We hope Junaluska will mean true worship, obedient discipleship, world vision, and joyous celebration.

How can you share? Perhaps in a financial way. Perhaps you can make it possible for someone from your congregation or community to come by underwriting part of the registration fee. Most of all, we hope you pray. Pray for the youth as they come. Pray for the resource persons, the seminar leaders, the adult advisers, the secretaries, and other back-of-the-scene persons. Pray now and pray during Convention that God's Spirit might have His own way. □

CHURCH NEWS

Peace Section's Guidelines Reaffirmed

The staff and members of the MCC Peace Section recently met for a midyear assessment of their work. In addition to a thorough review of what Peace Section is doing and ought to do, the Section re-elected William Keeney, chairman; John A. Toews, vice-chairman; and Vernon Wiebe, recording secretary. A new member at large, Elaine S. Rich of North Newton, Kan., was elected to a three-year term and Douglas Hostetter was elected to a two-year term. John Howard Yoder, soon to leave for an assignment in Latin America, retired from the Section. Yoder's Latin American assignment includes Peace Section interests.

Peace Section staff reported that the bulk of its activities in recent weeks involved Selective Service and draft-related cases. Frank H. Epp cited the increase of draft-age refugees in Canada, Walton Hackman reported developments in the case of Jerry Penner now pending before the Supreme Court of the U.S., and John A. Lapp offered an assessment of what to expect in the new Selective Service administration of Curtis W. Tarr.

Delton Franz and Frank Epp compared analyses of American involvement in the war in Indochina and grass roots opposition to this policy. Franz reported that "Cambodia has driven more Americans to their Congressmen than ever before in history."

Four members of the Peace Section described their vision of "what the Peace Section should be doing." These four, Douglas Hostetter, Harry Wenger, John A. Toews, and Elmer Neufeld sparked a morning-long discussion. There was sharp difference of opinion over how articulate and action-oriented the Peace Section should be. This continuing discussion concluded that the presently established "Guidelines" do provide a sound basis of operation and that peace as the will of God must be witnessed to as part of the total message of the church. Section members encouraged the staff to develop settings where the growing gaps in the brotherhood, especially between the youth-oriented counterculture and the complacent middle Americans could be discussed.

Among the actions by the Section were decisions to support financially the Jerry Penner appeal to the Supreme Court and to file an amicus curiae brief supporting Penner's claim; to develop a "Peace Shelf"

of books and pamphlets along with the Herald Press; to supervise a fund created to help young men who face legal battles over their draft status and to meet with Selective Service Administrator Curtis W. Tarr regarding draft and alternate service concerns.

The Section noted the excellent report of Leonard Epp on draft-age refugees in Canada and encouraged the brotherhood to accept his recommendations.

The next meeting of the Section will be in conjunction with the Second Annual Peace Section Assembly to be held in Minneapolis, November 19-21.

Omar Eby Return to Africa

Omar Eby, presently serving as the Mennonite Central Committee's secretary of information services, is returning to Africa with his wife, Anna Kathryn, and two daughters, Katrina and Maria.

The Ebys have accepted an assignment with the Africa Literature Centre, Kitwe, Zambia, where Omar will serve as a tutor of journalism for two or three years. Appointees of MCC, the Ebys are loaned to INTERMEDIA: A Christian Communication Ministry, a new committee which includes the former committee on World Literacy and Christian Literature (Lit-Lit).

Lit-Lit, or INTERMEDIA, is the main North American sponsor of the center at Kitwe, to which come budding religious journalists from all over English-speaking sub-Saharan Africa for six-week to two-month courses in writing, editing, etc.

The Ebys have served previously in Africa under the Eastern Mennonite Board of Missions, Salunga, Pa., as teachers in Tanzania; before his marriage, Omar also



Omar and Anna Kathryn Eby. Maria (1 year) and Katrina (5 years).

taught in the Somali Democratic Republic. The Eastern Board is participating in the Ebys' support.

Eby holds the MA degree in journalism from Syracuse University; both are graduates of Eastern Mennonite College.

The Ebys are members of the Landisville Mennonite Church, Landisville, Pa.

Ziegler to Head Services

Donald Ziegler, who recently returned from an MCC assignment as acting principal of the Beit Jala School on the West Bank, Israel, began his assignment at the Akron headquarters as MCC's secretary of information services, July 1, 1970.

Ziegler, a 1965 alumnus of Eastern Mennonite College, served with the MCC Teachers Abroad Program in the Congo for two years, following a year of French language study in Brussels. The one-year Beit Jala assignment followed the TAP term in the Congo. Earlier, Ziegler did graduate studies at the University of Virginia.

Lifeline Books Finds New Outlet

Bookrack Evangelism, coordinated by Mennonite Broadcasts, Inc., of Harrisonburg, Va., is a fast-growing church outreach with practically unlimited potential. Nineteen Mennonite conference districts are currently involved in this work, including Jamaica Conference.

"Lifeline Bookracks" are located in 23 states and in Ontario, Canada. New locations are constantly being investigated and opened up.

One of the most enthusiastic Bookrack Evangelism workers is Simon Schrock of Fairfax, Va., a suburb of Washington, D.C. He has placed racks in Dulles and National, the capital city's two international airports. His rack at National has sold more than 2,000 books.

In a recent letter to Kenneth Weaver, director of Mennonite Broadcasts, Schrock announced another new opening which will probably lead to increased literature sales. Here is a part of his letter:

"Last evening I placed a rack in a Peoples Drug Store, one of the largest chains in the area. It's only one store at this point, but at least we are IN. It pays to talk bookracks.

"I attended an Institute in Basic Youth Conflicts this spring. During coffee I talked bookracks to anyone interested . . .," Schrock continued. "A minister from McLean was there and listened to what I had to say. He passed the word on to a mem-



Simon Schrock

ber and the member called me. We met, worked out details, and as manager of Peoples Drug Store he got the 'yes,' and by God's working we are in Peoples."

A Bookrack Evangelism Seminar was held July 3 at Mission '70 in Lansdale, Pa., to encourage more persons to become involved in this project which seeks to make quality literature available through secular outlets.

Retreat for Missionaries

Laurelville Mennonite Church Center is again sponsoring a special retreat for missionaries and their friends. The dates are August 15-19. Paul N. Kraybill is the director of the program.

Missionaries on furlough from many fields are invited to spend one or several days as a guest of Laurelville. Persons who would like to share in giving missionaries a time of relaxation, fellowship, and a rich spiritual experience may contribute financially to this specific event. All friends of missionaries, or persons who would like to meet missionaries, are welcome to participate in the week's program at the regular rate. Informality and fellowship along with the opportunity to get to know missionaries and their fields will characterize the program. This is a good opportunity for families to have a vacation and relate deeply to missionaries at the same time. Write to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Gross Succeeds Gingerich

T. Leonard Gross began services on July 1 as executive secretary of the Historical and Research Committee of Mennonite General Conference and as archivist for the Mennonite Church. In this capacity he succeeds Melvin Gingerich, who recently retired.



Leonard Gross

Brother Gross received his PhD degree from the University of Basel in 1968. He wrote his dissertation on the Hutterite Anabaptist, Peter Walpot. He was born in Doylestown, Pennsylvania, and was married to Irene E. Geiser of Switzerland in 1957. He attended Goshen College and graduated in 1953. He took further work at Goshen Biblical Seminary and graduated there in 1959. He did part-time teaching at Bethany Christian High School. He gave two years of service through Mennonite Central Committee in northern Germany 1955-57. Just prior to his coming to Goshen, he served at Western Michigan University in Kalamazoo, Michigan.

In addition to his assignment with the

Historical and Research Committee, he will be teaching one course at the Associated Mennonite Biblical Seminaries in Elkhart.

The Grosses have two daughters — Suzanne born in 1958, and Valeria born in 1960.

The church is grateful for the gifts of Brother Gross, and for his willingness to place these gifts at the disposal of the church.

Spruce Lake Retreat Program

July 17-21, Young Adults Retreat — Bill Detweiler

July 25-30, Older Adults Retreat — Kenneth Good

Aug. 1-4, Inspiration in Music Week — Wm. Weaver and The Nickel Family Singers

Aug. 5-7, Retreat for Handicaps — Rev. Charles E. Pederson

Aug. 8-13, Family Week — Norman Derstine

Aug. 15-20, Fellowship Week — Nelson Kauffman

Aug. 21-23, Clemens Family Reunion

Aug. 22-27, Spiritual Emphasis Week — Linford Hackman

Aug. 29 — Sept. 3, Older Adults Retreat — J. B. Martin

Sept. 5-7, Labor Day Weekend

Sept. 11, 12, WMSA — 24 hr. Retreat

Sept. 18, 19, WMSA — 44 hr. Retreat

Spruce Lake Retreat, Canadensis, Pa. 18325. Phone: 717 595-7505.

Time for Revolution Is Ripe

"If there is going to be a revolution in America, the time is now," declared anthropologist Donald R. Jacobs to 175 persons on June 18 at Eastern Mennonite College, Harrisonburg, Va.

In the fourth lecture in the ten-day seminar on "Peacemaking in a World of Revolution," Jacobs said that the time for revolution is ripe when there is a serious breakdown in the institutions of society. He asserted that institutions must "somehow reflect the popular mood, or revolution will result."

Jacobs described all cultures as being cyclical in nature, with a swing to rapid change and then back to a period of conservatism. He said that America is entering a period of conservatism following the wake of great social change in the past decade.

"Today's radicals will become tomorrow's conservatives," observed Jacobs, "because they must maintain the goals which they have achieved through the risks involved in taking a radical stand."

The veteran of 16 years' experience in East Africa as a missionary, Jacobs warned that Christians "should be on the proper

side of revolution" in pointing out that sometimes revolutions are to the right of the liberal-conservative scale.

"If Christians get tied up with a movement," he said, "they've had it. Christians should always hang loose so that they can be on the fringe of what's happening. When they get into the middle, they fail to be salt and light."

Jacobs said that Christianity is inherently revolutionary, demanding a change in the life of every individual who embraces it. He echoed a theme of other seminar speakers — Christians possess the greatest potential for truly revolutionary changes in our society.

Bachman to Direct Phoenix Study

The Sunnyslope Mennonite Church of Phoenix, Ariz., announced the appointment of Leland Bachman, Hesston, Kan., as Director of a Phoenix Retirement Study. The appointment is effective Sept. 1, 1970.

The Sunnyslope congregation has long been aware of the need for retirement and nursing care facilities. Many Mennonites from various parts of the U.S. spend winters in the warm Phoenix climate. Although the Sunnyslope congregation is sponsoring the feasibility study, it is hoped that such a facility would be supported by other churches and would include provision for some low-income couples. The initial study is expected to be completed in three months, and will research need, type, land requirements, and funding.

Persons interested in such a facility in Phoenix and who would like to be kept informed of the progress should send name and address to Phoenix Retirement Study, 9844 N. 7th Place, Phoenix, Ariz. 85020.

Convention 70 will be an opportunity for the growth of Christian faith through the stimulation of speakers, talk-it-over groups, seminars, music, and at times quiet reflection. Young people should come expecting to meet God in others, and to share their "Christ-you" with others.

In addition to providing the setting for the strengthening of faith, Junaluska offers a wide variety of recreation: basketball, softball, volleyball, swimming, canoeing, shuffleboard, ping-pong, and hiking.

Junaluska and Convention 70. Recreation for youth, August 16-21. Convention 70 registration is open until July 20. Contact your local MYF sponsors for registration information or write to convention headquarters at Mennonite Building, Scottdale, Pa. 15683.

FIELD NOTES

Henry P. Dyck was installed as pastor at Central Mennonite Church, Fort Wayne, Ind., in the morning service, June 21. Galen Johns, Conference Minister, gave the charge.

Dedication service was held at 2:30 p.m., with Russell Krabill, conference moderator, giving the dedication message.

Needed — at Philhaven Hospital, R. 5, Lebanon, Pa. 17042, personnel in nursing, occupational therapy, and dietary departments. The nursing department has positions open for supervisory nurses, registered staff nurses, and licensed practical nurses. Contact Richard L. Showalter.

Include a visit to the Mennonite Publishing House in your vacation plans. Tours can be arranged anytime between 7:30 — 11:00 a.m. and 12:30 to 3:00 p.m. No advance notice is necessary except for large groups. Average tour time — one to one and one-half hours.

LeRoy Kennel, associate professor of communication at Bethany Theological Seminary, Oak Brook, Ill., will direct a Workshop in Christian Communication to be held at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., July 6-17. The workshop will cover such areas as small group interaction, current preaching trends, communication and culture, creative communication theory.

Laurelville Mennonite Church Center has scheduled a Youth Happening to be held Aug. 27-30. "The Rebirth," a folk-rock singing group from Eastern Mennonite College, will be one of several kinds of talents featured. Young people from any congregation, Mennonite or non-Mennonite, are invited. The program will be of the Happening variety. Write for cards for distribution in your congregation and community. Laurelville Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Forty-four high school juniors from seven states took part in a special week of events at Goshen College June 13-20. Beginning on June 13, the week included workshops taught by college professors, advice and counsel on admissions, residence hall activities, religious programs, and socials and recreation at nearby Northern Indiana scenic spots.

Helen Ranck, Helen Rufenacht, and Ruth Ann Sensenig, missionaries to Somali Democratic Republic, Kenya, and Ethiopia respectively, arrived in the States on May 28. Their addresses are: Helen Ranck, R. 1, Ronks, Pa. 17572; Helen Rufenacht, Apt. W-5, 401 Eden Road, Lancaster, Pa. 17601; Ruth Ann Sensenig, R. 3, Gettysburg, Pa. 17325.

Roy Werts and Marie Peifer arrived in the States on June 3 after having completed three-year Mission Associates terms in Ethiopia. The address of the Werts is

R. 1, Leola, Pa. Marie's address is 1800 Manheim Pike, Lancaster, Pa.

The James Hess family arrived home on furlough from Honduras on June 8. Their address is 1675 Willow Street Pike, Lancaster, Pa. 17601.

Dorothy Sauder arrived in the States on June 10 for a two and one-half month furlough from Pine Grove Academy, Honduras. Her address is R. 1, Manheim, Pa. 17545.

Lydia Glick, missionary teacher in Somali Democratic Republic, has terminated from Eastern Board service. She was married to Said Shek on June 10. Lydia and her husband plan to continue living in Somalia and to relate closely to the mission program.

Erma Clymer left Honduras for furlough on June 10. Her address in the States is 1918 Willow Street Pike, Lancaster, Pa. 17602.

Daniel and Blanche Sensenig arrived in the States June 10 on furlough from Ethiopia. Their address is Walnut Street, R. 1, New Holland, Pa. 17557.

A former pastor in New York City has been named dean of men at Eastern Mennonite College. John L. Freed of 1121 Shenandoah Street in Harrisonburg will assume his new position Sept. 1.

David K. Benner, Telford, Pa., was licensed as pastor at the Finland Mennonite Church, June 14. The present pastor, Claude M. Shisler, after serving this congregation over thirty-two years had requested the congregation to find a successor. Benner is one of the sons of the Finland congregation. The service was in charge of Bishop Winfield M. Ruth, who preached the sermon, assisted by Claude M. Shisler.

Ellis D. Kreider was ordained deacon at the Mechanic Grove Mennonite Church for the congregation on June 13. His address is: R. 1, Quarryville, Pa. 17566. Phone: 717 786-2626.

Amos O. Sweigart, 55, pastor at the College Hill Church in Tampa, Fla., was killed in a two-car crash in Tampa, June 20. A funeral was held at the College Hill Church, June 26 and at the Groffdale Mennonite Church, New Holland, Pa., June 29. His wife was injured in the crash and is making a good recovery.

Come to Laurelville Aug. 31 to Sept. 5 to explore the possibilities and advantages of old age. You don't have to be old to come, just a few indications that you have run up some mileage. Write to Laurelville Mennonite Church Center for more information.

Virginia Mission Board missionaries returning home for furlough this summer include Willard and Melba Heatwole, July 1; Doreen Kauffman, July 1; Wilma Lee Showalter, July 13; Hazel Knicely, July 13; Gerald and Sara Lehman, about July 14;

and Audrey Shank, Sept. 1. Mervin and Melva Shirk will be concluding their missionary service in Jamaica on Aug. 17 to return as pastor of the Newtown congregation, Sarasota, Fla.

Stanley and Mary Jane Shirk arrived in Jamaica, June 11, to begin a four-year term as missionaries under the Virginia Mennonite Mission Board. The Shirks will pastor the Bethel Mennonite Church at Mandeville as their initial assignment by the Jamaica Mennonite Church, Ltd.

Building the congregation was the theme for the annual Franconia Conference Ministers' Retreat. Thirty-six ordained and licensed men and their wives met at Spruce Lake Retreat June 19-21 under the inspiring and helpful ministry of John Martin, Neffsville, Pa., and discussed ways to build congregational commitment, unity, leadership, vision, and outreach.

Special meetings: Andrew Jantzi, Williamsville, New York, at Rock, Elverson, Pa., July 19-26.

Herbert L. Yoder was installed as pastor of the Bellwood Mennonite Church, Milford, Neb., June 28. Gideon Yoder was in charge of the service assisted by Allen Erb. His address is: Box 66, Milford, Neb. 68405.

Change of address: Paul O. King from East Peoria, Ill., to 121 Wyler Dr., Dakota, Ill. 61018. John Wenger, 25A Hapoel St., Nof Yam, Hertzliya, Israel, after July 15. Robert Lee, 3 Goodnow House, Merril Place, Amherst, Mass. 01002 after Aug. 15. Willis Horst, Box 2550, Norman, Okla. 73069 (for summer months).

Alvin Hostetler underwent major surgery June 25 for kidney stone. His wife Goldie is recovering from foot surgery last week. Alvin and Goldie will appreciate prayer support from their many friends.

Mr. and Mrs. George Beare, formerly missionaries in India, are planning to celebrate their fiftieth wedding anniversary on July 11. Address: 690 North First Avenue, Upland, Calif. 91786.

B. Charles Hostetler arrived on schedule June 23 in Lagos, Nigeria.

Betty Erb, Dhamtari, India, writes: "For the first time the Mennonite Church in India has elected a national as treasurer, Mr. K. Jiwanlal. This is for Church Conference finances only, not for hospital or school. All members of the executive committee of the Church Conference are now also indigenous."

Twenty-one missionaries — newly appointed or on furlough — participated in the Missionary Orientation Conference at Board Headquarters, June 18-26. From Elkhart the group proceeded to Mission '70 at Lansdale, Pa., July 1-7.

Mission Investment Loans provide opportunity for personal investment in the mission program of the Mennonite Church. Six percent interest is paid on investments made for three years or longer (or payment on demand at five percent). Loans are

needed for projects such as Frontier Boys Village, Colorado; Ranchi Bookstore, Bihar, India; and a missionary house and worship center in Algeria. For more information write or call David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Pleasant Valley Mennonite Church, Harper, Kan., has 150 old church hymnals available for any congregation or other interested group that could use them. Contact Mrs. Bernice Hostetler, Church Secretary, Pleasant Valley Church, R. 3, Box 25-A, Harper, Kan. 67058.

Merle G. Stoltzfus was installed as associate pastor with the Bay Shore congregation, Sarasota, Fla., on June 14. LeRoy Sheats, Florida City, preached the installation sermon. Bro. Stoltzfus' new address: 3819 Iroquois Ave., Sarasota, Fla. 33580.

Harley Good was ordained to the ministry for the Mt. Hermon congregation, Bergton, Va., June 14. He has served as licensed pastor there for the past several years. J. Ward Shank and Linden M. Wenger were in charge. Glendon Blosser preached the sermon.

Readers Say

Submissions to Readers Say column should comment on printed articles.

After reading "The Perils of Propaganda" in the June 9 issue, I handed it to my high school graduate, thinking it would interest him — and encourage the habit of reading our church paper.

Later, both of my older teenagers asked me (separately) if I had read "Parable of the Concerned." Now I have read it, as well as your perceptive editorial on church attendance. It occurs to me that the reaction and interest of my youth to the parable is of itself a commentary verifying your editorial.

After reading on through "Who Needs Absolutes?" and "Caring for the Wounded" I feel as though I've had a real workout, and need to stop awhile. You have provoked me — hopefully to good being and good works. — Dorcas S. Miller, Greenwood, Del.

I appreciate the Bookshelf section, especially when the main ideas are written up to give the reader the benefit of the book. This helps the reader keep up with some of the important books that are written.

I believe I appreciate most the Items and Comments section of the *Gospel Herald* which help one keep up with current events.

The responses on "The Primary Need of the Church" were interesting and good. We need to apply these suggestions.

I would like to see articles from missionaries from around the world so that we could pray better for them. This might also stimulate more interest and giving. For instance, How is the work going in Palestine? How is the war affecting the work there? An informative and interesting article from or by our missionaries around the world could be given every week and it would take a long time to cover them all. As current events happen and there is special interest in that part of the world it would also be good to hear from our missionaries there. — Wayne Kratzer, Kidron, Ohio.

Contrary to a letter in the June 16 issue of the *Gospel Herald*, I was encouraged to see the

editorial by John E. Lapp against the Cambodian invasion.

When I read this editorial, and a previous article describing Myron Augsburger's letter to President Nixon, the thought occurred to me that it's about time for the Mennonite establishment to carry its share of the witness against the current mood of militarism in our nation. Too long we've allowed our draft-age youth to bear the main load in witnessing against war, while many "mature" Mennonites secretly and openly condone our nation's actions.

We really have a good thing going for us. We have our church youth to do our peace witnessing and youth in the military to do our killing. We denounce those who march for peace, those who flee to Canada, those who refuse to pay war taxes, and those who refuse to register for the draft. How are we any different from the rest of the disgusting silent majority?

Sometimes I wonder, is the generation of Mennonites who taught us that war is wrong, no longer against war? Are we against war in general but not this particular war? Or is war only wrong for Mennonites?

Isn't it time to declare boldly that killing is wrong for everyone? It seems to me that if the love of Christ does not constrain us to speak out against the horror of this war, we've lost the right to ever speak out against anything. — Abraham K. Gehman, Bally, Pa.

Today, amidst the flood of articles and editorials submitted by numerous journalists, we greatly desire those which strive to present an objective approach to the complex problems of our times — especially in our church publications. Instead, so often it seems, we receive the same partial opinions as found in many secular publications. Specific reference is made to the editorial page of the May 26, 1970, issue and primarily to the editorial "I Am Distressed," by Bro. John E. Lapp.

This is not the first time, of late, that a subtle comparison of our leaders with the leadership of Nazi Germany has been made. In any case, it seems neither appropriate nor fair. Without approving the Cambodian invasion it is apparent that circumstances are indeed quite different.

The comments concerning student violence appear to mildly criticize those students involved then go on to criticize the armed forces. Let us remember that soldiers would not have been on campus had it not been for the callous, unreasonable, undisciplined actions of a portion of the students. There is much behind this situation which seems to go virtually unreported. As a result, the general public receives a distorted image. For example, probably very few persons are aware of the fact that Jerry Rubin visited the Kent State Campus just one week before the riot. Please see page 96 of the May 18, 1970, issue of *U.S. News and World Report* for some of the remarks he made during his visit which were made known during Senate discussion on the problem. Several newspapers carried a small article indicating that one of the students was wounded by a round from a nonmilitary weapon. Who really fired the first shot? Reports indicate that some students were armed with rocks, sharpened concrete reinforcing rods, and other destructive weapons. In addition, we are told that troops were subjected to ridicule in the form of the most vile, filthy language. This information is not offered in defense of the shootings, but rather to show part of the other side of this issue.

I spoke recently with the father of a young soldier sent to Washington, D.C., during the recent student visits. These men were given strict orders not to lay a hand on anyone. Isn't it rather strange that these trained "aggressors" accepted the miserable treatment of the "peace" demonstrators, yet managed to show an amazing degree of restraint and good judgment? It would seem that these men and the rest of the soldiers at Kent State offered examples of discipline as

opposed to the wanton, demanding, and thoughtless actions of some who march in the name of peace. Perhaps, Bro. Lapp, you applied the term "little boys" to the wrong group.

As I consider the life of our Lord, and the Bible as a whole, there seems to be clear instruction regarding the paramount importance of discipline in all of human activity. Jesus on various occasions left us examples of discipline in everyday living. Time and again the New Testament writers exhort us to live orderly, obedient lives and consistently warn of the judgment to come on those who live otherwise. In addition, they do not deny the right of governments to exercise force to maintain discipline. I therefore find biblical basis for supporting the preservation of law and order.

Our day is much the same as those gone by in that we are always looking for some way to blame the other fellow for our problems. There would be no need for soldiers on campus if — parents exercised their responsibilities, university authorities did the same, all students practiced self-discipline (a large percentage of students do), and there were no agitators bent on destruction and strife.

I do not put my trust in military might nor in the accomplishments of men, whatever they may be; but rather in the Lord Jesus Christ who will bring about in the affairs of men those things for our ultimate good and the glory of His kingdom.

We indeed want to see an end to the bitter, terrible war in Southeast Asia — let us continue to pray and to strive in constructive and objective ways to bring that to pass. — Joseph Oswald, Hopedale, Ill.

I would like to respond to "The Incident" (*Gospel Herald*, June 2, 1970) by suggesting that the next time like men get caught noticing an attractive pair of legs that they give a smile of approval, rather than an embarrassing frown. Or, they could go home and read chapter nine of Keith Miller's book, *A Second Touch*.

If they still feel guilty they could reread the Gospels and rediscover the Jesus of Love and Compassion. Perhaps then Christian men could again walk on the streets and care for the souls of men rather than scorn the bodies of women.

Seriously, what we really need to counteract sex education in the schools, is sex education of adults in the church. — Emanuel Martin, Mt. Pleasant, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Rollin Dale and Edna Marie (Chupp), Kalona, Iowa, fourth son, Terry Lee, June 7, 1970.

Brubacher, Bod and Becky (Kaser), Wooster, Ohio, Jon Robert, Apr. 7, 1970.

Cassel, Chester and Mary Ann (Derstine), Souderton, Pa., second child, first son, Chester Bryan, June 7, 1970.

Cramer, LeRoy and Dorothy (Moore), West Linn, Ore., first child, Stefan Jon, June 5, 1970.

Gage, Don and Elaine (Buschert), Portland, Ore., first child, Brenda Kay, June 1, 1970.

Helmuth, Chris J. and Martha (Hochstedler), Kalona, Iowa, seventh child, fifth living daughter, Jean Renee, Mar. 11, 1970.

Hess, Thomas and Janice (Miller), Manheim, Pa., second son, Joseph Miller, June 2, 1970.

Kauffman, Adrian and Pearl (Boutwell), Aurora, Ore., third child, second son, Timothy Daniel, June 12, 1970.

Karber, Dareld and Deborah (Geiser), Wadsworth, Ohio, first child, Douglas Wayne, Apr. 10, 1970.

Kennell, Jon and Alice (Hartzler), Eureka, Ill.,

second son, Brad Lee, June 13, 1970.

Martin, Claude and Lynn (Bulmer), Hawkesville, Ont., first child, Bryan Claude, May 24, 1970.

Martin, Sanford and Hazel (Wideman), Tofield, Alta., tenth child, seventh son, Walter Barry, Apr. 24, 1970.

Mast, Roy and Olive (Schrock), Harrington, Del., third child, first daughter, Sharon Marie, born July 3, 1969; received for adoption, Mar. 11, 1970.

Miller, David and Brenda (Beachy), Corfu, N.Y., second daughter and third son, Rebecca Sue and Michael Jon, Apr. 28, 1970.

Muller, Henry and Florence (Herman), Bronx, N.Y., second daughter, Ann Louise, June 6, 1970.

Ropp, Myron and Ann (VandenBerg), Goshen, Ind., first child, Kimberly Dawn, Apr. 25, 1970.

Sauder, James and Rhoda (Clymer), Tocoa, Honduras, fifth living child, fourth living son, Samuel Rene, June 14, 1970.

Shaibley, P. Eugene and Ruth A. (Sangrey), Washington Boro, Pa., second son, Jay Kenneth, June 5, 1970.

Trost, Richard and Suzanne (Doseck), New Carlisle, Ohio, second child, first son, Rodney Paul, May 23, 1970.

Voorhis, Gary L. and Arlene (Troyer), Kokomo, Ind., second child, first daughter, Christi Lei, Apr. 21, 1970.

Wideman, Edgar and Beatrice (Martin), Wallenstein, Ont., second daughter, Elizabeth (Lisa) Joy, Apr. 7, 1970.

Yoder, Robert and Dorothy (Headings), Blountstown, Fla., second child, Rachel Lynn, June 11, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baer — Sell. — Paul Conard Baer, Bainbridge, Pa., Goods cong., and Lois Ann Sell, Laytonsville, Md., Goshen cong., by Glendon Blosser, May 23, 1970.

Beach — Buckwalter. — John A. Beach, Summit, Pa., and Elva G. Buckwalter, Ronks, Pa., both from Good Shepherd cong., by James M. Shank, June 14, 1970.

Bishop — Hirschey. — Thomas Bishop, Hatfield, Pa., and Trinda Hirschey, Harrisville, N.Y., by Donald Jantzi, June 27, 1970.

Brown — Zehr. — Ronald T. Brown, Rolling Hills Presbyterian Church, and Carol Zehr, Hesston, Kan., Hesston cong., by Peter Wiebe, June 6, 1970.

Burkholder — McGee. — Sanford Burkholder, Warwick River cong., Newport News, Va., and Linda Ann McGee, Gate City, Va., June 13, 1970.

Culotta — Miller. — John Culotta, Newport News, Va., and Elizabeth Miller, Warwick River cong., Newport News, Va., by Nelson Burkholder, May 30, 1970.

Foor — Kinzey. — Larry Foor, Mench, Pa., and Eva Kinzey, Schellsburg, Pa., by Charles R. Shetler, May 23, 1970.

Gehman — Roeder. — Linford K. Gehman, Barto, Pa., Perkiomenville cong., and Rebecca L. Roeder, Bethlehem, Pa., United Church of Christ, by Harry Colver, June 6, 1970.

Hartzler — Bitner. — Philip Hartzler, Minonk, Ill., Waldo cong., and Linda Bitner, Peoria, Ill., Norwood cong., by Lester Sutter, June 13, 1970.

Heatwole — Kanagy. — Lowell Heatwole, Harrisonburg, Va., Pike cong., and Sharon Kanagy, Harrisonburg, Va., Weavers cong., by Glendon Blosser, June 6, 1970.

Hostetler — Amstutz. — Charles Hostetler, Smithville, Ohio, Oak Grove cong., and Wanda Amstutz, Dalton, Ohio, Kidron cong., by Bill Detweiler, June 12, 1970.

Kauffman — King. — Alpha Kauffman, Belleville, Pa., and Armilda King, Allensville, Pa.,

both of the Locust Grove cong., by Erie Renno, May 2, 1970.

Kramer — Andraccavage. — Clyde Kramer, Lansdale, Pa., and Ruth Andraccavage, Hatfield, Pa., by Richard C. Detweiler, June 13, 1970.

Lehman — Hill. — Carlin Lehman, Orrville, Ohio, Kidron cong., and Sandy Hill, Lagrange, Ind., Plato cong., by Bill Detweiler, June 6, 1970.

Lichti — Peters. — Tom Lichti and Janice Peters both from Hesston, Kan., Hesston cong., by Peter Wiebe, June 12, 1970.

Miller — Speicher. — Bradley Alan Miller, Clinton Frame cong., Goshen, Ind., and Cheryl Jean Speicher, First Mennonite cong., Middlebury, Ind., by Samuel J. Troyer, June 20, 1970.

Miller — Moyer. — Harold C. Miller, Grabill, Ind., and Carol Eileen Moyer, Harleysville, Pa., by Richard C. Detweiler, June 13, 1970.

Nachtigall — Miller. — Ramon Nachtigall, Goshen, Ind., First Mennonite cong. (Iowa City, Iowa), and Marilyn Elizabeth Miller, Milford, Ind., Elmwood cong., by Wilbur Nachtigall, father of the groom, June 15, 1970.

Nickles — Bontrager. — Laverne Nickles, Fredericksburg, Ohio, Methodist Church, and Sharon Bontrager, Farmerstown, Ohio, Walnut Creek cong., by Paul R. Miller, June 20, 1970.

Oswald — Waltermeyer. — Lonny Ray Oswald, Beemer, Neb., and Voyce Waltermeyer, Omaha, Neb., both of Beemer cong., by Sam Oswald, June 14, 1970.

Otto — Miller. — Kenneth Otto and Pamela Miller both of Middlebury, Ind., Bonneyville cong., by Galen Johns, June 13, 1970.

Pfeiffer — Baird. — Donn Pfeiffer, Lagrange, Ohio, and Mable Baird, Salem, Ohio, Midway cong., by Ernest Martin and Charles Kalous, May 16, 1970.

Raber — Landis. — David C. Raber, Plain City, Ohio, and Lynda Ann Landis, Souderton, Pa., by Richard C. Detweiler, assisted by Curtis L. Bergey, June 6, 1970.

Rohrer — Groff. — Willis W. Rohrer, Smoke-town, Pa., and Clara E. Groff, Willow Street, Pa., both of Willow Street cong., by Clayton L. Keener, June 18, 1970.

Rosenberger — Horst. — James L. Rosenberger, Hatfield, Pa., Plains cong., and Gloria Jean Horst, Ephrata, Pa., Neffsville cong., by John R. Martin, June 14, 1970.

Rychener — Mullet. — Dallas Rychener, Goshen, Ind., West Clinton cong., and Barbara Mullet, Berlin, Ohio, Berlin cong., by Paul Hummel, June 6, 1970.

Sangrey — Martelle. — Gordon L. Sangrey, Portland, Me., Byerland cong., and Bonnie D. Martelle, Portland, Me., Portland cong., by David N. Thomas, June 6, 1970.

Schwartz — Martin. — David Schwartz, Sturgis, Mich., Wasepi cong., and Alta Martin, Detroit, Mich., Texter Mt. cong. (Pa.), by Wilbur Yoder, assisted by John Lambright, June 21, 1970.

Seasholtz — Benner. — William C. Seasholtz, Kulpville, Pa., and Christine M. Benner, Souderton, Pa., by Richard C. Detweiler, June 6, 1970.

Stauffer — Roth. — Clair Stauffer, Goshen, Ind., Yellow Creek cong., and Carol Roth, Corfu, N.Y., Clarence Center cong., by Harold Christophel, assisted by Mahlon Miller, May 30, 1970.

Stoll — Stoll. — Kenneth Stoll, Liberty, Mich., Liberty cong., and Clara Mae Stoll, Montgomery, Ind., Bethel cong., by James Knepp, Apr. 4, 1970.

Stoll — Swartzentruber. — Levi Stoll, Loogootee, Ind., and Sondra Faye Swartzentruber, Montgomery, Ind., both of Bethel cong., by James Knepp, Apr. 11, 1970.

Wagler — Lengacher. — Peter Wagler, Jr., Montgomery, Ind., and Barbara Lengacher, Loogootee, Ind., both of Bethel cong., by James Knepp, Apr. 18, 1970.

Weber — Newitt. — Ronald Weber and Mary Newitt, both of Waterloo, Ont., Erb St. cong., by Milton Schwartzentruber, June 6, 1970.

Williams — Schlosser. — Paul Williams, Fort Smith, Ark., and Nancy Schlosser, Warwick River cong., Newport News, Va., May 10, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Enoch E., son of Enoch and Veronica (Martin) Bauman, was born in Woolwich Twp., Ont., Nov. 13, 1890; died at the K & W Hospital, Kitchener, Ont., of heart failure, June 10, 1970; aged 79 y. 6 m. 27 d. He was married to Eleanor Snyder, who preceded him in death. He was later married to Ida Brubacher, who also preceded him in death. Surviving are two children (Robert Lee and Fern—Mrs. Leonard Martin), five grandchildren, and three brothers (Daniel, Clayton, and Clarence). He was preceded in death by seven brothers and two sisters. He was a member of the Erb Street Mennonite Church, where funeral services were held June 13, with J. B. Martin officiating; interment in the Breslau Mennonite Cemetery.

Buch, Harvey K., son of Aaron W. and Lizzie (Kulp) Buch, was born at Millway, Pa., Dec. 21, 1892; died at the Fairview Manor Convalescent Home, Columbia, Pa., after a six-month illness, June 18, 1970; aged 77 y. 5 m. 27 d. On Nov. 17, 1914, he was married to Anna M. Buckwalter, who died Dec. 6, 1965. Surviving are one daughter (Helen—Mrs. David R. Smoker), 4 grandchildren, 4 great-grandchildren, one brother (Charles K.), and two sisters (Earla—Mrs. Clarence Greenly and Bertha—Mrs. Isaac Shirk). He was a member of the Lyndon Mennonite Church. Funeral services were held at the East Chestnut Street Mennonite Church June 21, with James M. Shank and Luke J. Shank officiating; interment in the Willow Street Mennonite Cemetery.

Cobb, Jerry and Terry, twin sons of Daniel and Janice (Short) Cobb, were born at Wauseon, Ohio, June 10, 1970, and died the same day. Surviving besides their parents are one brother (Theodore William), grandparents (Mr. and Mrs. Willard Short and Mrs. Bertha Eicher). Funeral services were held at the Short Funeral Home June 12, with Charles H. Gautsche officiating; interment in the Pettisville Cemetery.

Derstine, Flora, daughter of Noah and Mary (Moyer) Moyer, was born at Morwood, Pa., Aug. 1, 1893; died at Sellersville, Pa., of bronchial pneumonia, June 7, 1970; aged 77 y. 10 m. 6 d. On Oct. 9, 1915, she was married to Rufus D. Derstine, who survives. Also surviving are four children (LeRoy M., Marvin M., Anna—Mrs. Henry A. Landes, and Betty—Mrs. Merrill Y. Landis), 14 grandchildren, 9 great-grandchildren, two sisters (Barbara M. Moyer and Mrs. Mary Gehman) and one brother (Jacob M.). She was a member of the Franconia Mennonite Church, where funeral services were held June 11, with Leroy Godshall, Floyd Hackman, and Curtis Bergey officiating; interment in adjoining cemetery.

Livengood, Wayne E., son of Homer and Effie (King) Livengood, was born at Springs, Pa., July 17, 1926; died suddenly while at work at Grays Landing, Pa., June 16, 1970; aged 43 y. 10 m. 29 d. He is survived by his wife Betty (Voithofer) Livengood, one daughter (Judith), one son, (Mark), one sister (Violeta—Mrs. Jacob Coblenz), and three brothers (Willard, Kirk, and Oren). He was a member of the Masontown Mennonite Church, where funeral services were held June 19, with Paul Roth and Carl Opel officiating; interment in the Greendale Cemetery.

Miller, J. Frank, son of Eli and Lucy (Mast) Miller, was born in Kokomo, Ind., July 15, 1886; died at Goshen, Ind., June 1, 1970; aged 83 y. 11 m. 16 d. On Jan. 12, 1907, he was married to Ella Shaffer, who died in 1957. On Mar. 22, 1958, he was married to Maggie Blosser, who survives. Also surviving are three daughters (Lucy—Mrs. Paul Wells, Elsie—Mrs. Ernest Chupp, Elizabeth—Mrs. Myrl Gautsche), two sons (Roy and Harold), two granddaughters reared in his home (Treva—Mrs. Herbert Swarm and Joan—Mrs.

John Kauffman), two stepdaughters (Martha Blosser and Mabel—Mrs. Royal Miller), one stepson (Roy Blosser), a foster son (George Lilley), 26 grandchildren, 27 great-grandchildren, two brothers (Elmer and Eli), and one sister (Nancy—Mrs. Eli Kauffman). He was a member of the North Goshen Mennonite Church, where funeral services were held June 4, with T. H. Brenneman and Don Augsburg officiating; interment in the Shore Cemetery.

Peachey, Ada, daughter of Levi and Emma (Glick) Kauffman, was born at Belleville, Pa., Nov. 21, 1908; died at Belleville, Pa., Jan. 13, 1970; aged 61 y. 1 m. 22 d. On Jan. 5, 1930, she was married to Joseph G. Peachey, who survives. Also surviving are one brother (Roy Kauffman) and one sister (Edna—Mrs. David Hostetler). She was a member of the Locust Grove Mennonite Church, where funeral services were held Jan. 16, with John B. Zook and Erie Renno officiating; interment in the Locust Grove Cemetery.

Roth, Lizzie C., daughter of Christian R. and Mary (Conrad) Gerig, was born at Wayland, Iowa, Aug. 2, 1891; died at her home in Lebanon, Ore., of a heart condition, May 23, 1970; aged 78 y. 9 m. 21 d. On Sept. 3, 1916, she was married to Daniel A. Roth, who survives. Also surviving are five sons (Lloyd, Glenn, Orie, Wilmer, and Ivan), 18 grandchildren, 3 brothers (Amos, Ben, and Henry). She was a member of the Fairview Mennonite Church, where funeral services were held May 27, in charge of Ernest Garber and Verl Nofziger; interment in the Fairview Church Cemetery.

Shank, J. W., son of Mr. and Mrs. Lewis Shank, was born at Versailles, Mo., Oct. 10, 1881; died at the Bethel Deaconess Hospital, Newton, Kan., May 17, 1970; aged 88 y. 7 m. 7 d. On Aug. 11, 1910, he was married to Emma Hershey, who preceded him in death. On Feb. 5, 1942, he was married to Selena Gamber, who survives. He served as a missionary to South America. He had also served one year at the Chicago Mennonite Mission and four years as a Spanish teacher at Eastern Mennonite College. Surviving are 2 sons (Robert J. and Paul D.) and one daughter (Elsie—Mrs. David Castillo), five grandchildren, one great-grandchild, and one sister (Mrs. Earl Buckwalter). He was a member of the Hesston Mennonite Church, where funeral services were held May 20, in charge of Peter Wiebe, assisted by Nelson Litwiller; interment in the Zimmerdale Cemetery.

Short, Aaron P., son of Peter D. and Catherine (Newhouser) Short, was born near Archbold, Ohio, Dec. 22, 1881; died at Wauseon, Ohio, as a result of a stroke, June 10, 1970; aged 88 y. 5 m. 18 d. On Feb. 22, 1906, he was married to Verena Yost, who died June 25, 1955. Surviving are 4 daughters (Lucinda—Mrs. Jacob Riegsecker, Clara—Mrs. Willard Richer, Irene—Mrs. Clifford Nofziger, and Alice—Mrs. Joseph Short), one son (Kenneth), 16 grandchildren, 27 great-grandchildren, 4 stepgrandsons, 15 stepgreat-grandchildren, and one sister (Mrs. Ida Stamm). One son (Stanley) preceded him in death. He was a member of the Central Mennonite Church, where funeral services were held June 13, with Charles H. Gautsche and Olen E. Nofziger officiating; interment in the Pettisville Cemetery.

Weyant, Irvin E., son of George and Rosie (Sarver) Weyant, was born in Bedford Co., Pa., Mar. 11, 1885; died at New Paris, Pa., Apr. 10, 1970; aged 85 y. 30 d. On Nov. 12, 1907, he was married to Amanda Eash, who died Aug. 12, 1956. On May 3, 1963, he was married to Bernadine Blough, who survives. Also surviving are three sons (Charles, John, and Frank), one stepson (Charles Noon), 7 grandchildren, and 10 great-grandchildren. Two sons and four sisters preceded him in death. He was a member of the Pleasant View Mennonite Church. Funeral services were held at the Blackburn Funeral Home, Pleasantville, Pa., Apr. 13, with Charles R. Shetler officiating; interment in the Schellsburg Cemetery.

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GOSPEL HERALD

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Volume LXIII, Number 28



Discerning the Spirit in Belgium

By David Shank

What is the work of the Spirit of God? What is the work of the evil one? This question must be raised not only about our work in Belgium as Mennonite missionaries, but also about the work of those around us in completely different contexts. Is our work truly that of the Spirit upon us? Is He not upon others as well, or is their work not of the Spirit?

In 1969 in Belgium two major denominations gave up their specific identities (Methodist Church and the Belgium Evangelical Protestant Church) and formed the Belgium Protestant Church. Those who worked hard to arrive at this result claim it as a work of the Spirit. Is it? The Belgium Christian Missionary Church after more than a hundred years of existence changed its name to the Reformed Church of Belgium. Is it of the Spirit? Those who acted in the official synod certainly feel that it was.

Within the Roman Catholic Church the effects of biblical renewal continue to be great, expressed in an increasing use of the Bible in religious and catechetical preparation of children and youth. Is this of the Spirit, and if so, how does one relate to it? A Brussels Center for Non-Violent Action was created during this year. Is it of the Spirit, and if so, how do we relate to it? A Euro-Crusade featuring Billy Graham, with television extension from Dortmund to Brussels (and many other cities of Europe), was organized this year. Was this of the Spirit of God? If so, how do we relate that to the Center for Non-Violent Action if that is also the Spirit's work?

A French Mennonite elder and an American Mennonite missionary held simultaneous fall retreats for three Brussels Reformed churches in 1969. Is this the work of the Spirit or simply a sign of the times?

God's Spirit or Man's Connivings?

An increasing *esprit de corps* in the French Brussels-Brabanconne congregation causes the Robert Ottos, the missionary pastoral couple there, to rejoice. Is this the work of the Spirit or just an increasing adaptation of Americans to Belgian life?

The creation of a small congregation in Flavion through the efforts of the Lambottes, a Belgian couple partially supported for publishing work, may also be a subject of rejoicing. But is it the work of the Spirit, or — as writes a neighboring pastor — is it the work of the devil?

David Shank is missionary overseer for Mennonite congregations in Belgium and is pastor of the Rixensart congregation in suburban Brussels. Shank's article begins a series in *Gospel Herald* on missionary observations of the Holy Spirit at work in overseas locations in keeping with the Mission '70 theme, "The Spirit of the Lord upon Me."

The Rixensart congregation raised \$600 for contributing to world need while increasing its regular gifts and offerings by almost \$300. Is this the work of the Spirit? Or is it good publicity and a following of the spirit of society which is generally more sensitive to world needs?

The ordination of an assistant pastor in the Spanish congregation of Brussels-Filature is a subject of rejoicing too. But is this the work of the Spirit which leads men and women into the vineyard or the following of an ecclesiastical pattern which says that every congregation should have a full-time pastor?

What wonderful enthusiasm was found in the conference that gathered Protestant workers from Antwerp, Liege, and Brussels to plan more carefully a nationwide structure for the care of foreign migrant laborers and their families. That such a work can grow out of the vision of a Mennonite worker through the support of our board in cooperation with the Federation of Churches is another subject for rejoicing. But is this the work of the Spirit? Or is it an intensely warm-hearted, human but efficient social effort, helpful but without a message?

The fact that people from the Rixensart congregation can gather to study the Bible with Catholics, including priests, is very good. But is it of the Spirit, or is it just the ecumenical spirit of the day?

Is it a work of the Spirit to see the Spanish congregation of Brussels-Union fully carry their financial load? Or is it simply a situation imposed upon them by their rich American "brethren"? If so, is it possible that the Spirit is working through this situation?

Several new and interesting people are attending meetings in Brussels-Brabanconne. Is it the work of the Spirit or simply a search for an esoteric club of sympathetic people?

The spiritual uneasiness of French Mennonite youth in higher studies is growing. Is this of the Spirit? And those that try to help them — are they of the Spirit? How does one discern?

The Protestant Volunteer for Cooperation (providing alternate service for conscientious objectors), David Shank, chairman, sent five Protestant volunteers to four countries in 1969 for a total of 21 young people sent out in four years. Is this sending of the Spirit or only a spirit of adventure and opportunism? And the more than 30 Pax and TAP youth that come through Brussels via MCC on their way to Africa — all reached in some way through the Ottos' ministry — is this the work and moving of the Spirit or just American youth excited about European culture and the pros-

Women, Equality, and the Church

By Dorothy Swartzentruber

pects of advancing their professional career?

Is the Charles Gabel family's departure for Chad from the Brussels-Brabanconne congregation under the sponsorship of the French Mennonite Mission Committee the work of the Spirit or is it just the fulfillment of an old family ambition to work in black Africa?

Lighthouse Publications, partially subsidized by our Board, this year after much hard work published a volume of research on the Anabaptists of Montbeliard, Alsace, and Belfort. Most unusual was a gift from the French Mennonites of almost \$2,000 for the support of this publication. Is this the work of the Spirit? Or is this simply a seeking of religious-cultural continuity? Or is this an effort to make secure and build a denomination in a day when denominations have less and less meaning?

God or Man: Who's in Charge?

Three baptisms in the Brussels-Brabanconne congregation; eight baptisms in the Brussels-Union congregation; seven additions including five baptisms in the Rixensart congregation; two additions in the Flavion congregation — is this a sign of the work of the Spirit or a sign of "effective church work"? Can the latter be also of the Spirit? How can we be sure?

A missionary's uneasiness in his role as fully supported church worker may be a sign of health. Is it the work of the Spirit, or is it inability to adapt to a new climate and culture? Is this of the Spirit, or does this mean that he should look in other directions for fulfillment of his mission — assuming the Spirit of the Lord is upon him?

Contacts between Spanish brethren in Brussels and others in Luxembourg through Samuel Rolon's visits have been encouraging. Is this of the Spirit? Or is it simply Mennonite-influenced Spanish folks seeking contacts with other Mennonite-influenced Spanish folks? Does this have any relationship to the Spanish couple training in Spain (from the Brussels-Filature congregation) or the two young men from the same congregation studying in Montevideo? Should Mennonites work in Spain? Would that be of the Spirit? What do the Spanish churches think about that — and is what they think of the Spirit?

"The Spirit of the Lord is upon me," writes the prophet. And this is fulfilled, says Jesus, in His day in Himself. He tells His disciples to "Tarry until the Spirit is come upon you." The disciples go forth, baptized in the same Spirit saying, "The Spirit of the Lord is upon me." We work in this assurance. But to write of the work of the Spirit and report it accurately required a continual discernment of the Spirit. In the context of a limited perspective, who is capable of this task? We would like to write, "This is of the Spirit!" But the Spirit blows where He wills and as He wills and not as we will it or even see it. □

Something new has dawned on the horizon of church thought: the realization that women do not have equal standing with men in the work of the kingdom.

"Church work has always been a men's monopoly. They sit on the church councils, build the buildings, counsel the minister, decide the policy, set the budget, and keep the church program moving. Women, at least in the past, never got inside the inner circle of control." So states an editorial in the April 22, 1969, *Canadian Mennonite*. The thirteen Ontario Mennonite congregations who responded to a survey substantiate this fact with added comment that "that's the way it ought to stay!"

Segregation is built right into our church structure. An appearance of a dual church — one for men and one for women — is frequently given when men meet to counsel, plan and project programs while the women do the same thing for a separate program in a separate location. By continuing to tolerate the segregation of the work of the church by sexes, the two-church myth is perpetuated.

Many Mennonite women have become professional people. The church is the loser if it does not capitalize on the contributions such women can make to its total program. While the "ghetto philosophy" keeps some women safely and snugly tied to a quilt in a Mennonite church basement, those women whose experience and training has geared them to a sense of responsibility for broader community and world needs will find ways to serve in nonchurch programs if they are not used in a church context. Many thinking women *want* to get involved in the mainstream of the church's program. Whether the church is prepared to appoint some of these women to its committees and boards remains to be seen.

The degree of acceptance which women will find in such positions will depend largely on the women themselves. However, it is also true that women who have for centuries been relegated to the Sunday school, the choir, the church kitchen, and the sewing circle will need to be "nurtured" into positions of church responsibility even if qualified to accept such positions.

On the other hand, women who serve on committees and boards should be sensitive to attitudes which cannot be changed overnight. Aggressive women or those with personal aspirations are not appealing. Women who wish to "take over" or "run the church" are few and, I might add, those most qualified are also the least likely to desire such positions. Nor should women be appointed simply because they are women; this is demeaning. Election to any position must be on the basis of qualification, not sex.

The body is made up of many parts, each part contributing to the whole. When the resources of Mennonite women are fully utilized in the work of the church, richness and wholeness will be added to the body. □

Financing Today's Mission

As a boy I recall my father talking about paying the annual family church tax. It was \$1.50 per member and was used to pay the janitor, fuel, and church repairs. Then we had a Sunday school "penny" offering to pay for our supplies. That was the extent of giving in those days. Some church people are inclined to continue that system today. Possibly it was adequate for the program then. But we are living in "new days."

Today our church is active in mission. We are sending hundreds of workers to many countries to share the gospel and to aid people in their physical, social, and economic life. We are also sending workers to urban areas, economically and socially depressed communities. We are also seeking to provide means for many of these people in need to help themselves. This is an ongoing mission program.

Our church is also in mission in preparing people for service. We are sponsoring church schools (grade, high, and college) so that our youth may be taught and trained for service as Christians in the world. Many engage actively in church-sponsored services. Others serve as teachers, homemakers, and leaders in business and educational vocations.

Then our church is active in mission in developing a mature and trained brotherhood for service. We have a publishing house to provide printed materials for use in local and personal education. Our district and general conferences provide leadership and resources to help the local congregation to be the church in mission. Among these services are: the Commission for Christian Education, Youth Ministries, Peace and Social Concerns Committee, the Historical and Research Committee, the Ministerial Committee, Mutual Aid, the Church Welfare Committee, the Worship Committee, and many more. Why do these exist? To serve the needs of the local congregations. To provide printed and personal resources. To develop action programs.

All of these services have come into existence from time to time as the church felt a need for each. The church also accepted the responsibility for the support and financing of them. However, instead of asking members to support each service individually, they have been put together into a budget program. Thus, Mennonite General Conference has an overall budget, so does each district conference, the various Mission Boards, and our church schools. The support of all these services are listed as "askings" in the 1970 Mennonite Yearbook on pages 11 and 12.

If every congregation and member strives to share their tithes regularly, all these services will enable you and the church to be in mission in the world today.

— J. J. Hostetler

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By Still Waters

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

How sad that many live in fear. Such are bound by a fear of God rather than a love for God. Very often this spirit of fear develops because we seek to live life by a list of rules. Then when a rule is broken, which happens sooner or later, there is condemnation. Condemnation carries with it fear.

But the Christian life is not a life lived by a list of laws. It is really a free life of the indwelling Holy Spirit who leads us from glory to glory until we enter Glory itself. Here we will know perfect freedom.

Faith and fear cannot flow together. To trust means that we need not fear. To fear means that we are not trusting. With fear there is torment. With faith there is rest — for "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2).

My Plea

*Oh, Christ,
Our Counselor,
We cast
Our care on Thee.*

*Thy counsel
Commands;
We continue
After Thee.*

*Come guide,
Come cheer,
Come comfort all
Who follow
After Thee —
We so often fall.*

Lift us, Lord!

— Winston J. Martin

Would Revival Bring Peace?

Sometimes the implication is that if real spiritual renewal came, everything would be fine — riots would run out of steam, campuses would be calm, and all of us would live in peace and quiet.

While real spiritual renewal has always brought new life it has never made the world all sweetness and light. In fact it seems throughout history when a true work of God took place, the hosts of hell, the principalities and powers, the rulers of the darkness of this world suddenly are revealed. Real revival is a disruptive force in society and more often than not it has carried in its wake terrible persecution. Some who thought themselves “in the faith” have turned aside from the consequences of commitment at such times.

We must confess that society in America has been so safe the past half century or so that it is difficult to understand the Scripture, “all that will live godly in Christ Jesus shall suffer persecution.” Those are strong words! Are we ready to read the word “all” in this Scripture?

Many of the prayers for peace can easily be prayers for our own safety and for the protection of our own prosperity. It's good to ask sometimes why we want peace and what kind of peace do we want? Those who are poor, oppressed, and suffering injustices do not pray for peace. Such pray for change. Those who have plenty pray for peace so that all will be preserved.

Of course it is proper to pray for all in authority out of a desire for peace so that the gospel may go forth freely. The message of the church is muzzled under hostile rule. Yet the Christian, who says his first loyalty is always to Christ as Lord (and that is really what renewal is), is headed for persecution. The sword of which Jesus spoke and which divides between the professor and the possessor is drawn.

Christ points out this loyalty will divide even the closest companions. This loyalty will bring the severest persecution. This loyalty will drive a wedge between a nation and its Christian citizens, between husband and wife, parent and child, and just like the cries against Christ that He was a traitor, a destroyer of past practices, and one who cast aside all which was considered safe, these same words, in one form or another, will again be screamed against Christians who put the claims of Christ first.

So renewal is not a return to places of peace and safety. Real spiritual renewal in America today could well mean intense persecution, ostracism, and suffering for those who declare unequivocally that Christ is Lord and only Savior. But even though the result may be different than we think or like, it may be that our land may yet be saved.

It is true that God is the only one who can change things. But let us never assume that in His bringing change He will be a respecter of persons, blessing our sins while punishing other persons. Nor dare we imagine that His work of renewal means that there will not be a drastic change in our lives. Peace within yes, but also persecution from without. — D.

I'm with You in Spirit

Donald G. Miller, in his excellent book *The Nature and Mission of the Church*, says, “Many times people say to their minister: ‘I was with you in spirit last Sunday but not present in body.’ It is kind of them, to say the least, to give the church the benefit of the presence of their disembodied spirits! Suppose everybody in the congregation should decide to be present in spirit but not in body. What a delightful time the minister would have preaching to disembodied spirits! No one would go to sleep. No one would arrive late. No one would interrupt the sermon with a coughing spell. No one would think the service lasted too long.

“Furthermore, this would solve many of the church's problems. Disembodied spirits would need no heat in winter, no air cooling in summer, no cushioned pews, no redecorated sanctuary, no educational building, no sexton, no organ, no minister of music, choir, or hymnals. All they would need would be a minister to visit them occasionally when their spirit happened to be at home in their bodies rather than in church.”

Miller goes on to spell out what this would mean also in the world. No testimony for Christ would be possible. No Christian presence would be in the community and all who are in need spiritually, physically, socially would only have the “empty fellowship of spirits floating around somewhere in the gallery, whose bodies were at home, or on the golf course, or scampering off to the beach for an outing.”

Of course Miller's main point is that the church must have form. Spirit must express itself in visible form to be of value. The work of the church is done in the world through bodies. Persons must come to know Christ. Christ is to be magnified (brought near) in our bodies which means everywhere because we go nowhere except our bodies are along. Think about it next time when you're inclined to say, “I'm with you in spirit if not in body.” — D.

A Christian Perspective on Revolution

By C. Norman Kraus

In the series thus far no attempt has been made to argue a position or advocate a theological response, although, of course implicit positions are always exposed in analysis. In this concluding essay let me make a few more explicit suggestions concerning a Christian perspective on the revolutionary changes which engulf us and the revolutionaries that seem bent on offending us.

The first, and hopefully most obvious, implication of the previous analysis is that the Christian's first responsibility is to understand—to avoid the gut-level reflex actions of fear which make men hostile and defensive. Understanding is the first ingredient of *agape* love, especially love for the enemy. Revolutionary changes threaten our security. *Demands*, especially if they imply accusations, irritate and anger us so our instincts tell us that the revolutionary is an enemy. Christ calls us to love the enemy.

But beyond this, it would seem that Christians of all people should understand the psychology and dynamic of revolution! New Testament Christianity is itself revolutionary in dynamic and style. It is *future oriented*, not past oriented as it prays, "Thy kingdom come, Thy will be done on earth as in heaven." It addresses itself to the have-nots—"those who know . . . they are poor" (Mt. 5:3, NEB; Luke 6:20). It is the good news of hope and a new day for the "poor." Its method is *conversion* or radical change in motivation and life-style. Such a conversion calls for absolute obedience to the Lord who stands above all human institutions and laws—the ethic of radical obedience. It calls for *nonconformity* to the spirit and form of secular society based upon self-interest. Indeed, the New Testament message to repent and turn about face (convert) is a revolutionary call with social as well as individual implications. To be converted to Christ commits one to "seek first God's rule and the vindication of His justice" in the society of men (Mt. 6:33).

The negative and often caustic criticism leveled against revolutionaries by the right wing, professed Christians is based upon some highly questionable assumptions about nature of New Testament Christianity. A large majority of conservative American Christians assume that the American way of democracy and free competitive enterprise are identical to biblical Christianity, and therefore they can not even conceive the possibility of a nonconformed church. They can not imagine that the church or individual Christians might be called upon to confront and challenge the established legal, economic, and social systems. Rather, they view the church as the moral and spiritual defender of "our way of life under God." Having begun with such presuppositions they further assume that majority rule and the political manipulation of gradual change within the accepted governmental system itself are the *Christian way* to effect social change. Thus all attempts, even nonviolent attempts to change the system itself through noncooperation because of conscience are viewed as morally unjustified.

Because the institutional church has become the defender of the state and the existing social order Christian conversion has lost its relevance for social and political change. The purpose of conversion in contemporary conservative Christianity is to fit the individual into a traditional religious establishment which views itself as the moral and spiritual defender of the social and political order. Thus conversion becomes a means of adjusting the individual to society rather than to make him nonconformed to it, and the true end of conversion which is to create a new society through new men is subverted and nullified. This subversion represents a major tragedy in post-Civil War conservative Protestantism and the revival movement in particular, and we can only hope and pray that it will soon change.

Agape, love, as it has been revealed in Christ calls for a revolution in a sinful society. It puts the needs of the poor ahead of the "rights" of the rich. It values persons above property. It refuses to be trapped into inaction by legal technicalities. The very heart of agape is incarnation which is simply another way of saying identification and personal involvement with need. There is no question but that Jesus' *sympathies* lay with the poor. This does not mean that He rejected rich individuals any more than it means that He approved all that poor people did. But He did espouse their cause and speak on their behalf against the greed and oppression of the wealthy classes whose own standard of living and security necessarily burdened and enslaved them. With Him the need and suffering of the poor took precedence over the sanctity of law—even religious law—and over the legal "rights" of the rich.

Agape shifts the basis for action from self-interest to genuine neighbor-interest. That is what it means to identify with the needs of others, to make their cause one's own. The present basis for political and economic decisions is "enlightened self-interest." Our whole system operates at

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this level even at best, and much of the time it operates far below this ideal. Agape requires us to transcend this level and work for the true justice of love — the “righteousness[that]exceeds” (Mt. 5:20). Certainly the implications of this are nothing short of revolutionary and speak to a Christian perspective on conditions in today’s world.

Eschatology, i.e. the view of God’s plan for history, also impinges upon one’s view of revolution. Fundamentalist Christianity has held to a very pessimistic view of the movement of history. According to the Scofield system of dispensationalism, which has predominated in Fundamentalism, the moral and spiritual condition of the organized church as well as the world society will degenerate at an accelerating pace until the close of the age. Furthermore, according to this doctrine we can be certain that the present is the very end of the age. Therefore, the revolutionary changes which have been described above are viewed as the result of Satanic forces in a last desperate attempt to overthrow the true church and defeat Jesus Christ. All change is by virtue of this fact equated with moral decay and regression. From this it follows that the only path for Christians is to cling to the “old time religion” and fight against the overwhelming forces of godless revolution. When this doctrinal position is combined with the view that American democracy is the true biblical way, any movement that disturbs the status quo is generally identified with atheistic communism or the like.

The opposite view naively equates change with progress. Such a view may be either the counsel of secular despair — anything would be better — or an overly optimistic view of man’s perfectability and natural goodness. But surely one is not forced to choose only between these two extremes.

The biblical view assures us that God, the Father of Jesus Christ, is the sovereign Lord of history and works out His purposes in the affairs of nations. He has in the past worked in and through political and social revolutions both to bring about judgment upon proud and unjust nations and to purge His church. Unless one assumes that the 1970s are of certainty the closing days of the age — an assumption which the Bible does not give us the right to make — there is no reason why we should not place the present revolution in the perspective of past revolutions.

From this perspective the Christ who is Alpha and Omega, who stands at the beginning and the end, is our criterion for evaluating the fluctuating movements and radical programs of change. It is He who in the midst of the turmoil and confusion gives peace and stability without predisposing us against change itself.

For myself I find that I come back again and again to the closing paragraph of Herbert Butterfield’s *Christianity and History* to regain my perspective:

In these days also when people are so much prisoners of systems — especially the prisoners of those general ideas which mark the spirit of the age — it is not always real-

ized that belief in God gives us greater elasticity of mind, rescuing us from too great subservience to intermediate principles, whether these are related to nationality or ideology or science. . . . Similarly Christianity is not tied to regimes — not compelled to regard the existing order as the very end of life and the embodiment of all our values. . . . I have nothing to say at the finish except that if one wants a permanent rock in life and goes deep enough for it, it is difficult for historical events to shake it. There are times when we can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought. We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted.¹ □

¹H. Butterfield, *Christianity and History* (Scribner, 1950), pp. 145-6.

Christian Gratitude

Gratitude and happiness walk hand in hand. Most of us are not thankful enough: to God as our Creator — to Christ as our Redeemer, Lord, and High Priest and Advocate: for His Word to guide us into paths of truth and righteousness; for religious freedom of worship, for godly ancestors, etc.

Praise meetings are as important as prayer meetings. Praise is an important part of prayer. More is said in the Bible about praise than prayer. Prayer and praise are like the two wings of a bird; both must work together. Gratitude is the memory of the heart. It is the overflow of a full heart; the natural expression of a full heart. The heart must be full before it can overflow. Gratitude is not a natural characteristic of the human heart. Human nature is perverted and sinful (Jer. 17:9).

However, it should be the normal attitude of the Christian. It is the mother and perfection of many virtues. It is a fruit of great cultivation; it is a difficult grace to achieve. True appreciation washes away from the soul the dust of everyday life. By appreciation we make excellence in others our own property.

A few years ago a prominent magazine sent out a questionnaire to its subscribers. One of the questions asked was this one: If you could have anything that you asked for Christmas, what would be your first choice? The person that received the prize was an old lady living in poverty. Her request was for a greater ability to appreciate what she already possessed. — Christian E. Charles.

Mennonite Giving Is 5.4 Percent

By J. J. Hostetler, Stewardship Secretary

Giving in the Mennonite Church has steadily increased. During 1969 Mennonites gave an average of \$151.78 per member. This represents 5.4% of income, or slightly more than half the tithe. The average increase in giving 1964-68 was 7.2% per year, while giving in 1969 increased only 4.3%. This represents a slight slowdown. See Table I for comparative statistics.

TABLE I. PER MEMBER GIVING

Based on reports by local congregations to District Conferences and Compiled by Stewardship Office

Year	Percent Reporting	Per Member Giving	Percent Increase	Projected Average Tithe	Percent of Giving
1964		\$110.09			
1965	69.47%	118.74	7.8%		
1966	74.46	129.70	9.2	\$254.30	5.10%
1967	73.19	135.93	4.8	269.70	5.04
1968	74.40	145.49	7.0	280.90	5.18
1969	76.52	151.78	4.3	290.60	5.47

The projected tithe is based on average income of people in the areas and states where Mennonites live. It includes the sum of wages, earnings, farm produce, profits above expenses, rent above expenses, dividends, interest, etc., and is divided per capita. Information is derived from U.S. reports on taxes and *Sales Management* research.

In order that local people and district conferences may check their own progress a report prepared by District Conference Stewardship secretaries and compiled in the Stewardship Office is shared. See Table II. Activities over two years are included for comparison. You will note that 15 conferences made gains while 5 declined. The + and - signs indicate increase or decrease from the 1968 report. The conference rank is determined by per member giving in 1969.

TABLE II. PER MEMBER GIVING BY CONFERENCES

As reported by District Conferences
Compiled by Stewardship Office

Conference	1969		1968	
	% Membership Reported	Per Member Giving	% Membership Reported	Per Member Giving
Franconia	83.28%	\$207.08 +	93.1%	\$197.96
Rocky Mountain	70.65	195.52 —	61.5	200.00
Southwest	100.00	194.31 +	100.0	166.05
Conservative	50.27	174.13 +	67.8	126.18
Lancaster	47.72	169.21 +	59.5	136.17
Virginia	85.95	160.22 +	79.9	114.95 (a)
Pacific Coast	73.58	159.49 +	73.5	146.76
Illinois	89.58	159.08 —	77.4	168.00
Indiana-Michigan	79.51	158.62 +	82.5	150.64
Ohio & Eastern	88.85	156.26 —	88.5	156.40
North Central	100.00	155.81 +	92.1	136.55
South Central	93.00	147.59 —	79.8	155.07
Iowa-Nebraska	92.98	145.89 —	85.3	159.80
Unaffiliated		144.20 +		128.54 (a)
Allegheny	90.53	142.45 +	99.0	129.52
Washington-Franklin	39.27	141.14 +	64.3	117.22
Ontario	89.0	134.16 +	90.2	134.04
Alberta-Saskatchewan	81.63	119.06 +	64.2	113.35
Western Ontario	98.14	96.02 +	90.5	89.88
Puerto Rico	100.00	75.36 +	107.0	57.16 (a)
Average all Conf.	76.52%	151.78 +	74.4%	145.59
Projected tithe		290.60		280.90

(a) 1967 report

It is helpful to know how the Mennonite contributions are distributed. Table III is set up for this purpose. Column one indicates the amount of dollars, column two the percent of total, and column three the amount per member.

TABLE III. DISTRIBUTION OF FUNDS IN 1969

Agency	Amount Distributed	Percent of Total Giving	Amount per Member
1. MBMC (includes WMSA)	\$1,519,958	13.90%	\$20.30
2. Mennonite General Conference	93,621	.86	1.38
3. Higher Education	379,753	3.47	5.57
4. Sec. & Elem. Schools	422,807	3.87	6.21
5. District Conferences	248,842	2.28	3.06
6. District Mission Boards	1,186,282	10.88	15.46
7. District Homes & Welfare	60,212	.55	.80
8. Church Camps	95,881	.88	1.41
9. Local Mission Outreach	208,225	1.90	2.05
10. Other Mennonite Causes	418,493	3.83	5.15
11. Other Non-Mennonite Causes	159,564	1.43	2.29
TOTAL FOR GENERAL MISSION	\$4,793,638	43.85%	\$63.68
12. Local Congregation	4,290,020	39.24	60.97
13. Capital Costs	1,848,265	16.91	27.13
TOTAL FOR HOME CONG	\$6,138,285	56.15%	\$88.10
TOTAL FOR ALL CAUSES	\$10,931,923	100.00%	\$151.78

In the above table you will note that 56.15% of Mennonite giving is used for local congregational services and building costs (capital costs). This leaves 43.85% for General Missions services away from home. The trend the past few years has been for the local congregation to absorb more of the funds each year. This is a matter for local congregations to review and evaluate. Is this the time to place our resources into buildings or invest in people for mission?

In the distribution of funds away from home, 24.78% of the Mennonite dollar goes into direct mission, 13.90% for the General Mission Board, and 10.88% for the District Boards. Table III-A is set up to help you grasp the total picture by grouping.

TABLE III-A. DISTRIBUTION BY PERCENTAGES

Local congregation	56.15%
Operation of congregations	39.24
Capital costs for buildings	16.91
General Missions	26.68
MBMC	13.90
District Missions	10.88
Local Mission	1.90
Eight Other Mission Agencies	17.17
	100.00%

These reports and tables are not all completely accurate since there are always some problems in reporting by local treasurers as well as districts. Not all records are kept on the same uniform basis. However since reports for each year are very similar, one is certain that they are relatively accurate and that trends indicated are valid. For further clarification

we have projected the totals to a 100% figure which gives us a more accurate and true picture. We refer you to Table IV.

TABLE IV. 100% PROJECTIONS
MENNONITE GIVING AND DISTRIBUTION

	Year 1968	Year 1969	Gain
Total Membership	88,144	89,044	900
Total Offerings	13,826,239	14,323,274	497,035
Total Home Ministries	7,794,546	8,057,706	263,160
Total Away Ministries	6,277,571	6,455,776	178,205
Total Disbursements	14,072,117	14,513,482	441,365

The percentages and per member giving are the same in either the projected or actual reported amounts. We recognize that some funds are given to other than Mennonite causes in addition to those reported in Table III, item 10. Also through direct gifts which are not recorded by local treasurers. There could be a much more accurate report if everyone gave their church contributions through either their local treasurer or district conference treasurer. They are each set up to forward your contribution as designated and still can report the total as Mennonite giving.

Various Mennonite agencies, such as Mission Boards, our church schools, camps, and welfare services, cooperate in reporting special or direct funds in as much as they are identifiable. If all giving went through local or district channels it would help a great deal. Of course, simply recording and reporting funds is not the total stewardship aspect of giving. The scriptural admonitions of God in the Old Testament, Jesus in the gospels, and the apostles in the Epistles speak to the attitude in giving. It is our response to the blessings granted to us, to the joy of giving and sharing, and to faithfulness of our stewardship opportunities. The Scriptures call for proportionate and sacrificial giving in a regular way with joy. Blessings are assured. Your church leaders are trying to be responsible and sensitive to your giving concerns. They solicit an interest in your prayers.

Local pastors have been provided with additional resource material on stewardship and giving reports. Anyone interested in further information, factual or otherwise, may obtain help from the pastor, or from your Stewardship Office. □

Incident in Church

By Lorie C. Gooding

Sometime during the service — it may have been during prayer, or the reading of the Word, I am not sure when — there came a moment (it could not have been more than a moment) when my mind was opened and my heart was lifted and the veil was moved aside slightly, sufficiently so that I saw or sensed or was *somehow* in the presence of the wonderful, terrible, ultimate Mystery beyond this place.

"As I See It"

One of my concerns for the church is to experience God's will for the present hour.

It will not be found in a literal reproduction of New Testament interpretation and application. Blind, traditional, propagation has little force for good in this generation. Nor will it be discovered by a defensive or revolutionary approach to current issues. A dogmatic proclamation of easy answers and safe ideas will not bring it to light.

The Scriptures, tradition, reaction, and proclamation are all part of the search for truth. However, congregations will need to find the significance of the scriptural record as centered in the Ten Commandments and the teachings of Jesus. Much unnecessary frustration, conflict, and division could be avoided if we could see the value of Scripture in relation to its primary focus — the life and teachings of Jesus. To worship the Book (the Bible) is to miss the true worship of God revealed in Christ to man. He is the same God seeking to make Himself known in twentieth-century experience.

Accordingly our churches need to discover how to find the "Spirit of Christ" in a dynamic way. To experience the presence and power of the resurrected Christ in our midst is essential if we expect to effectively grapple with the questions of the 70s. The principles of Jesus as found in Scripture are as valid as ever. The same Holy Spirit is as anxious to direct us as in the first-century church. He has promised to be with us in so doing.

It follows, therefore, that ways and means must be learned to discern what is the way of truth. There is much room for growth in discerning and decision-making corporately. How is the will of God to be applied to current programs, problems, and practices? A life of faith is never static. It moves into new frontiers of life with courage and expectancy. The living God will show Himself real to a sincere and honest seeker. But we ever need the mutual benefit of searching as a community of faith in determining God's will and its expression for life in a given context.

If we continue to blindly and dogmatically insist on a literal, legal, academic, and traditional approach we will find ourselves without the support of the younger adults. Nor will the church have a strong influence for good. On the other hand to follow the reactionary and revolutionary spirit will leave us with a weak witness, a decaying character, and little dynamic in our mission.

I believe God can lead us if we are open to the Scriptures, the Spirit, and the reality of our situation. — Newton L. Gingrich, Tavistock, Ont.

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

The Role of Seniors

By Moses Slabaugh

You know what the statisticians are doing? Blaming the old people for the population explosion! That's right. The statistics, they claim, show the pill has reduced the birthrate, but medical science has added years of life so it's old people who are crowding up the place.

Seniors, no doubt, have done their share of exploding and polluting, but ask any of the offspring if they wish their parents had used the pill. There are some twenty million seniors around with the rest of the polluting U.S. population.

Perhaps the generations could work together a little closer in their common cause. Science has brought into being a new world, and life goes on with so many changes it perplexes the seniors at times.

One role the seniors have is to represent the past. Who would be so egotistical to say we do not need the accumulated wisdom of past ages? We are supposed to learn from history, but then there are always those who flunk the examination. Seniors can "tell it as it is," as youth demands today, but seniors can also "tell it as it was." This is a unique quality seniors have. Youth cares about the present, but seniors must also live with the past as well as the present.

This generation gap must be defined as an experience gap. What a man learns by experience is not easily ignored. So seniors are not about to let youth drag them into this new ball game. Neither are seniors inclined to listen to loudmouthed arguments especially when those arguing have their empty brains rattled by drugs.

Another role seniors have is to demonstrate the art of being. We are so production-oriented and seniors get the feeling they are unwanted, unneeded, and in the way. The U.S. used to have surplus food and if a senior could eat three meals a day he was considered useful because he was helping to consume the surplus. But the surplus is gone and seniors must have other reasons for being here.

The Creator is more interested in our being than our doing. God doesn't rate His children by their financial security either. Just to be a person, redeemed and reinstated in the family of God is more than enough reason for being part of the universal family.

Another role seniors assume is the custodian of wisdom. Mother Nature has given youth the good looks, but Father Time gives wisdom. Now don't get it wrong. Old age is not a time when folks "have it made." (Always be aware of the person who has it made.) "It's what you learn after you know it all that counts." Seniors are in there making decisions, learning, and living life just like everybody else

should be doing, only they have been doing them much longer. In fact, they make some of their most important decisions in old age. One decision is what to do with what they have accumulated, lived with, and worked so hard to get. It is never easy to give up your home, books, tools, and even your friends. (Seniors lose more friends by death than other people do.) So seniors face the ultimate test of stewardship. "Then whose shall these things be?" One authority thinks seniors are one of the nation's greatest resources.

Another role seniors have is to retire and relax. Retirement is a time to do all the things they have always wanted to do, but do it unhurried and relaxed. That storm called sex is over for them, well, maybe not quite, at least, seniors are not in the eye of that hurricane. In business and church affairs they don't have to lead. They are in there though, prodding the fellow up front. That's more fun anyway. It's called "privileged criticism." They also have given up the fight to look young. It's wonderful to be free and be yourself and not lie about your age. Some middle-aged folks are as cautious as a nudist crossing a barbed wire fence when it comes to facing the facts of aging.

Perhaps the major role seniors have is example. The world stands in awe of that final one-time experience, death. When Father Time points to that event, it calls for faith and courage. To face the final summation of life, "when day is done" is every man's lot. Seniors who anticipate that step with calm and peace are playing their role well. Old age is so final. Youth has another inning, but for seniors it's the final score and the end of the ball game. To them the real and final graduation is at hand. To step from this temporal scene into the presence of our Maker is an experience to anticipate with joy. Amen! □

Wit and Wisdom

Some parents are still wondering if the principal was speaking from experience or merely had a slip of the tongue. At the first PTA meeting he introduced the faculty to them, saying, "These are the teachers your children will educate this year." — Mississippi Educational Advance.

A preacher was surprised when a lady asked him one Sunday morning to pray for her gall bladder. He told her apologetically that he wasn't in the habit of being quite that specific in his prayers.

"Oh, but you are," she replied. "Last week you prayed for all the loose livers."

Moses Slabaugh, Harrisonburg, Va., will direct a week for seniors at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 31 — Sept. 4.

CHURCH NEWS

Mission '70: Only the Beginning

The annual meeting of Mennonite Board of Missions, Elkhart, meeting in public and business sessions July 1-7 at Christopher Dock Mennonite High School near Lansdale, Pa., on the theme, "The Spirit of the Lord upon Me," could have ended short of expectations. However, for many participants Mission '70 was really just the beginning. The Spirit moved upon people in the public sessions, the business sessions, and in the Franconia Conference congregations as they shared and listened to concerns represented by 42 Mission '70 Report Teams visiting the churches on Sunday, July 5.

Ivan Kauffmann, acting secretary of Information Services, MBMC, saw a lessening of the tensions between minority concerns and the nonminority, evident in the early proceedings, in the spirit and events of the last days of Mission '70. Kauffmann said, "Various viewpoints were clearly expressed and loudly spoken, but there was a genuine acceptance of each other and a strong awareness of the Spirit's leading."

The commissioning service on Saturday evening, July 4, unexpectedly provided all present the potential of being commissioned. The prayer was led by Nelson Litwiller, missionary to Latin America for 42 years. The commissioned, including thirteen newly appointed overseas personnel, those who felt the Spirit's leading to go to a particular country, missionaries on furlough, home missionaries, Voluntary Service workers, pastors, lay workers, Mission Board personnel—and in the audience farmers, teach-

ers, homemakers . . . —after joining hands for the commissioning prayer took up positions at the exits of the large Brunk Revivals tent. Three thousand people were then invited to break bread with each other as they proceeded from the closing public meeting of Mission '70.

Mission '70 had been a deliberate attempt to involve each participant in the decision-making process. The Board met on Thursday morning and afternoon, July 2, to consider priority issues needing decisions. These were identified and explained during the July 2-4 public sessions and then discussed and considered in prayer in the 70 small Strategy Group meetings. The ideas and suggestions growing out of the Strategy Groups, as well as the Report Team reports and testimonies, were picked up by an Issues and Concerns Committee which presented these to the Board members as the major business items in the final decision-making meetings on July 6 and 7.

Two thousand four hundred and eighty people (adults, youth, and children) registered for the three days of public sessions. On Friday and Saturday morning, John Lederach, Hesston, Kan., led an exposition of Luke 3 to 5, the Bible study passage for Mission '70. All convention participants were then divided into Strategy Groups for more intensive study and discussion. Strategy group leaders had been selected from among the membership of Franconia Conference.

Keynote speakers for Thursday evening were Lupe de Leon, Corpus Christi, Tex., and William Pannell, Detroit, Mich. Sam-

uel Santos, Bronx, New York City, and Horacio Quinones, Los Angeles, Calif., were Friday night's featured speakers.

Four hundred and fifty children participated in mission education activities for ages 3 1/2 through grade 8. Activities included arts and crafts, music, missionary speakers, recreation, Bible stories, and films. Special field trips to Lilliput Farm (nursery and kindergarten), Trexler Game Farm (grades 1-3), and Valley Forge Park and Philadelphia (grades 4-8) were daylong events scheduled Thursday through Saturday.

Special youth features included a mixer and a fellowship meal. A three-hour happening followed the mass session on Friday evening featuring two music groups—the "Belles and Beaux" from Hesston College and "The Rebirth" from Eastern Mennonite College. Youth participated actively in public sessions and the Strategy Groups. A number traveled to Washington to counterwitness in the nation's Fourth of July rally in witness to their concern that Christianity was being too closely identified with American nationalism. As one participant, Phil Stauffer, a student at Millersburg (Pa.) State College, stated, "We are here to protest the religious aspect of this. We feel that God is not limited to America. He is international. It's like they think Jesus arrived on the Fourth of July."

Actions taken by the Executive Committee of the Mission Board included:

- °Approved a \$2,415,899 program budget for the fiscal year 1970-71, of which \$357,899 is anticipated from sources other than contributions.

- °Approved an urgent request from the American Bible Society in New York City for funds to provide Bibles for Nigeria in the aftermath of civil war in that country. Money received for this project from Mennonite congregations will be handled as above-budget contributions and should be sent through regular conference channels.

- °Scheduled July 1-6 as the dates for Mission '71, which will be held in Illinois.

- °Adopted a program recommended by H. Ernest Bennett, executive secretary, that calls for Board divisional secretaries to spend more time in research, planning, and developing of their respective programs. This will involve adequate planning for future use of personnel and budget, establishing administrative priorities, and becoming increasingly sensitive to changing world conditions and their effect on mission strategy.

- °Approved a program being developed by the Trinity Mennonite Church in Phoenix, Ariz., that includes a halfway house for the mentally retarded. With the Board's Health and Welfare Committee accepting sponsorship for this program, the congregation will qualify for study grants and receive Mission Board guidance in their program development. The sponsorship will not require Board funds.

- °Appointed Simon Gingerich secretary for



Strategy groups discussed the Bible study from Luke 3 to 5. Issues and concerns heard in the strategy groups formed the core of the Executive Committee business sessions convened immediately following the days of public sessions.

Home Missions. Gingerich had served as assistant secretary for Home Missions since 1964. The Executive and Personnel committees made the new appointment in light of Nelson Kauffman's retirement.

In the Women's Missionary and Service Auxiliary business sessions two special projects for 1970-71 were chosen: For WMSA a \$3,500 leadership training and literature development project in West Africa was approved. For GMSA a \$1,500 project for a mobile book van program in Ranchi, Bihar, India, was approved.

Elected to three-year terms on the WMSA Executive Committee were: Dorothy (Mrs. Orval) Shank, Penn Laird, Va., secretary of girls' activities; Jocene (Mrs. Arthur) Mey-

er, Brooklyn (Cleveland), Ohio, vice-president.

Women were recognized as possessing gifts that the church needs. Mrs. Norman High from Kitchener, Ont., became the first female member at large of the Board Executive Committee.

The three offerings taken at Mission '70 totaled \$6,100: Overseas Missions \$1,500; Minority Ministries \$2,200; Home Ministries \$2,400.

(Executive Committee actions on issues and concerns arising out of public sessions, testimonies, "grass-roots" Strategy Group sessions, and Report Team reports from 42 Franconia Conference churches will be treated in future releases.)—John Bender

Finding New Handles for Learning

The Christian Education Commissions of both the General Conference Mennonite Church and the (Old) Mennonite Church met at Laurelville Mennonite Church Center June 8-12 for a seminar to discern the direction and stance for Christian education in the local congregation in the seventies. Several papers and talks were presented to help the group see the world situation, the paths traveled during the sixties, what is happening in various other church groups, issues that should inform us in determining strategy, and some visions for the believers' church. A panel led discussions on the implications for Christian education, after which four groups were formed to determine strategy. A Findings Committee briefly set forth directives to help leaders, curriculum planners, writers, and educational personnel in their work. — J. J. Hostetler

Forty-five Mennonites went to western Pennsylvania in June to talk up the shape of Christian education for the next five years.

Judging by what happened, those years will be mighty unpredictable.

"We planned a program in the sixties," said Harold Buller, chairman of the Commission on Education for the General Conference Mennonite Church, "and we find ourselves with 1970 churchmen on our hands and we don't know how to handle it."

He was not talking about what was happening outside in the churches of the two groups sponsoring the consultation (his and the Mennonite General Conference), but about the way things exploded at the meeting at the Laurelville Church Center.

As each day of the five-day conference unfolded, the program seemed to crumble away with prepared papers and planned projects put to severe tests.

Small subgroups assigned to study a major paper didn't. "Our group didn't discuss

the paper," reported Vernon Neufeld. "The paper is what it says it is—a vision. It is an ivory tower presentation and doesn't deal with our present congregations. It would be an academic exercise to relate this paper to Christian education."

A series of creative Bible lectures was quietly shelved soon after one of three high school students present bravely commented on the way they were forcefully delivered. It made her feel uneasy. No one contradicted her.

The way that the two groups of Mennonites felt about each other spilled out into the open.

"I've sensed so often that we have put the first foot forward," said Ben Cutrell of Mennonite Publishing House. "We've played big daddy. We've called a halt to that."

Buller described the General Conference attitude as he saw it, "We always said, 'This is the situation and we will work with it.'"

"Perhaps this didn't happen on the Old Mennonite side," said Arnold Cressman, "that we forgave and went on. Perhaps that's part of our arrogance. We dominated too much and didn't realize it."

As the planned program began to fall away, the people in the group started to find the stuff of Christian education in what was happening among themselves. If this was their experience, wasn't it true for others in the church?

The group had come to the June 8 to 12 consultation feeling that identity and reconciliation were the important things for the church to work on in the coming years. At least, that is one summary of what many said in the first get-acquainted period.

Reconciliation and living together in peace has to be real in the life of the church. "If the world is to know Christ," said Cutrell, "it is through the church."

Reconciliation will mean living out the gospel. It will mean communication between the generations and between people with

differing opinions. It will mean that people will be able to work together.

Identity means knowing who we are and what the church is and what the gospel means. This has been the long study of the church through the ages. And the study isn't over yet.

The answers to these questions may well come as Mennonites get out and experience the world. "We can't develop a Mennonite identity by looking at ourselves," said J. Lawrence Burkholder. "We have to get it from the world. We could be given this from the world if we would ask for it."

But whether Mennonites are really getting out into the world was challenged daily by one person at the consultation who spoke for the black people of America.

Said John Powell, "We've just been shucking and jiving"—that is, dancing around the issues.

"God identifies with the oppressed people," he said. "We must know what it means to be oppressed," he said.

He added, "You can't show me where you have been unless you show me some blood. I wonder whether the dominant white church knows the will of God."

But Albert Zehr saw some signs of understanding on the horizon which could have meaning for Mennonites. "The draft resisters have a very strong sense of election, exodus, covenant, and peoplehood," he said. "They feel called out to stand up against great abuse and suffering."

Zehr, who has had contact with resisters to the American military system who have gone to Canada, added, "It is very moving to be with one army deserter who meets another deserter who left for the same reason he did."

Thus the seminar saw Christian education take shape in the experiences of persons. And they gave their vote to adult education as the priority for the coming years.

This was one of two emphases chosen by a similar consultation that was held in Goshen, Ind., in 1965.

Said Paul Lederach about the earlier experience, "In 1965, our priorities were adult education and the kindergarten curriculum. We worked on kindergarten and did very little on adult education, which showed that more than one priority was too much."

How the ideas about adult education talked up at Laurelville will spread through the church remains to be seen.

But it does have some learning potentials, even if unpredictable. "It's impossible for me to say what this week has meant," said Patty Shelly, one of the high school students at the meeting. "I've gotten to know people so well in such a short time. I can honestly say that I've learned more this week than in church and Sunday school through the whole year."—Maynard Shelly

FIELD NOTES

Registration deadline for Convention 70 has been moved to July 31. This is the latest possible date, so be sure registrations are in our office by then. There is still room available at Lake Junaluska, so plan to join us at Convention 70, August 16-21. Mail registrations with \$65 to: Convention 70, Mennonite Building, Scottdale, Pa. 15683.

Newly elected executive committee of Pacific Coast Mennonite Conference is: Moderator, Harold Hochstetler; Asst. Mod., Max G. Yoder; Sec., Paul Brunner; Treas., Henry Becker; additional members, Robert Yoder and Wilbert Nafziger.

Coming to Eastern Mennonite College as instructors in music will be Larry S. Landis, a native of Lancaster, Pa., and Amos F. Burkholder, originally from Waynesboro, Va. From Elizabethtown, Pa., Faye M. Garber will serve as an assistant instructor in piano.

Stanley A. Kaufman, Berlin, Ohio, will join the Eastern Mennonite College faculty as instructor in art. He recently completed requirements for the master of fine arts degree with a major in printmaking at Ohio State University, Columbus, where he held an assistantship in the art department. He minored in art history and sculpture.

The J. Paul Lehmans arrived in the United States on June 13 from a mission assignment in Ethiopia. Their furlough address is 1220 Jefferson Ave., Newport News, Va. 23602.

Elvin Martin gave a farewell communion message to the Berea congregation, Atlanta, Ga. Pastor Macon Gwinn and his wife, Betty, who are at home in Atlanta, will now give pastoral leadership to the Berea congregation. Elvin Martins have moved to Lakewood Retreat near Tampa, Fla., where Elvin is now pastor of camping.

Three overseas missionaries were commissioned last Sunday in services at the Elizabethtown and Steelton (Pa.) Mennonite churches. **Harold and Barbara Reed** were commissioned for their third term of service in the Somali Democratic Republic. **Dorcas Stoltzfus** was commissioned for her second term of service as a doctor in Tanzania.

Lydia Glick and Said Sheik Samater were married on June 10 at the mission compound at Mogadiscio, Somalia. On July 2 they moved to Chismaio to replace the Victor Dorsch.

Evelyn Atkinson, missionary to Tanzania, will arrive in the United States on July 30.

Her address will be R. 3, Quakertown, Pa. 18951.

Miriam Wenger arrived in the United States on July 16 from Tanzania. Her address is 76 Greenfield Rd., Lancaster, Pa. 17602.

Lamar Hollinger, Reinholds, Pa., was installed as assistant pastor of the South Seventh Street congregation, Reading, Pa., on July 12. Hollinger has a special assignment to develop a new witness in the Schuylkill Avenue area of northwest Reading.

Twenty-five persons are enrolled for the Evangelism Training Institute to be held Aug. 1-8 on the Messiah College-Temple University campus in Philadelphia. Chester L. Wenger and Luke G. Stoltzfus will give leadership.

The address of Ivan and Mary Ellen Leaman, missionaries on furlough from Somali Democratic Republic, has been changed to 109 North Decatur St., Strasburg, Pa. 17579.

The address of Richard and Ruth Weaver, missionaries on furlough from Tanzania, has been changed to Country Club Manor, G-5, York, Pa. 17403.

Mennonite homes in the Lancaster area are hosting 200 children sponsored by Eastern Board's Children's Visitation Program, and 150 children sponsored by the Glad Tidings Mennonite Church through the Fresh-Air Fund.

Art McPhee was licensed and installed

Calendar

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 24-26.
Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30 — Aug. 1.
Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30 — Aug. 2.
25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Bayshore Park, Sebawaing, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions — North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

as pastor of the Stahl Mennonite Church on May 31. His address (after Aug. 16) will be R. 3, Johnstown, Pa. 15904.

Christian Life Meeting of the Lancaster Mennonite Conference to be held at Lost Creek Mennonite Church, Oakland Mills, Pa., Aug. 22, 23. Speakers include John Drescher, Paul E. Bender, and Russell Baer.

Paul H. Gehman, Ephrata, Pa., was ordained deacon for the Red Run congregation on June 20. Howard Z. Good was the officiating bishop assisted by Luke L. Horst and Clair Eby.

Special meetings: Nelson Litwiller, Goshen, Ind., at Shore, Shippshewana, Ind., Aug. 9-16. **Charles Shetler**, Schellsburg, Pa., at Barrville, Reedsville, Pa., Aug. 23-30. **Norman Kolb**, Spring City, Pa., in gospel tent meetings one-half mile west of Honey Brook, Pa., on R. 322, Aug. 1-9.

Change of address: **Edwin Alderfer** from Winston-Salem, N.C., to 217 Dexter Rd., Scottdale, Pa. 15683. Phone: 412 887-9423. **John M. Ehst** from Harrisonburg, Va., to 206 Mt. Pleasant Ave., Ambler, Pa. 19002. **John Howard Yoder and family** from Elkhart, Ind., to Mercedes 149, Floresta, Buenos Aires 7, Argentina. **Ivan Kauffmann** from Elkhart, Ind., to Hopedale, Ill. 61747. **Levi M. Hurst** from Atmore, Ala., to 5222 Orange Blossom Lane N., St. Petersburg, Fla. 33714. **Mr. and Mrs. Quintus Leatherman**, 4 Champneys Close, Cheam Surrey, England.

New members by baptism: one at Oak Shade, Quarryville, Pa.; seven at Willow Street, Lancaster, Pa.; two at Mechanic Grove, Quarryville, Pa.; two at Mount Vernon, Oxford, Pa.; three at Sunnyside, Lancaster, Pa.; four at Salem, Waldron, Mich.; six at Stony Brook, York, Pa.; six at Pleasant View, North Lawrence, Ohio; four at Sunnyslope, Phoenix, Ariz.; one at Preston, Ont.; twelve at First Mennonite, Nampa, Ida.; six at Seventh Street, Upland, Calif.; one by confession of faith at Hartville, Ohio.

Mervin Slaubaugh was ordained to the ministry at International Falls, Minn., July 5. He will serve as pastor for the Point-O-Pines Mission congregation. **Elmer D. Hershberger** had charge of the service assisted by Leroy Schrock and Harry Gascho.

Taped recordings of Mission '70 addresses are available at \$4 per address, or \$6 for two. Cassettes are \$3 per address. Addresses available: Wednesday evening WMSA panel discussion; Lupe De Leon; William Pannell; Bible studies with John Lederach (both days); Witness Input and Ray Keim; Flashes of Action (Friday); Flashes of Action (Saturday); Samuel Santos; Horatio Quinones; Witness Input and Delton Franz; Commissioning. Special portions not listed are available upon request. Tapes may be ordered from Roy Kolb, R. 1, Spring City, Pa. 19475. Checks should be made payable to Roy Kolb.

The Frank Byler family, Uruguay, ar-

rived in the United States on June 27 and **Marian Hostetler**, Algeria, arrived on Monday, July 6.

Ruth Kanagy, daughter of missionaries Lee and Adella Kanagy, gave the salutatorian address for the graduating class on July 12 at the commencement exercises of Japan Christian Academy. **Dawn Buckwalter** and **Gloria Shenk** also graduated from CAJ.

Paul Swarr, Ramat Gan, Israel, June 22 reports: "Some of the West Bank team had the privilege of sharing in a 40-voice Jerusalem Choir which presented Brahms' 'Requiem' in Ramallah and East Jerusalem last month. **Helen King**, **Hedy Sawatsky**, **Rachel Friesen**, and **John Kauffman** took part. Brahms' 'Requiem' has such a note of hope and quiet expectancy of the goodness of God, which seemed so appropriate to be sung by Christian voices in the midst of the turmoil and turbulence of the Middle East."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Coffman, Dan and Judy (Nisely), Goshen, Ind., first child, **Danielle Renea**, Apr. 17, 1970.

Cooper, Jerry and Geraldine (Short), Englewood, Colo., second child, first son, **David Lee**, May 30, 1970.

Delagrange, Don and Gloria (Miller), Woodburn, Ind., first child, **Nicole Renae**, June 2, 1970.

Dowling, David and Mary Ellen (Smucker), Knoxville, Tenn., second son, **Lance Matthew**, Apr. 1, 1970.

Burkholder, Franklin and Anna Lee (Ritchie), Harrisonburg, Va., second daughter, **Sonia Renae**, May 19, 1970.

Gingerich, Abraham and Lois (Miller), Montgomery, Ind., second daughter, **Richele Dawn**, May 28, 1970.

Hershberger, Tom and Carol (Gilot), Phoenix, Ariz., second daughter, **Rene Lynn**, June 6, 1970.

Horst, Henry K. and Beatrice E. (Garrett), Germantown, Md., sixth child, fourth daughter, **Joyce Elaine**, May 28, 1970.

Hostetler, Delmar and Kay (Cartee), Harper, Kan., third child, first daughter, **June 10**, 1970.

Kauffman, Monroe and Hazel (Kreider), Phoenix, Ariz., first child, **Karl Marc**, Mar. 15, 1970.

Knepp, Edward and Beatrice (Hershberger), Iowa City, Iowa, fifth child, fourth son, **Bradley Wayne**, June 23, 1970. (Daughter and son deceased.)

Lehman, Merlin and Janet (Schloneger), Apple Creek, Ohio, third daughter, **Kathy Jo**, Mar. 9, 1970; received for adoption, May 28, 1970. (One daughter deceased.)

Martin, Howard and Alice (Brubacher), Brussels, Ont., second child, first son, **Gary Dean**, June 27, 1970.

Mathes, Vernon and Roberta (King), Harper, Kan., fourth child, **Tonya Fay**, Mar. 11, 1970.

Miller, David and Dorothy (Atkinson), Brutus, Mich., second daughter, **Ketrina Joy**, June 21, 1970.

Miller, David and Rachel (Holaway), Denver, Colo., second son, **Derek Alan**, Apr. 15, 1970.

Miller, Lester and Sharon (Walker), Dalton, Ohio, second child, first living, **Angela Dawn**, June 20, 1970.

Murphy, George and Frances (Hoylman), Newport News, Va., first child, **Lydia Sue**, Apr. 23, 1970.

Roth, Lonnie and Janet (Detwiller), Seward, Neb., second child, first daughter, **Tracy Maryann**, June 19, 1970.

Sandoe, Carl G. and Grace D. (White), New Holland, Pa., first child, **Sean Corbett**, June 27, 1970.

Schlabach, Larry and Kay (Muaw), Sarasota, Fla., first child, **Scott Richard**, June 23, 1970.

Schleining, Monroe and Willowdean (Miller), Goshen, Ind., third child, first daughter, **Colleen Kay**, Mar. 20, 1970; received for adoption, May 27, 1970.

Seitz, Delbert and Jean (Hostetler), Harrisonburg, Va., third child, second daughter, **Janelle Leann**, June 22, 1970.

Snively, James and Arlene (Miller), Lancaster, Pa., first child, **Matthew James**, June 26, 1970.

Snyder, Elden D. and Mary E. (Grieser), South Bend, Ind., second son, **Samuel Elden**, Apr. 20, 1970.

Stahl, Lyle M. and Betty J. (Gage), Dafter, Mich., fourth child, third daughter, **Candy Marie**, June 28, 1970.

Steinmann, Ervin and Marilyn (Jantzi), Wellesley, Ont., first child, **Jason William**, May 15, 1970.

Waas, Adam and Delores (Schwartzentruber), New Hamburg, Ont., second child, first son, **Robert Keith**, June 9, 1970.

Wenger, Ronald E. and Mary Arlene (Yoder), Goshen, Ind., fourth child, second son, **Kent Michael**, June 14, 1970.

Yoder, John E. and Grace J. (Yoder), Salisbury, Pa., fourth child, second daughter, **Twila Faye**, May 7, 1970; received for adoption, July 2, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barge — Loepp. — Bernell Barge, Hesston, Kan., Hesston cong., and Marjorie Loepp, Hesston, Kan., Koerner Heights cong., Newton, Kan., by Peter B. Wiebe, June 20, 1970.

Boshart — Ruby. — Gerald Boshart, Alden, N.Y., and Verna Mae Ruby, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, assisted by Howard Bauman, May 16, 1970.

Brougher — Ogburn. — Robert H. Brougher, Abbottstown, Pa., and A. Ruth Ogburn, New Oxford, Pa., both of the Mummaburg cong., Gettysburg, Pa., by Richard Danner, assisted by Lloyd Hartzler, May 2, 1970.

Burkey — Bainam. — John Burkey and Brenda Bainam, both of Hesston, Kan., Hesston cong., by Peter B. Wiebe, June 13, 1970.

Detrow — Basinger. — Ralph Detrow, Leetonia, Ohio, Leetonia cong., and Kathryn Basinger, North Lima, Ohio, North Lima cong., by David Steiner and Stephen Yoder, grandfather of the groom, June 20, 1970.

Detweiler — Lindley. — Karl Detweiler, Harper, Kan., Pleasant Valley cong., and Margaret Ann Lindley, Nazarene Church, Lawrence, Kan., May 27, 1970.

Duffer — Troyer. — R. Randolph Duffer, Red Oak, Va., and Rose Troyer, Warwick River cong., Newport News, Va., by Joseph Hertzler, June 27, 1970.

Honderich — Helmuth. — Martin D. Honderich, Middlebury, Ind., Clinton Brick cong., and Carol Sue Helmuth, Goshen, Ind., Belmont cong., by Ray Bair, June 27, 1970.

Johnson — Blosser. — Johnnie Lee Johnson and Joletha Ann Blosser, both of Newton, Kan., Whitestone cong., by Jerry Weaver, June 5, 1970.

King — Charles. — Phillip A. King, West Liberty, Ohio, and Judy L. Charles, East Petersburg, Pa., East Petersburg cong., by H. Raymond Charles, June 27, 1970.

Kropf — Kropf. — Merle Kropf, Vanderhoof, B.C., North Side cong., and Bertha M. Kropf,

Albany, Ore., Fairview cong., by Verl E. Nofziger, June 28, 1970.

Lehman — Yoder. — Kenneth Lehman, Park View cong., Harrisonburg, Va., and Linda Yoder, Forks cong., Middlebury, Ind., by Dean Swartzendruber, June 20, 1970.

Livengood — Hershey. — Paul T. Livengood, Keyser, W.Va., and Janice Jo Hershey, Aibonito, Puerto Rico, by Lester T. Hershey, father of the bride, assisted by Emanuel S. Birky, May 30, 1970.

Miller — Yontz. — Don Jay Miller, First Mennonite cong., Middlebury, Ind., and Julie Delight Yontz, Eighth Street cong., Goshen, Ind., by Samuel J. Troyer, ———.

Reeb — Hartwig. — Paul Eugene Reeb, Metamora, Ill., Metamora cong., and Susan Kay Hartwig, East Peoria, Ill., Baptist Church, by James Upchurch, June 12, 1970.

Ross — Esch. — Truman Ross and Rose Mary Esch, both of Fairview, Mich., Fairview cong., by Dwight L. Roth and Virgil Hershberger, June 13, 1970.

Schweitzer — Nitzsche. — Harve Schweitzer, Milford, Neb., and Bonnie Nitzsche, Beaver Crossing, Neb., both of the West Fairview cong., by Dale Oswald, June 19, 1970.

Sensenig — Ogburn. — Daniel A. Sensenig, Gettysburg, Pa., and Janet I. Ogburn, New Oxford, Pa., both of the Mummaburg cong., by Richard Danner, assisted by Ellis Leaman, June 14, 1970.

Shank — Petersheim. — Robert Shank, Chambersburg, Pa., and Lucille Petersheim, Oley, Pa., both of the Oley cong., by John L. Glick, assisted by Omar A. Kurtz, June 13, 1970.

Sittler — Freeman. — Alvin Sittler and Dorothy Freeman, both of Elmira, Ont., Floradale cong., by Gerald E. Good, June 20, 1970.

Slagell — Peters. — Virgil Slagell, Hydro, Okla., Pleasant View cong., and Meribeth Peters, Hesston cong., Hesston, Kan., by Jerry Weaver, May 22, 1970.

Snyder — Bowman. — Richard Snyder, Poland, Ohio, and Teresa Bowman, Salem, Ohio, both of the Midway cong., Columbiana, Ohio, by Ernest D. Martin, Apr. 19, 1970.

Togane — Garber. — Mohamoud Togane and Rachel Garber, Philadelphia, Pa., by Richard Monroe, May 14, 1970.

Weaver — Brubacker. — Melvin L. Weaver, Wooster, Ohio, and Ruth S. Brubacker, Stevens, Pa., both of the South Seventh Street cong., Reading, Pa., by Luke L. Horst, May 30, 1970.

Witmer — Brickle. — Samuel Clifford Witmer, Grabill, Ind., and Dianne Sue Brickle, Hicksville, Ohio, both of the Central cong., Fort Wayne, Ind., by Henry P. Dyck, June 20, 1970.

Zook — Bitikofer. — Jim Zook, Grace Hill cong., Newton, Kan., and Evelyn Bitikofer, Whitestone cong., Hesston, Kan., by Jerry Weaver, May 16, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Fannie E., daughter of John and Maggie (Kendy) Craig, was born in Augusta Co., Va., Mar. 6, 1890; died May 22, 1970, following a long illness; aged 80 y. 2 m. 16 d. She was married to Samuel Blosser, who died May 5, 1970. Surviving are 2 daughters (Eva Mae and Sylvia), 7 sons (Glen, Ervin, Ray, Vance, Marvin, Collis, and Clyde), 12 grandchildren, 2 sisters (Mrs. Ada Smiley and Mrs. Mary Martin), and 3 brothers (Arthur, Ernest, and Charles Craig). She was preceded in death by one son (Carl Edward). She was a member of the Hildebrand Church, where funeral services were held May 24, with Marion Weaver and Roy Martin officiating; interment in the nearby cemetery.

Blosser, Samuel Oliver, son of Samuel H. and Emma (Shiffett) Blosser, was born in West Rockingham Co., Va., Nov. 26, 1891; died May 5,

1970; aged 78 y. 5 m. 9 d. He was married to Fannie Craig, who died May 22, 1970. Surviving are 2 daughters (Eva Mae and Sylvia), 7 sons (Glen, Ervin, Ray, Vance, Marvin, Collis, and Clyde), 12 grandchildren, 2 sisters (Mrs. Katie Lehman and Mrs. Mervin Shull), and 2 brothers (Jonas and Fred). He was preceded in death by one son (Carl Edward). He was a member of the Mennonite church. Funeral services were held at the Hildebrand Church, May 7, with Marion Weaver and Justus Showalter officiating; interment in the Hildebrand Cemetery.

Grieser, Benjamin Raymond, son of Ben and Anna (Oswald) Grieser, was born at Beemer, Neb., Sept. 18, 1904; died at St. Mary's Hospital, Detroit Lakes, Minn., June 22, 1970; aged 65 y. 9 m. 4 d. On Feb. 5, 1931, he was married to Ruby Erb, who survives. Also surviving are one son (Duane), one daughter (Barbara — Mrs. John Towes), 6 grandchildren, 6 sisters (Mrs. Lizzie Miller, Mrs. Lena Birky, Mrs. Anna Erb, Mrs. Mary Erb, Mrs. Rose Waters, and Mrs. Kathryn Kerler), and 2 brothers (Chris and Dan). He was preceded in death by his parents and 4 brothers (Jacob, Peter, Simon, and Joseph). On Nov. 24, 1946, he was ordained to the office of deacon in the Lake Region cong. Funeral services were held at the Lake Region Church, June 25, with Glen I. Birky and Elmer D. Hershberger officiating; interment in the adjoining cemetery.

Hunsberger, John Paul, son of Arlin and Naomi (Derstine) Hunsberger, was born at the Goshen (Ind.) Hospital, June 2, 1970, died the same day. Surviving in addition to his parents are one brother (Michael), 2 sisters (Sally Ann and Susan), and grandparents (Mr. and Mrs. Paul S. Hunsberger and Mr. and Mrs. David D. Derstine). Graveside services were held at the Violette Cemetery June 4, with John Mosemann officiating.

McMichael, Edna M., daughter of Abram G. and Martha (Hess) Harnish, was born in Pequea Twp., Pa., June 28, 1901; died at the Lancaster (Pa.) General Hospital, May 10, 1970; aged 68 y. 10 m. 12 d. On Dec. 6, 1922, she was married to Harry G. McMichael, who died Oct. 26, 1954. Surviving are 4 children (H. Mervin, David H., Elvin H., and E. Arlene — Mrs. Norman B. Leaman), 13 grandchildren, and one sister (Barbara E. Harnish). She was preceded in death by 2 children (Marion I. and Abram H.). She was a member of the New Danville Church, where funeral services were held May 13, with David N. Thomas, Elias H. Groff, and Jay C. Garber officiating; interment in the New Danville Cemetery.

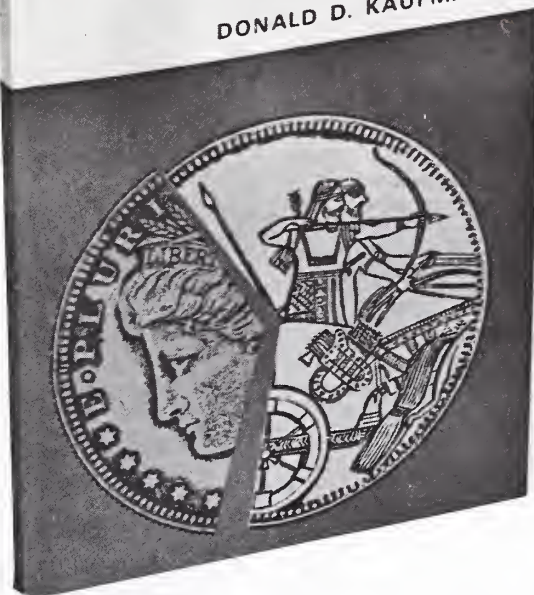
Miller, Maggie, daughter of Mr. and Mrs. Samuel Kuhns, was born in McPherson Co., Kan., Apr. 6, 1890; died at the Goshen (Ind.) General Hospital, June 19, 1970; aged 80 y. 2 m. 13 d. On June 16, 1914, she was married to David D. Miller, who survives. Also surviving are 3 sons (D. Paul, Dennis D., and N. Emerson), 2 daughters (Ruth E. Willems and Ethel L. Stutzman), 16 grandchildren, one great-granddaughter, and 2 sisters (Mrs. Emma Taton and Lula Klinglesmith). Her husband was a minister and together they served churches in Okla., Kan., and Ohio. Funeral services were held at the funeral home, with Harold D. Myers and Paul Hummel officiating; interment in the Elkhart Prairie Cemetery.

Miller, Vern Loren, son of Glenn Z. and Esther (Zook) Miller, was born Jan. 29, 1952; died at the Rockingham Memorial Hospital, June 15, 1970, after an extended illness; aged 18 y. 4 m. 16 d. Surviving in addition to his parents are 2 brothers (Donald and Marlin), one sister (Marlane), and one grandmother (Mrs. Sam Miller). He was a member of the Bethel Church, where funeral services were held June 18, with Fred Miller and Alvin Kanagy officiating; interment in the Buena Chapel Cemetery where Mahlon Blosser officiated at a graveside service.

Moser, Andrew R., son of Daniel and Lena (Roggie) Moser, was born at Croghan, N.Y., Dec. 7, 1897; died at his home near Copenhagen,

WHAT BELONGS TO CAESAR?

DONALD D. KAUFMAN



WHAT BELONGS TO CAESAR?

by Donald D. Kaufman

The author questions the responsibility Christians have to give to the government its tax demands. In an effort to see the parallels between our times and earlier times, the author reviews the history of taxation. With this background for perspective he examines biblical passages like "Render to Caesar" which are often used to justify an absolute, unquestioning obedience to government tax demands. Following this, three basic arguments are presented against the voluntary payment of war taxes. The author makes a strong case for a more radical Christian application of what it means to be a conscientious objector to war.

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N.Y., June 15, 1970; aged 72 y. 6 m. 8 d. On Aug. 15, 1923, he was married to Emma Widrick, who survives. Also surviving are 3 daughters (Lorena — Mrs. Nelson Moser, Florence — Mrs. Wilbur Jantzi, and Sharon — Mrs. Delvin Mast), 3 sons Elmer, Elton, and Ellis), 33 grandchildren, and one great-grandchild. He was preceded in death by 2 daughters (Irene — Mrs. Leo Zehr and Loretta), one grandchild, 3 brothers, and 2 sisters. He was a member of the Lowville Conservative Church. Funeral services were held on June 18, with a prayer service at the home with Vernon Zehr officiating, and at the Croghan Conservative Church with Richard Zehr officiating, assisted by Joseph Nafziger and Lloyd Boshart; interment in the Conservative Mennonite Church Cemetery.

Stutzman, Ammon, son of Harvey N. and Sarah (Stoltzfus) Stutzman, was born near Wood River, Neb., Feb. 3, 1912; died at his home near Wellman, Iowa, June 6, 1970; aged 58 y. 4 m. 3 d. On Oct. 11, 1933, he was married to Dortha Yoder, who survives. Also surviving are 5 children (Fern — Mrs. Carl Harbage, Dale, Twila, Neva — Mrs. Kenneth Frey, and Josie — Mrs. Laban Swartzentruber), 7 grandchildren, his mother, 5 brothers (Perry, Ezra, Wesley, Raymon, and Emery Lee), and 2 sisters (Ellen — Mrs. Willard R. Yoder and Gertrude — Mrs. Lester Roth). He was preceded in death by an infant child. Funeral services were held at the Wellman Church on June 9, with Paul E. M. Yoder and Ron Kennel officiating; interment in the Wellman Mennonite Cemetery.

Swarm, Herbert S., was born near Elkhart, Ind., Nov. 18, 1903; died at Elkhart, Ind., May 13, 1970, following an extended illness; aged 66 y. 5 m. 25 d. He was married to Mary Ferguson, who survives. Also surviving are 4 children (Herbert, Doris — Mrs. Arvin Holland, Alice — Mrs. Marion Conley, and Ruby Jean — Mrs. Jack Moore), 9 grandchildren, one brother (Walter), and one sister (Mabel Thompson). He was preceded in death by one daughter (Carolyn). Funeral services were held at the Olive Church May 16, with Russell Krabill and Galen Johns officiating; interment in the Olive Cemetery.

Yoder, Jesse K., son of Christ and Barbara (Kenagy) Yoder, was born at Belleville, Pa., June 12, 1919; died at his home at Dalton, Ohio, from cancer, June 18, 1970; aged 51 y. 6 d. On July 27, 1940, he was married to Elsie Sharp, who survives. Also surviving are 2 children (Ruth Ann — Mrs. Alvin Hostetler and Trennis), and 3 grandchildren. He was a member of the Pleasant View Church, where funeral services were held June 21, with G. Edwin Bontrager and Frank A. Sturpe officiating; interment in the Pleasant View Cemetery.

Yoder, Irene, daughter of Daniel and Salina (Marner) Slaubaugh, was born in Iowa Co., Iowa, Mar. 15, 1908; died at Wellman, Iowa, May 7, 1970; aged 62 y. 1 m. 22 d. On Feb. 20, 1929, she was married to Roy L. Yoder, who survives. Also surviving are 3 children (Dean, Ruth — Mrs. John Mark King, and Daniel Keith), and 3 sisters (Mrs. Ella Yoder, Sarah — Mrs. Clarence Detweiler, and Carrie — Mrs. Lester Yoder). She was a member of the West Union Church, where funeral services were held May 9, with Herman E. Ropp and Emery Hochstetler officiating; interment in the West Union Mennonite Cemetery.

Zehr, Adrienne Janet, daughter of Gilbert and Janet (Widrick) Zehr, was born at Watertown, N.Y., March 23, 1961; died at the House of the Good Samaritan, Watertown, N.Y., of cystic fibrosis, June 11, 1970; aged 9 y. 2 m. 19 d. Surviving in addition to the parents are 3 brothers (Jesse, Nathan, and Gale), 3 sisters (Alma, Joan Marie, and Allison), and grandparents (Mr. and Mrs. Joseph Widrick and Mr. and Mrs. David Zehr). Funeral services were held at the Lowville Church June 13, with Milton J. Zehr officiating; interment in the Croghan Mennonite Church Cemetery.

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Coming Next Week

Mennonites Urged to Enter Southern Africa

"Beloved, Beware Lest Ye Also . . ."

Nelson E. Kauffman

Cover by Jan Gleysteen. Falls of the Rhine, Schaffhausen, Switzerland. In the nearby village of Schleithelm one of the earliest Mennonite confessions of faith was written.

JOHN M. DRESCHER, *Editor*
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Tuesday, July 28, 1970

Volume LXIII, Number 29





Mennonites Urged to Enter Southern Africa

"In a ten-year period, I foresee 200 Mennonites at work in southern Africa," Don Jacobs, back from a 19-day tour of southern African states, told a joint session of the Council of Mission Board Secretaries (COMBS) and the Mennonite Central Committee (MCC) at a Chicago meeting, May 20, 21. The report and recommendations were accepted for study by COMBS-MCC.

"This report (of the southern Africa study-tour) recommends involvement," Jacobs said. "We finished the investigation, analysis, and report with the clear conviction that we must begin to participate in life south of the Zambesi River. May God give courage and wisdom, men and money, infinite patience and compassion as we roll up our sleeves and take up the challenge for Jesus Christ and His kingdom."

Jacobs was speaking for himself and James Bertsche of the Congo Inland Mission who had been asked by COMBS, MCC, and the African Mennonite and Brethren in Christ Fellowship to survey and analyze the present mission and church situation in southern Africa. Specifically, they were asked "to project potential strategy and program opportunities for consideration by Mennonite agencies." The Jacobs-Bertsche report submitted to the joint meeting of COMBS and MCC did just that — suggested a strategy for Mennonite involvement in southern Africa.

Bishop P. Kumalo of the Rhodesia Brethren in Christ Church was to have been the third member of the investigatory team. Administrative commitments and visa difficulties prevented his accompanying Jacobs and Bertsche.

The team visited South Africa, Botswana, Rhodesia, and Lesotho and Swaziland, two black independent mini-nations landlocked inside of white South Africa.

The Mennonite Central Committee and the Brethren in Christ Church have worked in southern Africa. The Brethren in Christ have been in Rhodesia since 1898, presently with about 50 missionaries at a half-dozen stations, working at hospitals, schools, Bible institutes, and bookstores in addition to evangelism. MCC has 18 TAP teachers and two Paxmen in Botswana.

For the other south African countries visited, Jacobs and Bertsche call for a Mennonite presence which might include agriculturists, general Paxmen, TAP teachers, a modest junior year abroad, and a Menno Travel Service facility offering specialized tours. In addition, it was noted that job opportunities in industry and commerce are abundant in South Africa. "A few Mennonites who have a call to live and work in South Africa should be encouraged to do so," the report reads.

Touching on the philosophy of a Mennonite involvement in southern Africa, the report notes the evils of apartheid, the political scheme of separate development of the races, but also observes that the authentic goal for Mennonites "is the growth and nurture of the kingdom of heaven within the

Mass Media in Illiterate Society

By Stanley Weaver

situation" and not political revolution.

"It is, therefore, not enough to be in southern Africa simply as an expression of American or European Mennonite interest in a crucial area of the world," the report states. "We are and ever will be interested in the development of fellowships of believers who will together seek God's way from within a situation.

"We may be tempted to 'do good' in southern Africa for the next 20 years but the 'do gooding' would simply be an extension of affluent white concern. We must do good, of course, but only in conjunction with an enlightened program for the encouragement of the fellowship of disciples.

"Said in another way," the report continues, "we must think in terms of total church involvement which in Mennonite parlance means the Word and the deed producing believing communities.

"This will not be easy in southern Africa where there is already mission activity in the traditional sense of the word. We should be reluctant to be another one of these. However, we would be denying our very nature if we as a believing community would be satisfied to apply a 'band aid' and run. If we are going to get involved we must take the plunge and be all things to all men so that the kingdom may be extended."

How to take that "plunge" into southern Africa, especially in Swaziland, Lesotho, and the Republic of South Africa now becomes the work of the MCC and numerous mission boards.

The Jacobs-Bertsche team saw clearly that the problems of southern Africa are of such a nature that anyone living there will get caught in the tensions sooner or later. While they expressed appreciation for those people who feel that it is a compromise to the Christian conscience to as much as visit the Republic of South Africa, for example, Jacobs and Bertsche felt strongly in recommending programs, saying that the only way to get local and international opinion aroused is to be where the action is.

"Choose any acute human problem threatening international peace and you can find it in southern Africa," they wrote. "Our Lord must look upon this system with great dismay, especially inasmuch as its protectors plead the name of Christ and His church to defend itself. He must be distressed by the violence to human dignity being experienced in every sector of the society. For the blacks have allowed themselves to accept the system and while working in it try to forget it. And the whites have declared that their vehicle has neither reverse nor rearview mirror; they've set a course which they are unable to alter.

"This is the size of the problem. Anything the Mennonite and Brethren in Christ churches do in southern Africa must partake of Jesus' attitudes and methodology, for truly the faith is no less than 'the way,'" the study report observed.

— MCC Release. □

Several experiences among the Navaho people have convinced me that radio is a very necessary and effective tool for reaching persons who may be unable to read about God's love.

A young Navaho Indian couple began attending church at Blue Gap Mission regularly. They discussed the Christian life with the Navaho pastor who lived in proximity to their home.

Suddenly they quit coming to church. An offbeat radio preacher whom they have never met had gained their ears and allegiance. They now completely accept his distortion of Bible truth while discounting the consistent Christian living and Bible teaching they had been exposed to through the local Navaho pastor.

A similar, but more rewarding, example happened as a result of our *Navaho Gospel Hour* program. Another Navaho family living near several evangelical missions around Window Rock, Arizona, had many material possessions but were nevertheless desperately unhappy.

Then they heard the gospel via their radio and wrote to the radio pastor for help. As a result they have become a Christian family actively involved in a nearby mission church.

Several families in the Blue Gap Church point to the *Navaho Gospel Hour* as having created their first real desire to be Christians. If they relied on only the printed page they would never have learned of Christ and His love.

There are some Navahos who prefer the anonymity of the radio preacher's voice over the local Christian minister. In this way they can leisurely explore their interest in the message without having the immediate pressure for a personal decision.

Radio certainly isn't the most or the only effective means of presenting the gospel message. But for those who do not read, it is a very important beginning point. Radio can also span the vast distances and enter the remote areas and homes of Navaholand. It can do so instantly and repeatedly, increasing the impact of the message of freedom in Christ.

Stanley Weaver is superintendent of Black Mountain and Blue Gap Missions, Chinle, Arizona, and director of *Navaho Gospel Hour*.

Wit and Wisdom

In the book, *Children's Letters to God*, one little boy wrote God to ask, "When is the best time I can talk to You? I know You are always listening, but when will You be listening hard in Troy, New York? Sincerely, Allan."

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

As I have been observing some current attitudes within the Mennonite Church toward biblical nonresistance, I have become increasingly concerned about what seems to me to be a retreat from facing the practical implications of this conviction. While we give lip service to nonresistance as a doctrine I am disturbed by those who oppose the application of this doctrine to the immediate situation that has been confronting us, the war in Vietnam.

The logic seems to be that we should not speak out publicly in opposition to the war in Vietnam because we are against *all* wars rather than this specific war. It seems to me, if our conviction that all wars are wrong is to have any meaning, it must be applied to this specific war.

Others argue that while they believe in nonresistance, they do not think we should make public statements or take a public stand. "Our government has been good to us and we are getting along well with our community. Let's not disturb things!" Will we succumb to the temptation to again become the "quiet people of the land"? Is the biblical teaching concerning love and nonresistance something on which we have a corner and therefore should keep quietly to ourselves, or do we have a divine responsibility to proclaim it? Do we believe Christ's teaching on this matter is central to the heart of the gospel, or is it a peripheral and optional instruction for Mennonites only? What responsibility do we have to witness to those Christians who militantly bless and praise the whole bloody conflict raging in Vietnam as a valiant Christian duty? What responsibility do we have to speak to those who represent us in decision-making positions in government? I cannot see the consistency between the attitude which enthusiastically approves of a strong U.S. military machine fighting communism in Southeast Asia "to protect our Christian-American way of life" (and though not usually said out loud, is mighty grateful the neighbors' sons are fighting and dying there), but "just don't ask me or my sons to go to war and fight because we believe the Bible teaches us we should not kill."

I am afraid we have absorbed more of the materialistic and militaristic spirit of our society than we want to admit. I think at times we are also found to be more involved in negative reaction than in positive witness. That is, in a concern to bend over backwards to avoid being identified with the radical war-protester "sinners," we have in the final analysis decided it is better to hide our light under a bushel, rather than let it shine at the very time and place of darkness where it is most needed.

If we do not want to be identified with the radicals, the alternative should not be silence. It should be creatively finding ways and settings in which we can share our witness for

By Still Waters

"His truth endureth to all generations" (Ps. 100:5).

In each generation many have tried to destroy trust in the Scriptures. They have labored long to find flaws and to prove certain passages untrue. But God's truth just endures. As the breaking of streetlights does not shut out the sun so the speeches of men do not destroy eternal truth. While the search for flaws on the part of some continues and is handed on to one generation after another, the reality of truth is realized by generation after generation of those who love truth.

Yes, God's truth has stood the scrutiny of the centuries. It shall stand and endure to all the generations yet unborn. And for those, who put confidence in God's Word they shall never be ashamed. Said R. A. Torrey, "The Bible is the only book that always says all that it means to say and never says anything more than it means to say. The more rigidly one examines the Bible and the more closely he studies it, the more will he be filled with admiration for the amazing way in which it expresses the truth."

O God, is it fair
For some to have nice homes
And for others to suffer in slums?
For some to live in safety
And others in constant fear?
For some to be bloated with food
And others from lack of it?
For some to shoot
And others to be shot down?

peace in a dynamic and positive way and from a biblical orientation. Jesus was criticized because He associated with such sinners. Perhaps we may also need to risk such criticism in order to share a positive witness not only with other Christians and our society at large, but with the protesters as well. — David W. Mann

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The Spirit of the Lord upon Me

I watched a row of young people during one session of Mission '70. What I saw was deep emotional and intellectual involvement. Sometimes leaning forward so not to miss a word of the testimonies reminiscent of the old-fashioned revival meetings and then clapping and cheering in agreement, these young people identified with much that happened at Christopher Dock High School, Lansdale, Pa., July 1-7.

Mission Board meeting moved with the precision of skilled planning and coordination. It will be remembered by some as filled with far-out features in music and speeches. Others will remember Mission '70 as the church finally getting "with it." Some left shocked and said so. Many were encouraged and expressed it. Some were turned off and some were turned on. Each brought his own anticipation and experience and reacted accordingly. No one could say he left unmoved or unstimulated.

All in all, when different responses like these are present it seems more like an apostolic church experience than some of the staid church meetings we've sometimes attended. At least it seems proper that when a meeting of Christ's evangel is held it ought to be so meaningful and earthshaking that people begin to get excited and stirred up so that questions are asked and we are forced to face where we stand on the issues and answers.

Freshness in reporting characterized the sessions. Reports could hardly be called dry or boring. They were short and to the point. Involvement by most in attendance was apparent by the clapping and the amens. And both are unusual with Mennonites. Although in most of our meetings we make no indication where we stand in relation to what is said or done, whether we approve or disapprove, this meeting had its voices of approval and disapproval at rather regular though unplanned intervals.

Different also this year was the amount of speeches, discussion, and time focused on such things as personal relationships and self-image. Too often we get bogged down with programs and plans and budgets. The importance of persons and personal relationships is overlooked or bypassed.

But it is right here where our witness is so often hindered or blurred. Poor interpersonal relationships, inner hurt feelings and attitudes, and a wrong self-image cause all kinds

of problems. Just as the message of love does not stand a chance of getting through to the world if we are unloving, so we will not treat others as persons worthy of God's love and grace if we think of ourselves as worms.

If we think of ourselves as children of God we will treat others as God's children. If we appreciate God's work of salvation in making us new persons, we begin to appreciate others for whom Christ died.

All this says again what we have known, at least intellectually. Sanctified personal relationships and proper self-image are important in doing mission work.

Mission '70 had also some excellent speeches. Increasingly, however, in our discussions of the crisis issues of our day it appears we are better able to analyze the problems such as racism, poverty, and the ghetto than provide answers. Perhaps this is because we are human. So persons attending heard very little new about the plight of the poor, the situation of the Spanish-speaking, and the condition of the miserable minorities in our society. Each speaker rightly bared his soul about such. What was missing in all but a few exceptions was a plan, a suggestion, a solution to the problems — something with which the hearer could go away saying, "This I can do."

Of course, answers are hard to come by. And easy answers are worthless. That's why it's easier to repeat again and again the predicament rather than to really think through what ought to be done. This then is simply an observation that perhaps in all of our preaching at least 75 percent of the time should be spent on providing some suggestive solutions. Else we remain a frustrated few which add to the problem by building up hostility or we are turned into mere activists who become no more than actors. If a problem is presented too often without some solution we either become emotionally hardened or practically helpless.

But the Spirit was upon us. And all, from draft resisters to resisters of draft resisters, from those under thirty to those who suddenly became aware they were over thirty, from those who planned the meeting to those who met as planned, sensed that the Spirit was upon them to bless and perhaps to bug. In a more common way of saying it, He was present to convince and convict. — D.

Fear in the Land of "Khotso"

By James Bertsche

Emblazoned proudly on a colorful coat of arms hanging on a frontier archway admitting the traveler to the little African country of Lesotho is the phrase: "Kena ka khotso," i.e. "Enter in peace." But for this little landlocked, mountainous, and newly independent southern Africa country there is no peace; there is now only bewilderment and fear.

Lesotho, a country of rugged beauty, is the product of an interesting chapter of the tumultuous flow of southern Africa history of the past 150 years. Sitting on a high hill overlooking the little capital town of Maseru is a monument bearing the bronze likeness of King Moshoeshoe I (pronounced Mo-shway-shay) who is honored as the founder of the present Sotho nation. During the murderous military expansion of the famed Zulu tribesmen under their Chief Chaka in the early 1800s, Chief Moshoeshoe elected to lead his people northward into the broken terrain of the Maluti Mountains where he chose a towering, flat-topped butte as his fortress around which to form his kingdom.

His fame spread and soon other chiefs came requesting to become part of his kingdom. A man of wisdom, the king realized that the future of his people lay not in military conquest but in peaceful cohabitation with those around them. Desiring to inculcate in his people a true love for peace, he sent word requesting missionaries and in 1833 the first three men of the Paris Evangelical Society arrived at his fortress mountain and eventually established a post 20 miles away at Morija, a station which exists to this day.

But on the heels of the missionaries came other less welcome Europeans. Wishing to escape the influence and control of the British in the Cape area, increasing numbers of Dutch settlers were joining the historic northward trek across the veld of South Central Africa and soon Moshoeshoe's kingdom was surrounded by these Dutch folk who with gun, plow, and Bible were intent upon establishing a new nation of their own according to their own lights. Friction between the two groups was inevitable since they both sought to control and use the same lowlands, the Dutch for farming and the Sotho for the grazing of their livestock. After a period of armed clashes, King Moshoeshoe requested British protection. In 1868 a proclamation was issued stating that henceforth Basutoland was to be regarded as a protectorate of the British Crown. It was shortly after this accomplishment that the aged king died and was buried on the mountaintop.

During the same general period, the first Catholic missionaries arrived, adding their activity to that of the French Protestants. Such was the response of the Sotho people that today about 90 percent of the population identifies itself

either with the Protestant or the Catholic faith.

England's original design seems to have been to eventually relinquish Lesotho for incorporation into the Union of South Africa. But as the extreme racist policies of this country became increasingly clear, Britain determined to help the Sotho people to achieve their political independence. Thus it was that a constitutional conference was held in London in 1964. Provisions were made to recognize King Moshoeshoe II, a descendant of the founding king, as head of state and to establish a parliament. In the general elections of April 1965, a conservative Basutoland National Party won a majority over a liberal, leftist Congress Party and Lesotho embarked on its first years of political independence. It was not long, however, until the staggering problems confronting this little country became all too clear. To enumerate some of them:

1. An arid, rocky part of southeast Africa, with 85 percent of its areas too mountainous to cultivate, it is obliged to import supplemental food supplies each year in order to feed its people.

2. Because of the rugged terrain, good roads are limited to the lowlands. Rough trails into the mountains are negotiable only by jeep type vehicles. Indeed, some isolated communities are reachable only by mule train.

3. The Sotho people, whose culture bears a startling resemblance to that of the Navaho Indians of southwest United States, are limited primarily to animal products as export items, e.g. hides, colorfully designed mohair rugs, and blankets. This is supplemented by diamond mining on a modest scale.

4. To balance their annual budget, Lesotho has depended heavily upon annual financial aid from Great Britain and upon the wages of Sotho men who go to work in the South African mines.

5. Lesotho, with an area of some 11,000 square miles and a population of about one million people, is completely encircled by South Africa which controls traffic across its borders and also serves as the primary market for its products and as the principal source of its needed supplies.

6. While there are proposals for the development of its mining industry and for the construction of a large dam, these have not progressed beyond the discussion stage.

In brief, Lesotho is a pocket of people within South Africa with pitifully few resources with which to attempt to build a viable nation. Nevertheless, the initial years of independence were proud years and under their national motto of "khotso," they faced the future with determined optimism.

But in early 1970, elections again came due and the

fragile sense of well-being and purpose in Lesotho was shattered. When, on election day, it became evident that the opposition Congress Party was about to win a slim majority vote, Prime Minister Leabua Jonathan, leader of the incumbent Basutoland National Party annulled the election and seized power giving as his reason the communist leanings of the opposition group. After a short period of deceptive calm, the opposition began to rally support. Protests became more and more vehement and finally culminated in bloody clashes in the mountains between meagerly armed rebel groups and

patrols of the mobile police force under the control of Prime Minister Jonathan. Recently King Moshoeshoe II has been exiled to Holland, opposition leaders jailed, and their papers banned. Despite an outward appearance of pastoral calm, the country is in the grip of tension, animosity, and fear.

Currently the Prime Minister is initiating talks with the detained opposition leaders in an effort to resolve their crisis. In the meantime, the South Africa government keeps a wary eye on this troubled little country for which "khotso" seems suddenly to have become but an elusive dream. □

"Beloved, Beware Lest Ye Also ..."

By Nelson E. Kauffman

As I emerged from the subway recently at 59th St. in New York, I saw written on plywood protecting a construction project, "*Kill a Commie for Christ*," and a bit farther down, "*Support President Nixon*." This struck me, and I pondered its meaning as I walked on. Does Christ lead men to kill communists to protect American affluence-poverty, racism-liberty, Christian-nationalism?

A few blocks farther on I saw a large crowd on the steps of the large Art Institute. Above the door was hanging a large banner, "Nineteenth Century America." Below it and on the steps of the building blocking the entrance was sitting a large crowd of artists. Many others were standing around the seated group. Police were on guard as an Institute official was standing in the midst of the seated group having dialogue. The artists were protesting the war and racism. TV cameras and microphones were catching the action.

Down the street at another art museum, I found the doors open, "No Admission Charge Today," and tables of war protesting materials manned by artists who were also collecting signatures. Inside there was almost constant showing of a film on the atomic horror of Hiroshima. I saw the pictures of destruction, the horribly burned bodies, scenes one would like to forget. How can a civilized, so-called Christian country, continue to create and stockpile such weapons? The public so easily forgets that it was America, not Russia, that dropped the two bombs, when the war was nearly over, just to see what the effect would be, destroying the hundreds of thousands of people, young and old, ushering in the age of unspeakable horror. Not only that, she continues to perfect and produce enough of these monsters of destruction to destroy the whole world several times over.

Are the long-haired artists, who look like our pictures of Jesus, the only ones willing to sacrifice themselves, to make society stop and consider what this nation is really doing? Will we reject this crowd, and identify and be brothers with the "Christians" who "Kill Commie's for Christ"? Or do we just wash our hands of the issues and preach against sin in general, which everybody is against, and the righteousness of noninvolvement?

The next morning in my devotion I read from Jeremiah Chapter seven, "Don't be fooled by those who lie to you and say that since the temple of the Lord is here, God will never let Jerusalem be destroyed. You may remain under these conditions only; if you stop your wicked thoughts and deeds, and are fair to others: and stop exploiting orphans, widows, and foreigners, and stop your murdering and stop your worshipping idols as you do now to your own hurt. Then, and then only, will I let you stay in this land that I gave to your fathers to keep forever. . . . Do you really think that you can steal, murder, commit adultery, lie, and worship Baal . . . and then come here and stand before me in my Temple and chant 'God will save us,' only to go right back to all those evil things again?"*

To what extent are we today responsible for the sins of our nation, or to warn it about its sins? Where is the voice of the prophets of God in our time? Are the artists the only ones who are heard? Can God depend upon us, or have we sold out to the system?

Last year when the Montreal police were on strike, "Thousands of good churchgoing Montrealers (the city is literally full of churches both Catholic and Protestant) had looted and wrecked many of the largest stores and shops downtown. The same psychological phenomena is reflected in the record that most whites who have shot and killed unarmed Negroes are 'good churchgoing Christians.' This debasement of Christian teaching and the continued support of the war in many pulpits has robbed the young of their spiritual heritage" (*Between the Lines*, May 15, 1970). □

*From *Living Prophets*, Tyndale House Publishers, Wheaton, Ill.

. . .

A young couple were contemplating marriage and as is appropriate under such circumstances, they were discussing problems which might arise in their union. The young man hesitantly said, "Dear, I'm not sure we should be married after all. I am anemic."

To which the girl replied, "Darling, that's all right. You go to your church and I'll go to mine."

Musings of an MCC Doctor's Wife

By Jean Klaasen

The rain is coming down steadily and heavily. Promise of more to come continues to rumble. The leaves on the outspread arms of the mango tree, whose soft green shields the back veranda, break the descent of raindrops to the waiting earth.

I feel as if I am on an island. The rain cuts me off from intruders for a little while and I almost feel as if I belong on this island house! As if this house with its rough cement floors, open drains, and other faults is home.

It has taken time. Almost two and a half years we have lived in India. Neither the hamlet of Corn, Oklahoma, the city life of Kansas City, nor the foreign Canal Zone quite prepared me for living here. I hate washing diapers by hand; I hate the constant grime under my fingernails; I hate the stale stench and worse taste of the daily rice ration; and I hate being cheated by the food vendors at the market or the hawkers who come to the house.

But those aren't major concerns anymore. Slowly positive projects are beginning to develop. The MCC needlework project opened the door of the community for me. The sewing ladies and I exchange cups of tea and insights into each other's way of life. And in my broken Bengali, I've even sent some to the clinic for family planning. I've been able to tell a lady that just saying she doesn't "need" another baby won't assure her of not having one, and she has taken preventative measures.

Some of my sewing girls are young and have had to quit school at an early age because a parent died. Now they want to learn English. I am glad to share my three-year-old's colorful books with them and I am learning as much Bengali as they are English.

The fact that I am not a nurse hasn't made me useless to my husband in the clinic, but I stumbled onto a way in which I might be able to contribute directly to the hospital project. I started to do the bookkeeping and filing the correspondence and medical literature. (My previous bookkeeping experience terminated a few months after our marriage when my husband discovered that our checkbook balance was an almost zero rather than a plus one hundred.) But having to check the cook's accounts has made me a more accurate mathematician.

Not only is this place feeling like home because of my involvement in areas of need, but also because of the things that say "you're one of us." A little girl called me, "Didimoni" (older, respected sister) and not "mem sahib." Two regular weekly visitors say "thank you for the fellowship" after dinner and a game of Yahtzee are finished. I can tell

the Bengali nurse that I don't like going to tea in the car like she wants to — though I give in.

Those are the things that made me feel warm inside when the sun was behind the clouds. Now the sun is out, the path will soon be dried off, and the house and I will no longer be an island, but part of the community. □

The Insulation Meeting

By David McCarthy

Last year I attended a meeting where newly elected officers were to be installed. The retiring president soberly announced, "We will now have the *insulation* of officers." Perhaps she was right. Even church officers need insulation at least as much as they need installation.

Officers need to be insulated against laziness. "We are all volunteers in a volunteer group, so let's not expect too much of the members. Don't push too fast or set standards too high." Listen to those excuses and before long you have yielded to the temptation to occupy an office without fulfilling the duties.

Leaders also need insulation against criticism. An officer soon finds that he is doing more than some members want him too, and less than others expect of him. Every fresh idea invites jealous comments from those who wish they had thought of the idea first, or rumbles from comfortable souls who seek to maintain the status quo. As a sage remarked long ago, "The only way to avoid criticism is to say nothing, do nothing, and be nothing!"

And officers must have strong insulation against discouragement. Whenever laziness and criticism fail to accomplish the devil's purposes, he turns to discouragement. It is hard to plan carefully and then try to steer a new idea into the life of a congregation. The project often gets derailed and the dream disintegrates. How is your insulation against discouragement?

The most effective insulating material is a close walk with God. Look to Him as you lay your plans, and lean on Him as you execute them. Remember:

"Every work for Jesus will be blest,
But He asks from everyone his best;
Our talents may be few, these may be small,
But unto Him belongs our best — our all!" □

A Living Love

By Willis L. Breckbill

Man is born to live with others. God saw that it was not good for Adam to be alone so He gave him Eve. Adam and Eve had a problem with each other when their relationship to God was broken through disobedience. Fruitful relationships are linked by love. Love is expressed by what we are to other people.

The Scripture says that God is love. His being is love. The greatest expression of love is God's love for man, not man's love for God. Man is unlovely because of his sin, yet God loved him and acted for his good.

The story Jesus told which best depicts the love of God is the story of a son who asked for his inheritance and left home. He spent recklessly the money for which his father worked very hard. He ruined the reputation of the family by immoral living and disrespectful behavior in society. When he came to himself he decided to return home, asking only that he might be his father's servant. The father was overjoyed at his return. He kissed him, put a ring on his finger, and a robe over his shoulder and killed the best animal in the herd for a feast. The father declared that once his son was lost but now is found, was dead but now alive. The father in that story is God. That same father has an open heart to you.

In response to God's love for us He asks us to love. The first and greatest commandment is to love God with all your strength, all your mind, all your heart. You are to love God with your complete being. The life change of a person who learns this secret is unbelievable. A young man became a preacher, thinking that this would assure him of God's love. During his early years of ministry he was trying to earn God's love. One day he realized the truth that God loved him, not because of his preaching but simply because God loves. In return he loved God and found a new life, a new freedom. The congregation had a new and loving minister.

A deep devotion and love to God imparts love for fellowmen. You cannot say you love God and hate your fellowman. Religious people are not always loving people. Jesus told the story of a man who was on a trip and was beaten and robbed and left for dead. Two religious leaders passed him and left him there. A man from a different religion came by and stopped. He bound up his wounds, took him to a hotel, and paid his bill. Jesus implied that this is the kind of neighbor we are to be.

Love is a deterrent to fear. John, Jesus' beloved apostle, wrote, "Perfect love casts out fear." If you fear someone, run a little experiment. When you meet or think of that person, say in your thoughts, "God loves you, I want to love you." Do this repeatedly and see what happens in your life. If you have a great feeling of dislike toward a group of people, realize that God loves them and allow that love to flow through you toward them.

Love is giving of self. "Greater love has no man than this, that a man lay down his life for his friends." Jesus did just that. He gave His life as a ransom for sin. Hatred and fear

can be corrected by love. Let God's love in. Then let it flow out to others. □

Freeing the Captive Spirit

By Wilbur Hostetler

"Have you heard from Willie since his release from prison?" wrote Mrs. Barbara Sevits, veteran correspondent with inmates of various penal institutions. "His mother writes to me occasionally. Poor woman! Willie had written that he will keep in touch when he leaves the institution. I guess when the men come out they aren't lonely anymore."

Not all releases break off communications. John and Mary Detwiler were pleasantly surprised to receive a telephone call from Bill, who is now working on a state college campus in Missouri. He was happy to inform them that he had recently been married, and he called his bride to the phone to verify the fact. Receiving correspondence while still behind bars gave Bill new incentive to make choices leading to a successful readjustment to society.

Correspondence arrangements with outsiders are becoming increasingly difficult in some institutions. A few states have no restrictions, while others seldom grant approval unless the proposed correspondents have known each other in the past.

Sending greeting cards on special occasions is an alternate venture. Christmas, Easter, and birthdays are excellent opportunities. Greeting cards are permissible even where correspondence is not approved, provided no personal message is included.

Many inmates have expressed appreciation for greetings received from members of the First Mennonite Church in Topeka, Ind. The experience has proven mutually beneficial. In order to help men coming from prison, the church rented a vacant house, many hours were donated to renovate and redecorate it, and now it functions as a halfway house for parolees.

Weekly or monthly visits to prisons by ministers means much to inmates. Other churchmen occasionally accompanying regular visitors have received new insights concerning prisoners and the potential for rehabilitation with the help of God's people.

Opportunities exist for attending public functions held in prisons. Graduation exercises, stamp and fish club exhibits, and open house programs of Alcoholics Anonymous are occasions to which outsiders can receive invitations. Opportunities frequently arise for befriending troubled persons in local jails. Relationships developed there can usually be continued in the state institution to which the inmate is sentenced.

Many initial prison contacts do not develop into relationships. But every situation has potential for meeting some needs. The church's mission includes coming to the aid of God's children in captivity for whom Christ died. □

Wilbur Hostetler, director of Home Bible Studies correspondence courses at Mennonite Board of Missions, is active in prison ministries.

Items and Comments

Dr. Martin Luther King, Sr., father of the slain civil rights leader, said in an Upper Room chapel service in Nashville that America may be doomed unless it overcomes attitudes of hate and violence.

"We've been fooling with this white supremacy and here comes black supremacy," said Dr. King, pastor of the Ebenezer Baptist Church in Atlanta. "They're both wrong. . . . There is no such thing as a superior race. . . . Man is going to be judged by his soul."

He criticized what he called "sacred preachers" for their lack of support in racial matters. "We've got to go back home in local churches and inform them of what is happening and what is wrong," he said. "I'm afraid the Christian church is going to be the last to open its doors."

"There's so much apathy and George Wallace doctrine and racial hate being preached," the Baptist pastor observed. "Out of that environment a man is born who can pull a trigger or put dynamite under a church. It's organized hate and evil and I'm worried about it."

In response to a question following the Upper Room service, Dr. King emphasized that "violence, burning, and looting never solves anything. Killing is wrong. I don't care who is doing the killing or what color he is. Killing is wrong."

Eternal winter on earth due to pollution is an ultimate possibility, according to Dr. Earl W. Barrett of the U.S. Environmental Science Services Administration (ESSA). Speaking in Melbourne, Australia, Dr. Barrett said that 50 million tons of dust particles in the atmosphere—or only 10 to 20 times the present amount—would decrease the amount of sunlight reaching the earth's surface to such an extent that the average temperature on earth would fall to 40 degrees F. Such a temperature would make it impossible for most plants to survive.

In a document countering persistent reports that the world is entering a "post-Christian era" and that biblical religion is going out of style, the Christian and Missionary Alliance (CMA) cited continued growth in Toronto, Ont.

Latest figures on overseas churches, covering 1968, reflected a record number of baptisms, 15,474.

"This is the highest number in the history of our work and exceeds by over 4,000 the previous record high in 1964," said the Rev. Louis L. King, CMA foreign secretary.

In North and Central America, figures disclosed for the year 1969 showed a gain of 42 churches and a membership increase of 4,610. The figures include the addition to the CMA of a group of churches in Guatemala and the Dominican Republic.

Worldwide CMA figures show a total of 215,039 members, an increase of 83,196 for the past decade. During that time the number of organized churches increased from 1,466 to 2,598 and the total of self-supporting churches and groups jumped from 2,121 to 4,444.

The "conscience of America" is today coming from its young people, Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said in New York in an appeal to adults to hear what the under-25 generation is saying about the need for peace and human dignity.

Father Hesburgh, who is also chairman of the U.S. Commission on Civil Rights, spoke at a second annual Man of Conscience Award Dinner, sponsored by the Appeal of Conscience Foundation.

In the past 60 years the number of children in the national Church of Scotland (Presbyterian) has dropped by almost half—from 490,000 in 1911 to 250,000 this year.

The denomination's General Assembly was told by Dr. W. H. Rogan: "In other words, we have lost half our future in 60 years."

"We don't need sociological research and university teams to find out why there's an escalation of juvenile crime and violence and all the rest," he said. "These are unassailable evidence and speak louder than any clever argument. We must drive this home to parents."

Rep. Fred Schwengel, of the 1st District in Iowa believes in cutting the cloth to fit the garment. Keenly aware that more than 50 percent of the nation's highway fatalities and a greater percentage of highway accidents are alcohol-involved, he believes that liquor revenue should be spent on highway safety programs.

Rep. Schwengel wants to match the size of the liquor payment for safety to the percentage of highway accidents which are alcohol related. He therefore introduced a bill into Congress (H.R. 16932) on April 13, 1970, which would authorize appropriation of 40 percent of the Federal Excise taxes on alcohol to be allocated for highway safety programs.

Should the Schwengel bill pass in its present form it would mean that something like 1.7 billion dollars per year would be made available for highway safety programs. Surely a generous portion of this should go to educate the driving public that alcohol is the big killer, and that the driver who drinks should face the stiffest possible penalties for endangering his own life and the lives of other people.

Congressman Schwengel's bill has been referred to the House Committee on Public Works. Concerned citizens who see value in this new approach to the drinking driver problem would do well to write to Rep. Schwengel commending it. Letters should be addressed to: The Honorable Fred Schwengel, House of Representatives, Washington, D.C. 20515.

Medical researchers report new evidence that alcoholism is biochemically similar to narcotics addiction. Researchers at the Veterans Administration Hospital in Houston found that a metabolic product of alcohol joins with a brain chemical to form a new compound which resembles morphine. Long exposure to large quantities of alcohol sets off a chain of chemical reactions that leads to physical addiction similar to that caused by drugs, state the experts.

Pressure is on Congress to "do something about marijuana and LSD—but don't touch alcohol," since about \$14 billions a year are spent on alcoholic beverages. That drug addiction is to a great extent a reaction to the excessive use of alcohol and commercial drugs in the average home is deliberately ignored.

Young blacks in Jackson, Miss., were urged by the Rev. Ralph D. Abernathy not to resort to violence, even in the face of provocation by whites.

"Do not retaliate with violence. Let them kill us—let our innocent blood cry out on their hands," the head of the Southern Christian Leadership Conference pleaded.

Mr. Abernathy's appearance at a rally attended by 1,500 cheering blacks was his first appearance in Mississippi as head of the SCLC.

He came to give his support to a proposed boycott called by black students and businessmen. The ban was called in the wake of the slaying of two young blacks by police on the campus of Jackson State College last month.

CHURCH NEWS

The Mennonite Story Is Shown

The Mennonite Story, a 22-minute sound color film, is now being shown on an hourly schedule at the Mennonite Information Center, Lancaster, Pa. It is also available on a rental basis from EMBMC Information Services, Salunga, Pa., and from MBMC Audiovisuals, Elkhart, Ind.

The Mennonite Story was prepared as a discussion resource to help answer many of the questions tourists ask about Amish and Mennonite life. Of the three million tourists who are flooding into the Lancaster area during the current year, more than 30,000 will call at Mennonite Information Center, Lincoln Highway East.

A documentary film, *The Mennonite Story* includes a few historical flashbacks, while Paul Landis sketches the origins, persecutions, and migrations of the Anabaptists. The viewer is introduced to some flesh-and-blood Mennonites. A series of happy Christians, each in his own setting, witness that Christ has given purpose and satisfaction to life. There are homemakers, farmers, and teachers; some are churchmen and businessmen; there are youth and senior citizens. The Choraleers, a local Mennonite musical group, provide the musical features and background for the film.

A young father, a farmer, witnesses that God changes one's life; that selfishness is overcome in those who respond to God's plan. A mother of teenagers declares that woman's role is to complete man, not compete with him.

A teacher and church leader recognizes that the now generation differs from the old in forms of worship, but not in basic concerns. A church statesman of long experience rejoices that youth are in the church, serving in fifty countries around the world.

In a wrap-up Paul Landis says, "The Christ we follow doesn't change, but we must constantly discover what it means in our time to follow Jesus and His Word amidst materialism, secularism, and militarism. The way of redemptive love, the fellowship of committed believers in Christ, and involvement in Christian mission to the world must continue to be the guiding principles of our style of life."

Each witness had opportunity to record only a part of what he has to say. But rapid presentation will stimulate questions and open opportunities for discussion.

Already it has been observed that the film is having a secondary ministry of helping Mennonite people to a better self-image. One teenager responded, "It made me proud to be a Mennonite."

The Mennonite Story was produced by Burt Martin Associates, Burbank, Calif., and was financed by a group of Lancaster, Pa., businessmen. In a private preview of the film on June 30, those who participated in preparing the film dedicated it to a ministry of Christian witness.

Kreiders on Summer Furlough

Roy and Florence Kreider and family, missionaries to Israel under the auspices of Mennonite Board of Missions, Elkhart, arrived in the U.S. on June 14 for a brief furlough. The Kreiders have served in Ramat Hasharon since 1953. Kreider serves as coordinator of the Mennonite Mission in Israel which largely carries on small-group fellowships and Bible studies. He has guided tours throughout the country and has carried out numerous study projects for the churches of the United Christian Council of Israel.

The Kreiders attended the Overseas Missionary Orientation held at Elkhart June 18-26, 1970, on the theme: God at Work in the World. They also attended the Mission Board's annual meeting in Lansdale, Pa., dealing with the theme: The Spirit of the Lord upon Me. There they found excellent opportunities to become updated after five years' absence; however, "the developments were almost too rapid to comprehend."

Kreider found very positive transitions in the life of the church. The creation of the Minority Ministries Council provided heartening evidence that the church is responsive and is struggling with the desperate needs at home. In Israel friends would often ask: Do you feel you ought to be over here? What—if the churches are so concerned about the needs at home—what is your church doing?

Commenting on the Bible study at the orientation led by Millard Lind, Kreider noted that "putting into theological perspective problems we are facing as a church provided a sharper focus of the nature of the Christian's response to the problems in the Middle East." The Bible studies dealt with the Old Testament concept of love and grace. There exists the continuing temptation to identify the office of king as absolute—as did the Old Testament tribes—thereby setting up an idol rather than recognizing the means for God's grace to be at work in the world.

Ways to peace in the Middle East are difficult. "If the problem were as simple as some editors and writers are making it, then the problem would have been solved long ago," said Kreider; yet he sees "those prepared to work at it" as providing real hope. He was encouraged and commented, "The church in North America is far more sensitive and responsive to the critical situation than I was aware."

On their previous furlough Kreider had sensed a feeling of deep confusion in the church as to what it means to be Christian in this revolutionary setting. "We have come out of that confusion," Kreider said. "Whole-some leadership is being exerted. From reports I hear the church is taking serious hold; it is feeling that there is a way."

Kreider stated that a large part of our constituency feels biblical justification for Israel to be where it is. Therefore, they feel that the Arabs are just in the way. "This is an oversimplification if not inaccurate biblical interpretation. There are elements of right on the Jewish side, however, that are often ignored," he said. Mrs. Kreider noted the adverse psychological effects of continuing raids, reprisals, and retaliation on the children of both sides who must spend their nights in shelters.

On their furlough the Kreiders will be visiting their sponsoring churches in Pennsylvania, Ohio, and Ontario. Mrs. Kreider, the former Florence Cressman, is originally from Breslau, Ont. The Kreiders have three children: David (17), Jonathan (15), and Rosemary (12). The family will return to Israel on Sept. 1, 1970.

Nursing Program Receives Accreditation

The Nursing Program at Hesston College has just received accreditation from the National League for Nursing, Department of Associate Degree Programs.

Accreditation followed a nursing faculty self-study report which was submitted to the Department of Associate Degree Programs and the report to the same organization by a visiting team which came to the Hesston campus last February. Members of the visiting team were Joan Kaiser of New York and Mrs. Sue Petrovich of St. Louis.

Criteria used for the accreditation process include faculty organization, facilities, philosophy, and objectives and the degree to which the objectives are met in actual practice.

Accreditation for Hesston College's Nursing Program means that it is recognized as a program of quality similar to regional accreditation for colleges. It is the highest kind of accreditation a nursing program can achieve.

Ray Showalter, chairman of the Division of Nursing, has been director of the program at Hesston College since its beginning in 1966.



Row 1: Amzie and Fannie Yoder, Paul and Erma Lehman, Don and Anna Ruth Jacobs, Esther Bucher, Dorothy Beidler. Row 2: Esther Kraybill, Alta Garber, Dorcas Stoltzfus, Pauline Zimmerman, Alice Hess, Ann Miller, Richard and Elsie Bowman, Elizabeth Nissley. Standing: Paul N. Kraybill, Harold Kraybill, Charles Bauman, Robert Garber, Richard Detweiler, Harold Stauffer, Marian Newswanger, Daniel Sensenig, Helen Rufenacht, Maynard Shirk, Esther Schlabach, Jere Brubaker, Erma Clymer, J. Clyde Shenk, Lois and Omar Stahl, Titus Peachey, Kenneth Nissley, Paul Bucher, Luke Beidler.

Twenty-Five Missionaries to Enter Service

A number of missionaries participated in EMBMC's overseas orientation July 6-11. Fifteen were newly appointed and 32 were returning or furloughed missionaries. Within the next few months most of them will travel to their places of service in Southeast Asia, East Africa, Central America, and Europe.

During the orientation, Richard Detweiler of Souderton, Pa., and Eugene Herr of Goshen, Ind., led the group in biblical re-

flections themes.

Throughout the week the orientees gained background information for their future assignments. Don Jacobs, anthropologist and veteran missionary; Paul Kraybill, missions administrator; Richard Detweiler, pastor and theologian; Rowland Shank, psychologist; John A. Lapp, historian; and Orie Miller, church statesman, explained current problems and opportunities in missions from their particular viewpoints and disciplines.

New Films Added to Library

Whispering Mountain, 30 min., Ken Anderson Films. *Whispering Mountain* is a 30-minute color motion picture of a boy "Ole" who lived in one of those colorful towns which sprawl along the foothills of the Alps. For several summers Ole spent his vacation with his rugged, and sometimes rough, Uncle Wilhelm up in the mountains. He spent much of his time out with the cattle. He loved the mountains.

But as he peered from the train window on his way up into the mountain, Ole thought of what his mother had said shortly before: "I've become a Christian, Ole," she said, "and I am praying you will become one, too." When Ole saw *Whispering Mountain* he thought of the adventures the summer held and he tried to forget. . . . (Category: junior high-adult)

God Owns My Business, 50 min., Ken Anderson film. Rental \$30. Subsidized rental \$20. This is the true story of Stanley Tams who turns over 100 percent of his business to God. How many businessmen dare consider a similar commitment?

Hiroshima-Nagasaki, August 1945 is a

16-minute sound film about nuclear death, destruction, and survival. The film is a condensation from two hours and 40 minutes of on-the-spot filming by Japanese photographers during the days immediately after the first atomic bombs were dropped.

The Japanese footage was seized by U.S. Occupation Forces in 1945 and had been classified as "secret" until 1968 when it was released to the government of Japan on its demand. Columbia University's Center for Mass Communication acquired copies of the film last year and released the edited version. Even though the edited version is done sensitively the film is not recommended for persons below high school age.

Dr. S. E. Luria, MIT's Sedgwick Professor of Biology: "It is a very upsetting, very remarkable document, especially the tremendous human dignity one sees. I wish every American could see it, and particularly, every Congressman."

Careful previewing is urged. Rental free. Films are available from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Laurelville Church Center

July 25-31, Business and Professional Family Week, Calvin Redekop

July 25-31, Primitive Camp (ages 9-11), Liz Hunsberger

Aug. 1-8, Vacationers' Week, John Lederach

Aug. 1-8, Primitive Camp (ages 12-14), Liz Hunsberger

Aug. 8-15, Music Week, John Ruth and Alice Parker Pyle

Aug. 15-19, Missionaries' and Friends' Retreat, Paul N. Kraybill

Aug. 19-22, Investment Opportunities, Harold Dyck

Aug. 22-27, Creative Experiences in Worship, Catherine Mumaw

Aug. 27-30, Youth Happening, Mel Lehman

Aug. 31-Sept. 5, Senior Citizens' Retreat, Moses Slabaugh

Powells on Furlough

David and Karen Powell, missionaries to Puerto Rico under Mennonite Board of Missions, and their two children, Marcia (5) and James (3), arrived in the U.S. on June 1 for a brief furlough. Dave served as pastor of the Betania Church for the past 2 1/2 years, and taught part time at the Instituto Biblico Menonita in Aibonito. The Bethany Church was the first Mennonite congregation in Puerto Rico established in 1946.

The Bible Institute offers courses leading to diplomas in Christian education and biblical theology. Emphasis is placed on preparing congregational leaders. Extension courses are also offered in various churches to help laymen prepare for the work of the church. Evening extension courses in pastoral training are also conducted in area churches. The Institute headquarters in Aibonito includes an office, study room, two classrooms, and library. The decentralized teaching plan allows individuals to work in their home areas, thus minimizing the problems of finance and transportation.

Most of the 17 congregations (697 membership) lie within a 20-mile radius on the 35 by 100 mile island. Total enrollment of the Institute is 85 students, including several women. Admission requirement to the pastoral training course is high school graduation.

Powell feels that the missionary is less and less needed as the pastor of a church. The role of the missionary in the Puerto Rico Conference, he says, lies in the technical areas where he can offer specialized help such as in counseling and leadership training.

While on furlough Powell will be studying at Wheaton College in preparation for use of new curriculum — semiprogrammed in-

structional — materials. The study plan allows the student greater freedom and individual participation in research and private study.

On their return to Puerto Rico in August Powell will assume part time (four days per week) responsibilities at the Bible Institute: teaching two courses; helping to develop curriculum; presenting the work of the Institute to the churches; reorganizing the 1,500-volume library, and supervising the audiovisuals library and services. In addition, he will spend one day per week in Christian education teaching assignments and he will also serve as a counseling pastor to a lay leader in Palo Hincado.

Mrs. Powell was active in the church women's organization, hospital auxiliary, music, and directed the primary and intermediate Sunday school classes. She worked as a nurse one day per week at Mennonite Hospital in Aibonito.

Mrs. Powell is the former Karen Coolman from Van Buren, Ind. She graduated from Goshen (Ind.) College with a BS degree in nursing. Dave is a graduate of Goshen College and Goshen Biblical Seminary. He was formerly from Fort Atkinson, Wis.

Sewing Center Graduates Seventeen

Seventeen Palestinian Arab girls received certificates on June 15, 1970, indicating that they had completed the nine-month course of instruction at the Mennonite Central Committee Sewing Center in the village of Surif near Hebron, West Bank.

In the brief ceremony, sewing teacher Miss Amal Badr and MCC director for West Bank Ivan Friesen presented the certificates and commended the students' work. This event marked the second year of operation of the sewing center and the second class of girls to graduate.

Girls admitted to the class must be 15-20 years old, and must be able to read and write. The course of instruction begins with hand stitches and mending of clothing, and continues with sewing of children's garments. As their skills increase, the girls make more difficult adult garments. This includes designing their own patterns.

The village sewing course concentrates on hand and machine sewing, but weekly nutrition, cooking, and personal hygiene classes are also included. The course is not intended to prepare the girls for employment as seamstresses, but rather to enable them to make and care for their own families' clothing and general health. It is hoped that the total impact of the course will be to raise the standard of living in the village as the girls marry and raise their children, applying the lessons learned at the MCC center. — Rachel Friesen.

Home Bible Studies: Sound Investment

"A dollar may not be worth a dollar everywhere, but it easily doubles its value when invested in Home Bible Studies." Kenneth Weaver, executive director of Mennonite Broadcasts, Inc., where most of the Mennonite Board of Missions' correspondence Bible study is handled, estimates that it costs \$8.30 to furnish a student with a free 12-lesson course.

Knowing that it may sound expensive to some people, Mr. Weaver points out that there is no less-expensive way to make 12 contacts with an individual. Besides being a valuable experience in Bible study, each lesson is an invitation to ask questions or to ask for a counselor's help with personal problems. Mr. Weaver believes it is likely that more good will be accomplished through this extended communication than in a single face-to-face meeting which would probably cost more.

At present there are more than 1,000 students enrolled in Home Bible Studies from Mennonite Broadcasts. During 1969 there were 26,556 lessons graded, or about 105 per day. "New" students in 1969 numbered 2,725. Paul Roth, the director of Home Bible Studies at Mennonite Broadcasts, is convinced that this project is one of the most effective ways to present Jesus Christ as the answer to the problems of 20th-century men and women.



As a part of its "Celebration of Becoming" the Pittsburgh Mennonite Church recently observed a day of commitment. Both the membership and the headquarters property on 7210 Meade Street were dedicated, followed by a picnic in a local park. Guests included Ross Metzlers (Allegheny Conference) and Art Smokers (former Associate Pastor). Speakers were Robert R. Lavelle, bridge to the black community, and Urbane Peachey, assistant pastor. This emerging urban congregation of forty adults and twenty children is committed to a mission of bridge-building. As God provides the materials, bridges are being built: between persons in the fellowship, to rural Mennonite communities, to secular urban friends, to Internationals, and to the black community. Ministries include VS, MDS, but mostly personal relationships. Affiliation is with Allegheny Conference. Jim Burkholder is pastor on the leadership team.



Members of the graduating class at the MCC Sewing Center in Surif, near Hebron.

FIELD NOTES

Earl M. Sensenig was chosen by lot and ordained minister for the Martindale congregation, July 11. **Luke L. Horst** preached the sermon and **J. Paul Graybill** was in charge of the ordination. His address is: R. 2, Ephrata, Pa. 17522. Phone: 717 859-2103.

Dean Slagel was installed as pastor of the North Goshen Mennonite Church, Goshen, Ind., July 12. **T. H. Brennenman** was in charge of the service and **J. C. Wenger** preached the installation sermon.

Alvin R. Beachy was installed as pastor of the North Leo (Ind.) Mennonite Church, July 5. **Paul M. Miller** was in charge of the service.

Mennonite Central Committee's Summer Service program was again initiated in June with 74 college-age participants. These young people are assigned to 12 different project locations, several of which are new programs this year.

MCC programs in Jordan continue to operate following the evacuation from Jordan of all MCC's North American personnel by the 13th of June. MCC director for Jordan, **Virgil Claassen**, left affairs in the hands of **Nassri Zananiri**, a member of the MCC staff in Amman. **Zananiri** reports that "the sewing centers, kindergartens, needlework, and offices are able to carry on in spite of the absence of expatriate co-workers."

The Southern Regional Education Board has informed Eastern Mennonite College that it is one of 20 colleges in the South and the only one in Virginia to receive an extension grant from the National Science Foundation to fund a computer sciences project.

The NSF grant of \$50,500 will underwrite a continuation of an "Experiment on Ways of Supplying Computer Facilities to Small Colleges for Instructional Uses" through December of 1971.

Clayton C. Shenk of R. 5, Harrisonburg, will succeed **Daniel H. Bender** as director of student aid at Eastern Mennonite College. He will make EMC's applications for aid from various resources, and then oversee the distribution of aid to students as grants, loans, and work programs.

New members by baptism: eight at North Leo, Leo, Ind.; four at Barrville, Reedsville, Pa.

Special meetings: **J. C. Wenger**, Goshen, Ind., at Walnut Creek, Ohio, Aug. 5-9. **Charles Shetler**, Schellsburg, Pa., at Barrville, Reedsville, Pa., Aug. 23-30.

Change of address: **Herman E. Ropp** from Wellman, Iowa, to 1530 N. College Ave., Harrisonburg, Va. 22801. **Mr. and Mrs. Wesley Richard**, Heiwadori 9 chome, Kita 88-3, Shiroishi-cho, Sapporo, Hokkaido, Japan. **Roy Bucher** from Metamora, Ill., to 590 N. Broad St., Doylestown, Pa. 18901.

The Latin America Youth Team reports on a service held on July 5 in the Glenn Musselman home in Jundiai, Sao Paulo State, Brazil. Sixty persons attended, most of whom were students who do not usually attend church. The response was warm with two hours of informal interaction following the program. Latins found it difficult to understand why some Protestants are racially prejudiced. The team requests prayer for effective communication in the national languages.

Cablegram received July 13 from Glendon Heatwoles: SAFE ARRIVAL ASUNCION.

The Jake Flisher family arrived on July

15 for a one-year furlough in the United States.

Word has been received that **Mrs. Lydia Ellen Schertz Mitchell**, missionary to India 1905-1918 with the Mennonite Board of Missions, Elkhart, passed away July 9 in California where she had made her home for many years. Her niece who had cared for her is **Mrs. Burl Hampton**, Box 324, Ceres, Calif. 95307.

Mr. and Mrs. Otis Hochstetler, Brasilia, Brazil, July 8, write: "Sunday evening we had a communion service at Manoel's home. Forty-seven were packed into the living room and two bedrooms of their home. Twelve adults were present. . . . We are encouraged with the interest among the people in Gama. We have no church aims other than to follow the Holy Spirit's leading. We all know that we may never have a church building, but we hope that this way we will be able to spread the church into more sectors of our life."

Marie Moyer, Jhansi, India, June 3, reports: "Many predict that the final chapter in the history of foreign missions to India may be written in the 70s. Spirit-filled leaders to make wise decisions, trained people in key positions, ample finances to establish and strengthen—these represent top priorities for the churches in India NOW. In Jhansi one top priority is being realized as during the past month Evangelical Fellowship of India was able to purchase for CE-EFI the large property formerly rented. Payment will continue during the next three years. Now CE-EFI has a center from which to serve the Indian churches for decades to come. All of us rejoice at the miracle that made this purchase a possibility and we have faith that installments will be paid each time to complete this payment."

Laurence Horst, Accra, Ghana, July 9, writes: "Our conference sessions July 1-5 are now history. We had a good conference with a great amount of dialogue and excellent participation. . . . For closing we had a prayer session. The response was tremendous. I wish you could have heard the brethren and the sisters pray! It was in Twi and in Ga but the Lord knows all languages. Sunday morning we had dedication for seven infants and children. Then the sermon. Then we received a church leader. . . . We had a commissioning service for him by reading about the sending of Barnabas and Saul and then I called upon conference leaders to come for the prayer of dedication for service. Following this we received a 20 *cedi* offering and dismissed the children. This was followed by communion. The number were many so we called them into a semicircle in the front of the church with only half of the congregation coming at a time."

Correction: In the July 21 church news release the article "Mission '70: Only the Beginning" incorrectly reported that **Mrs. Norman High** became "the first female mem-

Calendar

Allegheny Mennonite Conference, Springs Mennonite Church, Springs, Pa., July 30—Aug. 1.
Indiana-Michigan Conference sessions, Colon Senior High School, Colon, Mich., July 30—Aug. 2.
25th Annual CPS Reunion, Eastern Mennonite College, Harrisonburg, Va., Aug. 1, 2.
South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Bayshore Park, Sebawaing, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions—North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions—South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

ber at large of the Board Executive Committee." It should have read: "the first female member at large of the Board."

Readers Say

Submissions to Readers Say column should comment on printed articles.

The "Letter to Draft Board," by Dennis Byler (June 30), expressed both the spirit of obedience to Jesus and the subsequent action which His Spirit gives to the one open to His leading. If it is obvious that the Scriptures call us to make a particular aim to love the enemy and to announce liberation to the oppressed then we take our stance with those caught in the horns of the balance of powers. Dennis is right in placing his own life at the very center of a systematic and deliberate murder machine, the selective service system.

If it is clear to us that the character of the Christian is rooted in the love of Jesus and His shed blood (the last sacrifice) then His love gives us no other choice than learning to say "no" to evil and "yes" to righteousness. If Jesus was killed by a police-type Roman army then His followers will face much more hostility in a nuclear-powered, military-happy government such as the United States.

We heard the witness of missionaries in Vietnam who again raised the question of the gospel's meaning to the unsaved in Vietnam when missionaries are seen only as puppets of the American government. In a very small, yet meaningful way, Dennis is proclaiming his refusal to draw lines along national barriers.

Even though we sons of Menno are usually pure in our speech we are indeed swearing to Caesar when we obey the order to carry a draft card. In the same way that Jesus answered the scribes when they asked whether it was lawful to pay taxes to Caesar we can say, "if it bears Caesar's inscription then the draft card belongs to him." The inscription identifies the one to whom it belongs.

I had one question concerning the editor's note: Does any article in the *Gospel Herald* express the church's official stance or does any article ever not depreciate or offend someone else? If it offends for the right reason then it may very well happen, as it did with Jesus, that truth is crucified. — Wesley Mast.

It seems to me it's been quite a long time since I last told you how much I enjoy reading *Gospel Herald*, especially the timely editorials. The one in the June 16 issue entitled, "Will Wealth Determine Direction?" was so pertinent and thought-provoking, but since it was a full page in length, I thought some of the readers may have failed to take time to read it. It should all be read to get the most value from it, but I would like to repeat just a few of the more significant sentences.

"Unless drastic change takes place, the direction of the church in the next few decades may well be determined more by money than by theology." Also, "This is not to say that persons who wield wealth will not give to good causes. The point is that some will give only or largely to those causes which please and protect them, perhaps even giving them a feeling that their finances are used to maintain the faith. Such may use wealth to support the church or groups which will jump when they speak. They may support the pastor only as long as he speaks and moves the way they want. . . . Will those with wealth respect and honor the brother of low degree?"

These are sobering thoughts, fellow believers. Will we whose Anabaptist forefathers gave their lives when they broke away from a church corrupted by the influence of wealth, fall prey to

the same error today? — Grace D. Lehman, Lancaster, Pa.

With much appreciation I have read the editorial of June 23, namely, "Law of the Boomerang."

The truth of Galatians 6:7, 8, "Whatsoever a man soweth, that shall he also reap," is very ably expressed in this article. — Martin R. Kraybill, Lititz, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bender — Nisly. — Dwight Bender, Colorado Springs, Colo., and Jenelle Nisly, Wellman, Iowa, both of the Kalona cong., by Carl L. Smeltzer, July 4, 1970.

Birky — Miller. — Dennis D. Birky, Foosland, Ill., East Bend cong., and Joyce L. Miller, Iowa City, Iowa, Pleasant Valley cong., by Ron Kennel, June 27, 1970.

Ferguson — Hofstetter. — Douglas Ferguson, Baden, Ont., and Laurene Hofstetter, Steinman cong., by Orland Gingerich, May 8, 1970.

Gerber — Boshart. — Eldon Gerber, Crosshill cong., and Donna Boshart, Steinman cong., by Albert Zehr and Steve Gerber, June 27, 1970.

Gingerich — Garber. — Wayne Gingerich and Joan Garber, both of Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, July 3, 1970.

Hauder — Krabill. — Larry Lee Hauder, Julesburg, Colo., Julesburg cong., and Rebecca Krabill, Hesston, Kan., Hesston cong., by Peter B. Wiebe, July 4, 1970.

Heatwole — Kanagy. — Lowell Heatwole, Harrisonburg, Va., Pike cong., and Sharon Kanagy, Harrisonburg, Va., Weavers cong., by Glendon Blosser, June 6, 1970.

Martin — Lehman. — Ronald Martin, Goshen, Ind., Benton cong., and Elizabeth Lehman, Goshen, Ind., Orrville (Ohio) cong., by J. Lester Graybill, June 13, 1970.

Miller — Hochstedler. — Abe Miller and Vesta Swartzendruber Hochstedler, both of Kokomo, Ind., Howard-Miami cong., by Harold Mast, June 19, 1970.

Roth — Wagler. — Gordon Roth and Carol Wagler, both of Steinmans cong., by Elmer Schwartzentruber, July 4, 1970.

Smith — Hooley. — Wilmer E. Smith, Orrville, Ohio, Lutheran Church, and Melinda Hooley, Orrville, Ohio, Orrville cong., by J. Lester Graybill, June 20, 1970.

Smoker — Stoltzfus. — Clair Smoker, Honey Brook, Pa., Monterey cong., and Nancy Stoltzfus, Honey Brook, Pa., Rockville cong., by Millard Shoup, June 20, 1970.

Sutter — Shell. — Jerry Sutter, First Dayton cong., Dayton, Ohio, and Carol Shell, Farmersville, Ohio, by Clarence Sutter, father of the groom, May 2, 1970.

Yoder — Palmer. — Floyd Yoder, Hollsopple, Pa., Stahl cong., and Mary Palmer, Jerome, Pa., Catholic Church, by Sanford G. Shetler, June 20, 1970.

Yoder — Zook. — J. Loren Yoder, Belleville, Pa., Locust Grove cong., and Wanda Lou Zook, Belleville, Pa., Allensville cong., by Raymond R. Peachey, June 20, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bast, Durwood and Lois (Gingerich), Lancaster, Pa., first child, Jason Dean, June 24, 1970.

Blosser, Donald and Carolyn (Brooks), Akron,

Pa., fifth child, fourth daughter, Miriam Joy, May 15, 1970.

Byler, M. Elvin and Grace (Hurst), Lancaster, Pa., third son, Stephen Raleigh, May 24, 1970.

Cressman, Donald and Lynn (Hinrichs), Hespeler, Ont., third child, second daughter, Jacqueline Dawn, June 23, 1970.

Gardner, Jerry and Cheryl (Thomas), Aloha, Ore., first child, Andrea Deanne, June 28, 1970.

Gimbel, Ross and Sherry (Hallman), Kitchener, Ont., first child, Trevor Ross, June 17, 1970.

Kauffman, Lowell and Phyllis (Early), Dayton, Va., first child, Kristine Kay, May 13, 1970.

Koch, Allan and Shirley (Wagler), Shakespeare, Ont., third son, Derek Edward, June 27, 1970.

Leaman, Richard and Phyllis (Landis), Lancaster, Pa., first child, Douglas Edward, June 29, 1970.

Lehman, Floyd and Nancy Christine (Thomas), Hollsopple, Pa., first child, Eric Lynn, May 20, 1970.

Lehman, Mark and Margaret (Deputy), Harrisonburg, Va., third child, second daughter, Julie Ann, June 7, 1970.

Martin, Joseph and Rachel (Wenger), Montreal, Que., fourth child, third son, Neil David, Apr. 26, 1970.

Miller, Amos and Janet (Miller), Kokomo, Ind., first child, Michael Allen, June 16, 1970.

Miller, Lloyd and Mary Jo (Bontrager), London, England, first child, Roslyn Elizabeth, Apr. 11, 1970.

Nissley, Wayne and Barbara (Yoder), Columbus, Ohio, third child, Wayne Douglas, June 25, 1970.

Roth, Ron and Carol (Bender), Tavistock, Ont., first child, Tamara Dawn, July 5, 1970.

Shaver, James and Carol (Unzicker), Peoria, Ill., second child, first son, Shannon Douglas, July 1, 1970.

Shenk, David and Grace (Witmer), Johar, Somalia, E. Africa, fourth child, second son, David Timothy, July 3, 1970.

Shetler, Marlin and Marlene (Rychener), Hollsopple, Pa., fourth child, first daughter, Marla Kay, July 5, 1970.

Smoker, Daniel J. and Doris J. (Hoover), Newport News, Va., second child, first son, Daniel Jason, Jr., July 1, 1970.

Weber, Frank and Reta (Weaver), Alma, Ont., third son, Brent Richard, May 27, 1970.

Wiebe, Peter and Rheta Mae (Hostetler), Hesston, Kan., seventh child (sixth living child), third daughter, Rosemarie, Apr. 10, 1970; received for adoption July 1, 1970.

Yoder, Maynard and Marvel (Kinsinger), Warsaw, Mo., third child, second son, Phillip Dale, June 5, 1970.

Zendt, J. Allen and Ruth (Peters), McAlisterville, Pa., second daughter, Heidi Ann, May 28, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Austin, Winston, son of George and Edith Austin, was born in Sask., May 9, 1913; died at Methodist Hospital, Peoria, Ill., July 8, 1970; aged 57 y. 1 m. 29 d. He was married to Celeste Rubnich, who survives. Also surviving are 2 stepdaughters, 6 stepsons, 30 grandchildren, 5 great-grandchildren, one brother and 2 sisters. He was a member of the Ann Street Church, where funeral services were held July 10, with John R. Lehman officiating.

Frey, Anna R., daughter of Martin B. and Mary (Huber) Rudy, was born in Warwick Twp., Pa., May 1, 1884; died at Landis Homes, Lititz, Pa., June 29, 1970; aged 85 y. 1 m. 28 d. She was married to Albert Frey, who died in Jan. 1948. Surviving are one sister (Emma H. Rudy). She was a member of the Vine Street Church.

Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., July 2, with James M. Shank and Larry Wenger officiating; interment in the Kissel Hill Lutheran Cemetery.

Horner, Anson G., son of Joseph and Emma (Kendall) Horner, was born in Howard Co., Ind., May 8, 1895; died at the St. Joseph Hospital, Kokomo, Ind., from heart complications, July 5, 1970; aged 75 y. 1 m. 27 d. On Apr. 20, 1918, he was married to Susie Miller, who survives. Also surviving are one daughter (Martha Mast), 2 sons (Joseph and Leslie), 14 grandchildren, 4 great-grandchildren, 2 sisters (Effie Sommers and Drusilla Spurgeon), and 4 brothers (John, Elvin, Lloyd, and Roscoe). He was preceded in death by 2 daughters and one brother. He was an ordained minister and bishop and served the Howard-Miami congregation. Funeral services were held at the Howard-Miami Church July 7, with Harold Mast officiating; interment in the Mast Cemetery.

Moyer, Alma F., daughter of Abram M. and Anna (Fly) Moyer, was born in New Brittain Twp., Bucks Co., Pa., Apr. 10, 1889; died at Eastern Mennonite Home, Souderton, Pa., from a cerebral hemorrhage, July 4, 1970; aged 81 y. 2 m. 24 d. On Apr. 10, 1909, she was married to Harvey R. Moyer, who died in Mar. 1968. Surviving are 3 children (Ralph M., Mervin M., and Eleanor M. — Mrs. Richard Hedrick), 5 grandchildren, and 5 great-grandchildren. She was preceded in death by one daughter (Evelyn). She was a member of the Blooming Glen Church, where funeral services were held July 7, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Poole, Fanny, daughter of Jacob and Leah (Kueper) Zehr, was born in Perth Co., Ont., Nov. 22, 1901; died at the Stratford General Hospital, June 4, 1970; aged 68 y. 6 m. 13 d. On Nov. 22, 1927, she was married to William Poole, who survives. Also surviving are 2 sons (Clarence and Lloyd), 2 daughters (Edna — Mrs. Emmerson Ropp and Eileen — Mrs. Robert Eichmeyer), 12 grandchildren, one sister (Nancy — Mrs. Amos Albrecht), and 2 brothers (Chris K. and William Zehr). She was preceded in death by one son (Ivan) in 1950, one daughter (Violet — Mrs. Wayne Lichty) on Apr. 24, 1970, one sister, and one brother. She was a member of the Maple View Church near Wellesley, Ont., where funeral services were held June 6, with Jacob Roes and Chris O. Erb officiating; interment in the adjoining cemetery.

Redcay, Lizzie Mae, daughter of Christian B. and Lizzie (Rohrer) Myer, was born in W. Lampeter Twp., Lancaster Co., Pa., Sept. 12, 1888; died at the Village Vista Nursing Home, Lancaster, Pa., following a prolonged illness, July 5, 1970; aged 81 y. 9 m. 23 d. On Nov. 30, 1909, she was married to Edwin G. Redcay, who died Feb. 8, 1957. Surviving are 3 children (Harry M., Dorothy E. — Mrs. Mark Martin, and Alma C. — Mrs. Charles Becker), 10 grandchildren, 16 great-grandchildren, 3 sisters (Minnie — Mrs. Charles Smith, Esta — Mrs. Reuben Miller, and Ella — Mrs. John Huber), and 2 brothers (Christian and Benjamin). She was a member of the East Chestnut Street Church, where funeral services were held July 8, with James M. Shank and Ira B. Landis officiating; interment in the Mellinger Mennonite Cemetery.

Stutzman, Roy, son of John and Anna (Gerber) Stutzman, was born near Milford, Neb., Oct. 23, 1889; died at the Lebanon (Ore.) Hospital, May 22, 1970; aged 80 y. 6 m. 22 d. On Dec. 5, 1911, he was married to Caroline I. Birky, who survives. Also surviving are 4 daughters (Mrs. Adella Gingrich, Mrs. Leila Stutzman, Mrs. Winona Wolfer, and Jane King), 2 sons (Willard and Joe), 24 grandchildren, 17 great-grandchildren, one brother (Harry), and 4 sisters (Mrs. Sarah Eichelberger, Mrs. Cassie Carstensen, Mrs. Estella Seeger, and Lily Ann). He was preceded in death by 2 sons, 2 grandchildren, one great-grandchild, 5 brothers, and 3 sisters. He was a member of the Tangent Church.

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Coming Next Week

<i>A Way to Serve</i>	Roy Yoder
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Cover by Jan Gleysteen. The Menno Simons Monument at Witmarsum, Friesland, located on the site of an early meetinghouse. One side of the monument carries Menno's favorite Bible text: "For other foundation can no man lay, than that is laid, which is Jesus Christ" (1 Cor. 3:11).

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.60 per year, three years for \$14.85. For Every Home Plan: \$4.75 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.



The regenerated
do not go to war,

nor engage in strife.

They are the children of peace
who have beaten their swords
into plowshares and their spears
into pruning hooks, and know of no war.

. . . Since we are to be conformed
to the image of Christ,

how can we then fight our enemies

with the sword? . . . Spears and
swords of iron we leave to those
who, alas, consider

human blood and swine's blood
of well-nigh equal value. . . .



MENNO SIMONS

A Way to Serve

By Roy Yoder

The prime draft age in the United States is 19 and 20. The largest number of persons in VS and other alternative services in the Mennonite Church can be grouped within this age bracket. When Uncle Sam calls — or the Holy Spirit speaks — or whatever forces call a young person to pull up roots and move to another place for several years, the question remains: Where should he go? How does he decide what form his service will take? How committed is he to the church? How prepared is he for this new experience? What kind of person will he be upon his return after two years — if he does return?

Voluntary Service and Civilian Peace Service provide two options for domestic assignments for young adults. VS was born in 1944 when the first volunteers served for a summer in the Bethel community of Chicago. In 1948 the first long-term VS unit began. The draft and alternate service I-W classification was initiated by the United States government in 1951. Today many men who receive I-W credit are serving in church programs, although many others are not. Civilian Peace Service, the "I-W" classification, and Voluntary Service are often confused. Hopefully this discussion will help clarify questions most often raised regarding these programs.

Voluntary Service

Voluntary Service is a program administered by the Mennonite Church. Persons who enter VS commit themselves to a manner of service for an agreed length of time and are assigned according to their interests, skills, and available positions. These assignments are sponsored by the Mennonite Board of Missions in Elkhart in the case of the (Old) Mennonite Church. (Additional agencies are MCC, Eastern Board [Lancaster], General Conference Mennonite, etc., operating similar programs.)

The projects where VS-ers serve are carefully selected by the Voluntary Service staff along with conference officials who plan strategy in the given areas. A number of the projects are initiated at the invitation of a church or a conference desiring to have the witness of their congregation strengthened. Many units are set up to specifically support the local congregation in its witness and service program. One example is Wichita, Kansas, where the VS-ers tackle community service projects as representatives of the Tenth Street Mennonite Church. In all cases the VS-ers are assigned to work toward goals of the project or church, and the VS di-

rector along with local leadership is available for counsel, evaluation, etc.

VS is not only a program where one serves, but where in-service learning takes place. Some specific training sessions are made available for VS-ers who are in areas where this is especially needed. This year several sessions of urban orientation were set up for those working in the cities in an attempt to better equip VS-ers for their tasks. One person said: "During this past week a great many things happened to me. I experienced many types of emotions — I felt confusion, gladness, sorrow, and most important, I felt love. I felt a greater love for my black brother than I ever thought possible. After spending a week with my white brothers, I feel a greater love for them also."

Voluntary Service projects qualify for alternate service. On March 15, 1970, the total number of VS-ers in the Relief and Service program was 333. Of these, 158 men were receiving "I-W credit" for alternate service.

Civilian Peace Service

The term "Civilian Peace Service" is used in the Mennonite Church to designate those Mennonite men who are serving alternate service in an earning I-W position. Civilian Peace Service is essentially a government-sponsored program where the person works out his assignment with the employing institution. This program is administered and sponsored by selective service and the institutions approved by selective service. This point is often misunderstood, and I feel a much healthier attitude toward CPS would result if this were kept clearly in mind. The CPS program is not designed and administered by the Mennonite Church, but was brought into being by selective service in 1951.

The term "I-W" is a selective service classification the same as I-O (available for alternative service) is a classification. The conscientious objector receives his I-O classification when his stand is officially recognized by selective service. When the registrant begins alternate service he is assigned the classification "I-W" as a conscientious objector in service. Thus, persons who are serving in CPS or in VS may both be classified I-W even though they are involved in two different approaches in service.

The Relief and Service Office is involved with a ministry to fellows in Civilian Peace Service. It prepares a listing of recommended opportunities around the country where spon-

sors or congregations are located and where hopefully the young men can have a good experience. A number of sponsors in specific locations attempt to be available for counsel and help to the fellows as needed. This is one way to maintain some contact with many young persons who move across the country for service assignments.

Some CPS men serve conscientiously and by their lives and service present a clear witness to Christ. In most cases the work performance of the CPS-ers is above average and the employing institutions prefer these men on their staff. Unfortunately a number of fellows do not plan their service with the help of their pastor or service counselor, but deal directly with selective service and the place of employment. As a result, it is difficult to know where they are serving or to keep a record of their activities. Often there is little or no contact with the church during their time of service.

Quite often we receive complaints at Elkhart about fellows who are conducting themselves in unacceptable and unchristian ways, and we are asked what to do about it. It is usually the social conduct and Christian testimony that is called into question. I believe many young people 19 years of age lack sufficient Christian understanding and personal faith in God to withstand the pressures of society all alone. This issue should be taken very seriously by home congregations.

There are examples of CPS-ers who have been active in supporting their church — such as Evanston, Chicago, and others — but there should be more examples. Young persons also come to the VS program often ill-equipped for the task ahead of them, but since they have committed themselves to Christian service and are related to the church in some way, a base exists for discussion and evaluation when problems arise. One of the basic differences between CPS and VS is the VS-ers' commitments and relationship which allows for interaction and planning together.

New Directions?

There is a broader question: the CPS men are only one part of a much larger group of young adults who move to the city for service, schooling, jobs, etc. What is our response to them? Some CPS-ers have said the church places them on the bottom of the totem pole. Is this how other young adults are viewed as well? How can we be helpful and supportive during this crucial time of life for many youth?

Many persons have urged the Relief and Service Office to drop its ministry to CPS men altogether, and others have said we should increase and broaden this ministry. Perhaps another service possibility needs to be created in addition to VS to include a larger number of persons wishing to serve Christ through church-related opportunities. This is presently being discussed.

I would highly recommend that young people serve in Voluntary Service. The experience is invaluable. "Home churches" will need to seriously consider equipping their members to face pressures wherever they serve. They should especially urge persons of all ages to take their commitment to Christ and to the church seriously at home or when moving to a new location. □

Discovering a Forum for Student Dialogue

By John Rempel

"It is very important that what *Arena* says be said, even if it irks the Mennonite establishment. We can kill *Arena* and then delude ourselves that these thoughts are also dead. Better that we know and they know." This reaction from a student who predicted the fate of *Arena* crystallizes the tension so often present between student and church. This problem continues to face us even though *Arena* itself has ceased publication. Will the Mennonite churches listen to and welcome into their life the anger and imagination of their student generation?

The as yet insoluble problem facing *Arena* was a strange one. It was most strongly criticized for doing too much of what I thought it did too little of — providing an open forum for issues considered urgent by the readers themselves, who in this case were Mennonite university students. In our three-year experiment with *Arena* we realized how diverse the concerns of our students were and how the common strands of emotion and theology had been stretched to create a diversity among Mennonites not unlike that of society as a whole.

At our annual Student Services Committee meetings voices called for firm guidance directly from the church or from evangelical campus organizations. Other voices insisted that the traditional concepts of divinity, authority, and morality around which most of *Arena's* discussion centered no longer held meaning for them. Both sides told us that *Arena* bypassed their kind of people. But the churches, on the contrary, were worried that *too many* sides of the record were being played.

Arena failed to take seriously the entire spectrum of Mennonite students. Yet concurrently it failed to convince the churches of the necessity of doing precisely this. Certainly the most fruitful consequence of *Arena's* demise is that it has forced us to look for another way of communicating with a generation which feels forced to rebuild from ashes because its inheritance has crumbled.

I am persuaded with Paul that nothing can separate us from the love of God in Jesus Christ our Lord. That is the most important affirmation anyone, students included, can ever make. The answer isn't to evangelize away the beauty and brutality of the Mennonite subculture, to give in to every one of their fads, or to demand silent obedience. A new forum to replace *Arena* will be one step in the direction of prodding students and letting them prod us and each other to reshape from the confusion a Christian lifestyle that can offer hope to the brave — and frightened — new world in which they already live. □

John Rempel, Sarasota, Fla., served as editor of *Arena* during the paper's three years of publication.

A Double Dip for 45¢

Efficiency is a great thing. I hear that a bee can make better than 10,000 miles on a gallon of honey. That makes my hungry hippo look silly. It thinks fifteen miles to the gallon is an honorable objective.

The bee is an amazing thing. I haven't figured out how it does it — and without generating a bit of smog! Yet have you ever stopped to think how amazingly efficient your Sunday school class is? It runs on something like 3¢ per person per week. Imagine that! For a whole class of ten adults plus a teacher the thing runs along, mostly smoothly, for 40¢ a week. Who can beat that? Howard Johnson can't. A few days ago it cost me 45¢ for one double dip cone for my little boy. Your Sunday school class of ten plus a teacher goes for an hour on less than two dips of marshmallow fudge. That's efficiency!

The pupils in your youth class do just as well. For the price of one \$4.98 hard rock record a sixteen-year-old could buy his youth lessons for better than three years. That's at the cut rate 3¢ a week your own Mennonite Publishing House has been charging for the stuff.

Maybe that's all its worth? Half of one postage stamp! As soon as the Postal Department gets what it says it needs you cut the stamp in thirds! Is it worth more? Without a taint of bias I reply with a vigorous "yes." I should know because I write some of it myself and my friends write. Surely there are no vested interests in having friends who can write.

But when you wear down a half dozen versions of the New Testament, use up pads of paper, and throw away several dried-up ball-point pens you just mustn't think about the teenager with hair like John the Baptist's, who gets the whole quarterly for 39¢ yet hardly spends more time on the three-cent lesson than he does on L'il Abner. But not thinking about the person for whom you are writing is hard. It is like the fellow selling medicine guaranteed to cure baldness. It would always work, he said, with one minor exception. You must never, ever, think of a pink elephant. It was hard for people to remember the exception without thinking of a pink elephant.

Really now we are not making a case for raising the price of your materials. We are simply saying that it is possible even for a small denomination like ours to come up with quality products for congregations at reasonable prices! It is possible because of the fine cooperation that has existed and continues to exist between your Publishing House and your Mennonite General Conference committee — the Mennonite Commission for Christian Education.

— Arnold W. Cressman
Mennonite General Conference
Christian Education Department

By Still Waters

"Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1:29).

They could not mistake or miss the meaning of John the Baptist's words. Every day before their eyes a spotless lamb was sacrificed in the temple as a substitution for sin. This spotless lamb was a prophetic symbol of the coming Christ who, as the Scripture foretold, was to suffer and be offered as a sacrifice to obtain eternal redemption.

So John, seeing Jesus coming, points his finger to Him and pleads with the people to turn to the Savior — the Lamb of God.

Responses to John's statement differed. Some looked on with indifference. What he said meant little to unbelieving hearts. Some were filled with hate. What he said meant blasphemy to rebellious hearts. Some responded with faith. What he said brought healing to contrite and believing hearts. And these responses are the same today.

How great is that peace which, in repentance and receiving, finds the freedom from sin and guilt which Christ brings. How great is that joy which, in love and loyalty, enters the Lamb's war. For it is the Lamb slain from the foundation of the world who now leads those who come in their lostness and find forgiveness and who in their new freedom surrender fully to Him. It is the Lamb slain, the Savior from sin, who is in resurrection the Lamb leading all who follow in final triumph.

Spare Us

*Holy Spirit:
Spare us from
Our folly.
Spur us on
In Thy wise way
Which wills that we
Should walk with Thee
As Thou hast chosen —
Thy way be ours.*

— Winston J. Martin

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Missed Both Ways

A stress on activism, even in lines of peace and justice, can do the same thing which a stress on outward forms did a generation or two ago — blind us to the true essence of the gospel.

Most of us remember the days when the emphasis was that one had to appear a certain way in order to be Christian. While there is a real and proper emphasis of non-conformity in the Scripture, the form sometimes took pre-eminence over the gospel so that the good news was not heard or understood. Attire, not Christ, received most attention, even as it also does in the life of one who does not know Christ, a worldling.

Now a different danger dogs our steps and the devil may accomplish his same purpose in another direction. Although peace and justice are essentials of the Christian faith and concern, a mere activism in these is not enough. We may be all wrapped up in such concerns and never really have an understanding of the gospel or share Christ with others.

A non-Christian person can be caught up in noble causes. Such causes speak of what we do or what we ought not do. But the gospel begins with what God has done. And it seems that where we are weakest is in declaring what God has

done in Christ.

So in all our words and work we must keep the good news in Christ central. The devil will drive us to do many things as long as we are at the center instead of Christ. He will get us to work hard and long in all kinds of excellent projects so long as we get the credit instead of Christ. He will even encourage us to do many things to make living conditions better and more humane so long as we do not become concerned about leading persons to Christ.

Satan will let us say great things about the sin of war as long as we do not tell people how to end the strife in their own hearts through salvation in Christ. He will let us speak great speeches on peace so long as we leave out the fact that no one can know real peace until Christ is crowned the Prince of Peace in a personal commitment. Whether these good things which we do are of Christ or not depends on whether Christ or something else is central.

So whether in the pietistic formalism of a former generation or the activistic ferment of a present generation we will miss the essence of the gospel if we allow what we do to become more predominant than what Christ has done; if we allow our actions and words to stop short of leading people to the living Savior and Lord. — D.

Promoting Stars and Jesus

Somewhere along the line we have developed a strange approach in our attempt to present Jesus to the world and even to the church. In order to make Jesus appealing it seems necessary to present some beauty queen or movie star, some outstanding singer or politician, or some famous baseball or football star to illustrate how attractive Jesus must be. The implication is that if such persons believe in Christ then certainly ordinary persons like the rest of us should. If such follow Christ then certainly He must be worthwhile. So we try to sell Jesus like we try to sell soap, shaving cream, and cigarettes. Beautiful and famous people make use of Him. Why shouldn't you and I?

Since when does Jesus need such to make Him attractive? Since when does He place Himself in a popularity contest?

Our problem is elsewhere. We are still idol worshipers.

We fall into such a trap when we fail to understand our job of lifting up Christ. We fail because our eyes are more on men than Christ. We fail because we do not really understand the power of His death and resurrection and the majesty of His person. We fail because we do not love His Word enough or follow as His true disciples.

No person can make Jesus Christ greater than what He is. It is the Holy Spirit's work to glorify Him and present Him as He really is. And when we walk in the Spirit Christ grows increasingly great and wonderful. The more we walk the death and resurrection life the more we know His power and the better we understand His person. And it is only as Christ is presented that the Holy Spirit can bless and save.

Jesus is still saying, "And I, if I be lifted up from the earth, will draw all men unto me." — D.

Planning a Church Budget

By J. J. Hostetler, Stewardship Secretary

Each year every congregation must deal with reorganization and its financial program. People come and go, children grow up to be adults, family life changes, conditions in the community change. New teachers and workers need to be recruited to replace those moving away, retiring, or whose life pattern has changed. Finances also change each year. Economics are never stable. Buildings deteriorate, need repairs, and perhaps reconditioning. Prices of materials change, inflation affects costs. Nothing stays the same.

The church budget must be considered annually due to all these changes. How should it be approached? Frequently a committee reviews the finances and presents a minimum budget to the congregation for adoption. In a brotherhood church is this the proper approach? Should a congregation only adopt a minimum budget, or is there place for an advance, or even a venture budget? Are we as Christians giving our full potential at 5.47 percent? Should we not be challenged to raise that to 10 percent? What does the Bible teach along these lines? Might some of our problems in minimum giving be due to lack of proper money management? Perhaps many of us have never given much thought nor study to these questions.

What are the basic essentials to a congregation's budget and finance program? First, every congregation ought to have some written out goals expressing their purpose as a family of God. Certainly your congregation expects to achieve some spiritual and evangelistic progress during the next year or more. Perhaps some of you have such goals in mind, but has the congregation considered, approved, and adopted them, so that every member understands what you are working for?

Second, certain steps seem to be essential for budget building and financing. Some order is always necessary to go from where you are to where you want to be. Without planning very little is accomplished. This program is not new. It has been used by many congregations. Let us list these steps.

One. A committee, regular or special, should review past financial activities and prepare a preliminary budget. At least list all the items that will need to be considered, plus possible items that might be included. It should also include receipts of past performance. This will serve as a base or starting point.

Two. Now each department of the church should review their respective activities and determine the minimum amount they need for operation. They should also indicate what they feel could be used effectively if they had more resources. These include the care of building and facilities, operation of

the church services, the areas of Christian education (SS, SBS, Sunday evening, children's classes and clubs, youth, adults, etc.), music, fellowship, mutual aid, benevolences, missions, schools, conference work, etc. The churchwide "askings" are listed in the *Mennonite Yearbook*.

Three. Next the budget committee should compile all these items into three possible budgets: (a) actual or minimum, just what is needed to get by with; (b) advance, what each department or benevolence could do if they had more money, such as 10 percent additional; and (c) venture, what would be done if the congregation approached the whole program with faith giving. "Faith giving" is to agree with God the amount you feel He wants you to give and then trust Him to provide it to you for giving. He may ask you to sacrifice some things to reach this goal, but His blessings are assured.

Four. Now the budget committee is ready to present the three proposed budgets to the congregation. They should be fully explained, time given for questions, and thoroughly discussed. Perhaps the congregation may divide into small discussion groups, or take a week for consideration. They should not be hurried. The congregation may suggest changes or additions. Then they should give general approval, not final.

Five. The congregation needs to be prepared to finally and fully adopt the budget and to make their commitment to it. Too many congregations fail on this important step. Let us briefly outline the steps in "congregational preparation":

a. Talks, sermons, tracts, and pamphlets concerning Bible teachings on stewardship should be shared. Many members lack information along these lines.

b. Challenges and stimulation of faith through talks, sermons, tracts, and pamphlets are needed to motivate members in commitment and giving.

c. Families need help in money management and planned giving. For this they should have some workbooks and group discussions, either at the church or in the home.

d. The congregation also needs to be prepared for making commitments. These are agreements with God and expressed by intentions in giving. Printed helps are available for this. Many congregations send visiting teams to homes of members to present the program and discuss the issues prior to the commitment. The commitment should be received in a Sunday morning service.

e. Some follow-up is necessary. Some members are not at home during these days, others were unable to participate for various reasons. Through mail, telephone, or personal contact

all members should be included.

Six. The final step is when the budget committee compiles the commitments and records of giving by any who have failed or chosen not to make a commitment. Now they report to the congregation. In view of all the factors the church is now ready to adopt and approve the final budget.

From this point on proper records need to be kept and the congregation encouraged in their continued response. The church deserves to know what progress they are making from month to month. Regular reporting is helpful and encouraging. Some members may desire to change their commitment because of new circumstances or blessings. Some may find it necessary to reduce theirs. Others who had made no commitment may want to participate in a regular giving plan.

To follow through on the above procedure requires at least four to eight weeks of work. Most congregations should begin by August 1 if they want to be prepared by October 1 for their new year. Others will need to begin by November 1 to be ready by January 1. Most congregations also need guidance and informational material to carry through such a program. Your General Conference Stewardship Office is prepared to supply these materials and aids. For an increased response to God's love and grace this program will bring you rich rewards.

Editor's note: You may want to clip and file this for reference in your budget planning. □

Missions Today

A Product of the Establishment

By Jim Bishop

After shaking hands with the bearded acquaintance I encountered while visiting my alma mater recently, he suddenly fired point-blank: "I hear you're working for the establishment, Bishop!" The statement rankled me like I had just taken a dose of ipecac. His tone of voice was not meant to be congratulatory. The establishment in this case happened to support the status quo, the church agency.

Time did not allow for argumentation. Had I challenged the statement, I wonder now what good would have been accomplished. I've concluded that those people who fuss and fume the most concerning what "Elkhart" or "Akron" or "Scottdale," et al, are doing are the same ones who possess the least knowledge of the internal workings of these organizations.

Perhaps the difficulty today surrounds those of the Mennonite constituency who cannot accept church agency personalities who often step into the public limelight. Another contingent, then, claims that certain areas of work these men

and women engage in do not merit Christian involvement. The integrity and Christian experience of certain church officials is often challenged. And much of the criticism is leveled because of lack of information, malicious gossip, and geographic distance between all parties involved. "Where the Faction Is" might well become the official slogan of the Mennonite Church.

I entered the church coliseum in June 1967 of my own volition. Holding a position in the publicity department at Mennonite Board of Missions and editing a church periodical (*Agape*) has resulted in my being nailed to the old rugged drawing board on numerous occasions. My original commitment to the Board was to last two years, yet three years later I continue in this capacity. Here's why.

At Mennonite Board of Missions I did not have to sell my soul to the executive secretary upon arrival. I wasn't even asked to call him or any other administrative official "Mr." Addressing workers on a first-name basis with congeniality and openness is the norm here. Yet a definite respect and mutual admiration is very evident among fellow workers and is often publicly expressed.

I was not required to put on a tie or take one off. I did not undergo several weeks of bureaucratic brainwashing to emerge a mechanical servant. There are well-defined lines of administration, but little semblance of a hierarchy. There are no tyrannical masters, for each person endeavors to be a servant of Christ. God is allowing great things to happen through more than 2,000 MBMC-related personnel at home and abroad. I know; I write about some of them every week.

Granted, all is not perfect. I often question the continuous stream of committee meetings, frequent administrative trips, and the hesitancy to rapidly accept new forms of mission outreach and changes in communication. Yet valid reasons for the Board's philosophy of operation often slowly come into focus that my shortsightedness and inexperience are prone to overlook.

The reader may rest assured that no one commissioned me to write this particular column. He may be further assured that I wouldn't stick around at all if I didn't believe in the mission program being carried out in the name of Christ and the Mennonite Church. After all, 2000+ Mission Board workers must be doing something right! □

A Modern Creed

"I believe in my income and standard of living, maker of pleasure on earth; and in things-I-own and want-to-get, which are conceived by desire for possessions, born of a regular paycheck, suffered under monthly payments, glorified, cherished, and admired. They descend in value, but on a future day I'll acquire more, ascending my status 'til I sit in quite comfortable retirement, from whence I shall come to enjoy all without end. I believe in my home, automobile, vacation with pay, insurance for life, the satisfaction of my wants and a bank account ever increasing." — B. Gunner-son in *The Pulpit*.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

One of the popular concepts of our world today, long overdue among many people, is the idea of the sacredness of personhood. Everywhere we hear the cry, "We will no longer put up with being second-class citizens. We want to be real persons."

No one can blame anyone for wanting to be a genuine, first-class person in his own right. But I keep hearing another cry which I feel is self-defeating, the need to drop all identification tags from one's person. I hear a student say, "This year I don't want to be considered a student. I want to be thought of as a person." I hear a feminist say, "Forget I am a woman. I want to be a person." I hear a Mennonite shout, "Away with the Mennonite bit. I am a Christian." I hear a black friend, who considers black beautiful, nevertheless asking to be thought of without the tag.

I have been brought up short by my own children, who reacted when I mentioned that my friend was a member of a particular race or was crippled. They would not have reacted if I had described an elderly friend as an older person, or someone from the Netherlands as an international student. But mentioning certain tags seems to hint of prejudice.

Personhood is very good, but each of us is a certain kind of person, with a certain heritage, a certain personality, a certain nationality, a certain set of life circumstances. I am a woman-person, a mother-person, a Mennonite-person, a married-person, a handicapped-person, and, woe unto me, I am a white, middle-class, Anglo-Saxon American (please, it isn't my fault — I was born that way).

I think each of us, as persons, should stop selling ourselves short and begin appreciating what we are and wearing our tags with casual self-acceptance. You can take Charlie out of the country, but you can't take the country out of Charlie. But why should you? What's so bad about being from the country? What's so terrible about being a Mennonite Christian? Friends of ours who recently moved away from the Mennonite community write how much more they appreciate their background than when they were with their own kind. What's so bad about being a woman? I think I rather like it!

Paul once gave his pedigree in great detail when he wrote (Philippians 3:5): "Circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee. . . ." He went on, however, to say that all of this was not really important, for he counted everything as loss in comparison with the privilege of knowing Christ as Lord. But while he didn't glory in his Jewishness, neither did he negate it. It was part of his personhood, and sometimes he *used* it for the furtherance of the gospel.

When I truly accept you, Brother, I will accept, and be en-

riched by, all facets of your personality, your background, your appearance, your race, your gender, and even your idiosyncrasies. They are part of you and make you the person you are. And I will like having you for a neighbor! I hope you will accept me in the same way. — Helen Good Brenne-man.

Your Driving Is Revealing

Remember the old Jekyll-and-Hyde theory — that getting behind the wheel of a car can turn a polite, even-tempered, and fair-minded person into a selfish aggressive bully? This theory is no longer held today. The consensus of most psychologists, traffic safety experts, and others who have had occasion to observe a great number of drivers is: a person drives as he lives.

If someone always acts like "a heel at the wheel" it is pretty safe to say that he is also a heel in all his other dealings. But more people who manage to mask their unattractive personality traits most of the time may give their aggressive instincts free rein when they get on the road. The question is: why? It is held that such a person knows that inside his car he's pretty anonymous; nobody on the busy parkway knows him or his name. Such a person suffers from a strange mental quirk that makes him see driving as something divorced from all other phases of living — something to which the ethics governing other forms of behavior don't apply. And so the guy who is always polite (or overly polite) and follows all the correct procedures at the office doesn't really change when he beats someone out of a merging lane, when he blocks the way for someone who's trying to get in the rush-hour traffic. When he sets himself up as king of the road and judges all the "stupid" drivers around him, he has really dropped his mask and revealed his true self.

But even those of us who drive courteously most of the time are afflicted with this kind of split behavior once in a while. Occasionally we try to get by with something in traffic which we wouldn't think of taking the slightest freedom with in business or social ethics. Yet fair play on the parkway, a spirit of nonresistance, and going the second mile — in short, true Christian behavior — is even more important than fair play at work or at home. It may mean the difference between life and death! □

An optimist is a man who thinks the dry cleaners are shrinking the waistline of his trousers.

A tourist is a man who travels to see things that are different and then complains that they aren't the same.

"We want to acknowledge with grateful thanks the check in the amount of \$300 from the Catastrophe Aid Fund. We realize that this is a sharing of many individuals enrolled in Mennonite Aid." Colorado Springs, Colorado

"I gratefully accept this grant as a symbol of the concern that the broader community has for my general welfare. It is most encouraging to be a part of a program that is genuinely concerned about the welfare of its clients far beyond the call of duty. Thank you again for your thoughtful assistance." Washington, DC

"I don't know how to thank all of the people who are working out and keeping up to date the sharing ministry in our church, but I do appreciate it! I will always pay my premiums with additional eagerness now that I've needed to be a recipient." El Dorado, Ark.

"We sometimes are tempted to cancel our policy when the assessments are increased but then we must remember our "brothers" who cannot meet the cost of medical expenses if it were not for our company." Hydro, Oklahoma

PEOPLE POWER

"We wanted to let you know how much we appreciated your help within the last weeks when our son had the misfortune of a broken wrist and consequently several x-rays, casting, etc. So often we accept your help without so much as a Thank You. Our family has experienced frequent hospitalizations, etc. We suppose someday it will stop. We thank you again for your good work among the brotherhood."

Apple Creek, Ohio

"Once again we wish to express our gratitude for the help Mennonite Aid has been in easing our finances during my sickness."

Furulund, Sweden

"I had just been questioning myself whether you would get tired of paying all my hospital and doctor bills, and here comes a letter. To find a \$100 check for extra payment, made me feel grateful for all that you have helped me. Thanks again."

Meade, Kan.

"We thank God for those who continue to support the program even though they submit no claims. We know it is because of these our claims can be handled so well. Thank you again for everything you are doing."

Tampa, Fla.

"I want to express to you my heartfelt thanks for the liberal share you paid on my hospital bill. The operation was very successful and I am improving fast, can walk a little without crutches now. Again I thank you."

Long Island, Va.

"Your personal letter revealed a new dimension of MMA to me. Yes, we have had a rather heavy amount of hospital experience, but I never dreamed of receiving additional aid from the Catastrophe Fund. In my opinion, your "second mile" help certainly placed MMA in a different category from being "just another insurance company." We were grateful for the past assistance which you provided. Now to receive this additional check and to have you say it is a 'symbol of the care and concern which your brethren have for you' does a lot to strengthen my belief in our sharing brotherhood."

New Holland, Pa.

"My letter is an inadequate expression of the appreciation we feel for the way Mennonite Mutual Aid has helped us in this rather difficult time. Thanks so much." Iowa City, Iowa



Mennonite Mutual Aid

111 MARILYN AVE. GOSHEN, INDIANA 46526

Items and Comments

"God is not dead, although some old ways of worshipping Him and believing in Him are dead," the Inter-Confessional Conference on Religion in the U.S. was told.

Therefore, according to Dr. Tom Driver, the hippie movement can be regarded as "the first wave of a new mysticism" which should be given serious consideration by the churches.

The conference at which Dr. Driver spoke was sponsored by the Graymoor Ecumenical Institute operated by the Atonement Fathers. Some 200 clergymen attended the two-day meeting.

Dr. Driver, a professor of theology and literature at Union Theological Seminary in New York City, claimed that the age of individualism is passing and that "we are moving from the belief in God as the ultimate individual to the belief in wholeness with one another and with God.

"The hippie movement," he continued, "was the first wave of a new mysticism that has exalted love over warfare, unity over diversity, belonging over isolation. And whereas the church might talk about fellowship, it was the underground that started putting people together."

The person Jesus is "our saving certainty" today, when theology is otherwise a "shambles," the outgoing moderator of the United Presbyterian General Assembly said.

Jesus "seems to be the one means by which religion gets to widely different people," the Rev. George E. Sweazey told the annual meeting attended by 823 commissioners (voting delegates).

The God-is-dead theologians say God will not be missed, he commented, "as long as we have Jesus Christ."

He told of "radical university students" to whom the church is "so alien they scarcely notice it" but still have a "regard for Jesus that comes close to reverence."

The St. Louis pastor recalled a "revolutionary" couple living together without benefit of clergy who had two pictures in their apartment, one of Che Guevara and one of Jesus.

Around Jesus has been assembled "a faith by which to live," he said: "From Him, the baffling word 'god' acquires meaning."

Dr. Sweazey said Jesus gives Christians "a point of reference" in our moral confusion in a time of space travel, organ transplants, genetic manipulation, psychiatry's questions of the soul's existence and the secularity of a "mechanistic culture."

"I am not afraid of a 'Jesus theology,'" he said. "We need to get back to our central certainties in Jesus Christ" and away from "vagueness and loss of intensity."

The clergyman said that "a whole new bearing and style of concern has been appearing in church life . . . and not just a free-floating sacramental fellowship in someone's living room but the historic church of bishops and buildings and consistories and seminaries."

The church, he said, "is not someone's religious club, it is literally something let down by God out of heaven. It has a power shared by no other institution."

The validity of faith healing and speaking in tongues (glossolalia) is recognized, along with the reality of the devil in some form, in a study document received by the General Assembly of the United Presbyterian Church.

The report, on which endorsement was not asked, was developed by a Special Committee on the Work of the Holy Spirit.

Speaking in tongues was said to have a biblical basis as a sign of persons having been "baptized by the Holy Spirit."

In recent years, glossolalia has caused a few controversies in the United Presbyterian Church. Pro and con attitudes have on a few occasions split congregations and resulted in legal action.

The report said that despite attempts to "demythologize" Satan, Christians may not discount "the possibility that Jesus saw a dark reality which we often miss in our devotion to rationality, important as reason clearly is for any mature understanding of the Christian faith."

In reference to the healing acts of Jesus, the document continued: "Might it not be true that Jesus saw illness as clearly and accurately as we see it, both emotional and physical, but that He saw something else in some instances, a shadow behind the divisiveness, an adversary, an Anti-Christ? . . ."

Adolescents and the aging are most prone to depression, but college-age people are more suicide-prone than any other segment of the population, a consulting psychiatrist at Marquette University said.

Dr. Don H. Martin, who works with students at the university counseling service, described depression as an emotional condition characterized by sadness and loss of interest which can be mild or so severe it can result in suicide.

A college student plagued by depression, he said, is generally physically and emotionally unhappy and "feels a kind of pervasive anxiety unrelated to any specific cause he can identify."

In an interview published in the *Herald*

Citizen, newsweekly of the Milwaukee Catholic archdiocese, Dr. Martin said of the depressed college student:

"Usually he is unhappy with himself, his relations with others and his environment."

Noting that there are more depressed adolescents than is apparent, he observed that they "often resort to drugs or alcohol in an effort to improve the situation." He said this delays psychiatric assistance at best, or causes a crisis at worst.

President Nixon was accused of offending millions of Americans by severing the principle of separation of church and state through the appointment of a "quasi ambassador" to the Vatican.

"If the World Council of Churches sets up a 22-acre sovereignty in Bossey, Switzerland, will the President make a similar appointment?" asked Dr. Harold Lindsell, editor of *Christianity Today*, in a statement in Washington.

"The principle of separation of church and state has served our country well," said Dr. Lindsell, "and we fail to see that principle upheld in President Nixon's appointment of Henry Cabot Lodge as personal representative to the Vatican."

The editor of the evangelical fortnightly observed that "there is nothing Mr. Lodge can do in an official capacity that could not have been done in an unofficial way. This decision grants to the papal see a quasi ambassador."

The primary test for conscientious objectors to military service is how deeply their views are held, according to guidelines laid down by Curtis W. Tarr, director of selective service.

Their views need not be comprehensible to draft board members, Dr. Tarr said in an official memorandum to local boards.

"The primary test . . . is the test of sincerity," he said. "The board should be convinced by the information presented to it that the registrant's personal history reveals views and actions strong enough to demonstrate that expediency is not the basis of his claim."

The new guidelines were issued in the wake of a recent Supreme Court decision that claims to conscientious objector status do not have to be based on traditional religious beliefs.

At a press conference following that ruling, Dr. Tarr said the conscientious objector must have "consulted some system of belief," considered the thoughts and writings of "wise men," and undergone "some kind of rigorous training."

CHURCH NEWS

Board Acts on Church Issues

Conflicting convictions within the brotherhood, adequate representation of women in church programs, achieving a balance of evangelism and social action—resolutions on these and other issues confronting the Mennonite Church were adopted during the closing days of Mission '70.

Meeting on the Christopher Dock campus near Lansdale, Pa., on July 6 and 7, Mission Board members representing the various conference districts considered presentations submitted by the 11-member Issues and Concerns Committee that was appointed during the 64th annual convention.

According to Chairman Laban Peachey, this committee became a mission '70 "sounding board," responsible to listen and draw material from speakers and visitors alike in an attempt to discern what the Spirit of the Lord was saying to the Mennonite Church through the Strategy Groups, WMSA and mass public sessions, the July 2 Board business meeting, and the Sunday Report Teams in 42 Franconia Mennonite congregations.

From a preliminary list of 11 issues and concerns suggested by the committee, board members selected nine for eventual action following several sessions of discussion and revision.

For Home Missions, an area of major concern during the week of Mission '70, it was "moved and carried that since the proposal to examine program priorities for Home Missions is urgent and valid, this concern be referred to the Executive Committee and appropriate administrators for careful study in consultation with the Minority Ministries Council and representatives of urban churches." It was further requested "that a report be made to Mission '71, including progress in this review and recommendation for reordering of priorities and new program development."

As a guide for establishing Home Missions priorities in line with program evaluation and priorities within the total Board program, the Issues and Concerns Committee called for a doubling of the Home Missions budget for the 1971-72 fiscal year.

In addition, the Executive Secretary was encouraged to restructure Home Ministries to provide greater strength and coordination. Additional resources must also become available, the committee said, for the training and orientation of minority personnel and urban workers.

Lois G. Clemens, a member of the Issues and Concerns Committee, presented the



The Mission '70 Issues and Concerns Committee (left to right): Lois G. Clemens, Lansdale, Pa.; Nelson Shantz, Edmonton, Alta.; Catherine Mumaw, Harrisonburg, Va.; Larry Miller, Goshen, Ind.; Glenn Brubacher, St. Jacobs, Ont.; Gerald Hughes, Cleveland, Ohio; Laban Peachey, chairman. Absent from the picture: Ross Bender, Elkhart, Ind.; John R. Martin, Neffsville, Pa.; and David Augsburg, Harrisonburg, Va.

following statements to Board members, which were adopted:

"We resolve to return to our world of work and responsibility with the determination to listen carefully and with love to our brothers.

"We resolve to learn by experience that the Holy Spirit creates understanding when we confront each other with love at the point of our conflicting convictions.

"We call the congregations and church agencies to include in their ministry more emphasis, teaching, and clarity on the work of the Holy Spirit and how He works in the church.

"We call on the Mission Board executive with others of our churchwide agencies and our district conferences and local congregations in a united effort to arrange broader contexts for brothers to discuss conflicting convictions in a setting where reconciliation can occur."

A resolution adopted on the role of women in the church's program calls for increased clarity in the proposed church reorganization to allow for the same kind of freedom that women presently experience in WMSA. It is also important, the statement says, that women be elected to membership in the Mennonite Board of Missions and its various administrative committees. As a start, Mrs. Norman High of Kitchener, Ont., was appointed the first female member at large of the Board.

"How is Christianity tied to our culture?" the Issues and Concerns Committee asked. A resolution in response to this question calls on Mennonites everywhere "to speak of the good in our lands without confusing

faith and patriotism" and "to speak of the evil in our lands without confusing faith and revolutionary zeal with destructive goals."

Ernest Bennett, executive secretary, presented a concern for young adults who move into the city after college, VS, CPS, or other reasons, and eventually lose relationship with the church. The committee considered this problem and presented a resolution calling on congregations to develop closer family and church relations with young people before they leave for service, work, or study, and to maintain closer contact during their absence. The Mennonite Church through boards, conferences, and congregations also carries responsibility to provide resources and personal contact.

A significant statement adopted on evangelism and social action reads as follows:

"The Mennonite Church affirms commitment to the life-style of Jesus, who gave Himself to save man and meet his human needs.

"We call for a deep commitment to preach and live the gospel. We call for vigorous involvement in winning people to Jesus as Savior and serving their other needs in the Spirit of the Lord.

"We call for an awareness that the Spirit anoints people for differing tasks. Some are more gifted in evangelizing; others in speaking to and meeting social needs. We ought to affirm, not criticize, persons with differing gifts.

"We recognize the equal dangers of spiritualizing or humanizing the gospel.

"We call Mennonites to humbly and articulately invite those who polarize evangelism and social action to look again to Jesus as the One who unites both dimensions of Christian witness and action."

Discussions at Mission '70 indicated widespread concern among Mennonites regarding the relative validity of the various ways young men relate to the Selective Service System and the pros and cons involved in paying taxes used for military purposes.

It was moved and carried to urge the Peace and Social Concerns Committee to direct more study on the congregational and family levels which can lead people to a clearer and more forthright understanding, conviction, and action on matters relating to peace, the draft, and taxes used for military purposes.

Another adopted resolution speaks to the need for clarifying and strengthening relationships through mutual counsel and fraternal exchange among Mennonite churches in the U.S., Canada, and overseas. It was also moved and carried to increase efforts and resources to develop training programs for lay leaders and to encourage trained personnel to respond to ongoing pastoral and leadership needs.

A complete verbatim listing of resolutions adopted during the July 6, 7 Board business session will be released soon. — Jim Bishop.

North American Mennonites Convene in Bible Congress

The Gospel of John was the focus of attention at the first All-Mennonite North American Bible Congress which convened at the Portage Avenue Mennonite Brethren Church in Winnipeg, Man., July 16-19.

"All of us came with certain interpretations of the Gospel of John in mind," observed Arthur Climenhaga of Upland, Calif. "And yet no matter what prejudicial interpretations we had in mind, it is evident that we came with a deep desire to hear what the Spirit had to say—and to do this by hearing each other."

Participating in the congress were 264 delegates representing the following groups of the Mennonite family: Mennonite Church, 41; General Conference Mennonite Church, 107; Mennonite Brethren Church, 39; Brethren in Christ Church, 25; Evangelical Mennonite Church, 28; Evangelical Mennonite Mission Conference, 8; Evangelical Mennonite Brethren, 10; and others (including the Church of God in Christ, Mennonites), 6.

Delegates were provided with input on the Gospel of John by David Schroeder, of the Canadian Mennonite Bible College, Winnipeg, and by J. C. Wenger of the Associated Mennonite Biblical Seminaries, Goshen, Ind. Major blocks of time were provided for small-group consideration of selected passages from John. Plenary sessions allowed the entire delegate body to share the best thinking of the discussion groups.

"It was evident," one observer noted, "that there was widespread feeling that we are obligated to communicate our faith in Christ to others, but that there is need to determine modes and mood in doing so."

The congress also sensed a need for a better understanding among us of the work of the Holy Spirit in the world today, His presence in the life of the believer, and the necessity for every Christian to live the Spirit-filled life.

The rich fellowship enjoyed during the congress was enhanced by the intermingling of persons from a wide variety of backgrounds—church leaders and lay persons,

men and women, youth and older folks, rural and urban dwellers, Americans and Canadians, rich and poor, educated and less educated. One third of the delegates were women and 28 percent were youth between the ages of 16-25.

Two insights emerged from youth members: (1) how meaningful it would be if youth could express their opinions in as free an interchange in their local congregations as they did at the congress and (2) the generation gap among Mennonites seems not to be so much between young and old as between spiritual and nonspiritual.

Winnipeg provided an interesting setting for the congress. Earlier the same week, as part of the centennial celebration of the province of Manitoba, the city had hosted Queen Elizabeth, the Duke of Edinburgh, Prince Charles, and Princess Anne.

With a population of more than 525,000, Winnipeg contains more Mennonite citizens than any other city in the world. A large proportion of the 60,000 Mennonites of Manitoba live in Winnipeg and are members of the city's 26 Mennonite churches.

The use of the German language is common among many of Manitoba's Mennonites. One church, with an attendance of about 700, provides 10 minutes in English each Sunday morning. The balance of the service (including their church bulletin) is in German.

Three mass meetings, open to the public and Mennonites of the greater Winnipeg area, were held in the Winnipeg Civic Auditorium. Featured speakers were Leonard Wiebe, Fort Wayne, Ind., president of the Central District Conference of the General Conference Mennonites and pastor of the Maplewood Mennonite Church at Fort Wayne, and Frank C. Peters, Kitchener, Ont., president of Waterloo Lutheran University and pastor of the Mennonite Brethren Church at Kitchener.

The concluding session of the congress was a mass meeting held on Sunday afternoon observing the fiftieth anniversary of Mennonites cooperating through Mennonite Central Committee. Peter J. Dyck, Akron, Pa., MCC Director for Europe and North Africa, spoke on "Mennonites Serving Together in the Seventies."

Howard J. Zehr, Scottdale, Pa., provided overall leadership as program coordinator of the congress and chairman of the planning committee. Other members of the committee were Dennis Becker, secretary (Mennonite Brethren); Jake I. Pauls (General Conference Mennonite); Alvin C. Burkholder (Brethren in Christ); Ernie Isaac (local pastor), and Reuben Short (Evangelical Mennonite Church).

Zehr commented that "no decisions were forced upon the congress. We were not there to implement programs. We were to-

gether to share meaningfully in an encounter with the Scriptures. There appeared to be a growing appreciation for each other as persons and as groups."

Participants in this unique congress agreed that the experience was a new milestone in inter-Mennonite fellowship and understanding. It is hoped that similar experiences can be provided in the future for bringing increasing numbers of Mennonites from all groups together around the Word of God and our common heritage.—Paul M. Schrock.

Zook Employed Forty-Five Years



Ellrose D. Zook

Ellrose Zook, editor of books and miscellaneous curriculum, marked his forty-fifth anniversary of employment with the Mennonite Publishing House on January 13, 1970. He is probably the longest term, current, full-time employee in a church institution.

At the age of seventeen he moved from Allensville, Pa., to Scottdale to work in the pressroom. The ensuing forty-five years have brought him experience in almost every phase of publishing and printing, including a BA from Goshen College and an MA in journalism from Syracuse University. After several years on the presses he transferred to the composition department and spent four years as a linotype operator and makeup man. He spent the following three years as an assistant editor, helping people like J. A. Ressler and Aunt Lina with *Words of Cheer*, *Story Friends* (then *Beams of Light*) and adult quarterly. He also assisted John L. Horst with *Mennonite Yearbook* and with general books, Daniel Kauffman with *Gospel Herald*, and C. F. Yake with *Youth's Christian Companion* and intermediate quarterly.

His first editorship came in 1936 with appointment as editor of *Words of Cheer*. He continued as editor of this paper until 1949. He has served as editor of *Mennonite Yearbook* since 1943. From 1943-1955 he also edited *Family Almanac*. He twice previously served as book editor. In February 1953 he was appointed Executive Editor of the Publishing House. In this position he carried responsibility for oversight and general editorial planning and supervision of editors. He served as the production coordinator for Faith and Life Press, Newton, Kan., and for the Mennonite Publishing



The Portage Avenue Mennonite Brethren Church, Winnipeg, Man., scene of the first All-Mennonite North American Bible Congress, July 16-19.

House in the printing of the new *Mennonite Hymnal*. In 1969 he asked to be released from administrative duties so he could give full time as an editor.

As book editor he will be responsible for the editing and preparation for printing of the 15 to 20 books and pamphlets published each year by the House. The miscellaneous curriculum editing assignment includes such materials as missionary education, leadership training, and congregational life courses and club materials.

Convention 70 Preview



Lawrence Hart



Manuela Garcia

Four Contemporary Witnesses will speak in the morning assemblies at Convention 70. They will tell how God has been working to bring His people into being in their work through their lives.

Lawrence Hart, a minister from Clinton, Okla., is a Cherokee Indian who is currently working at rehabilitation of alcoholics among his people.

Manuela Garcia from south Texas is active with Mexican American youth while teaching with the Teacher Corps.

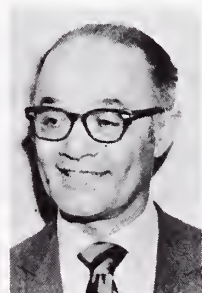
Bob Lavelle is a real-estate agent who is working for racial reconciliation in a low-income area of Pittsburgh.

Ken Hurst, a college student, has been an outspoken witness to the peace position particularly on a recent trip to Tokyo as a National Science Fair winner.

Committed to God and to people they will add a topical dimension to the study of biblical witnesses who acted for God in times of crisis.



Ken Hurst



Bob Lavelle

Work Campers Do TV Research

A unique work camp experience began July 6 for eight young people from Kansas, South Dakota, and Ohio. Their job: to conduct a research project with the 1970 Family Life TV Spots produced jointly by Mennonite Broadcasts, Inc., of the Mennonite Church; Faith and Life Communications of the General Conference Mennonite Church, and the Mennonite Brethren Church.

The research, to be conducted in Denver, Colo.; Lincoln, Neb.; Albuquerque, N.M.; and Oklahoma City, Okla.; is intended to give some indication of the effectiveness of the Mennonite TV Spots.

Mennonite Advertising Agency in Harrisonburg, Va.; is distributor of the

Spots. Director David Thompson will travel with the group compiling information from the survey. He expects this to be a valuable experience for the participants in becoming familiar with the Voluntary Service program, as food and lodging and the necessary telephones will be provided by local VS units and Mennonite pastors during the three-week project.

The young people were recruited by George Lehman of the General Conference Voluntary Service office in Newton, Kan. Team members are Christine Schrag, group leader; Cindy Andres, Warren Deckert, Teresa Graber, Marlene Kramer, Mary Lehman, Joretta Penner, and LuAnn Schrag.

FIELD NOTES

Samuel A. Yoder, 64, professor of English at Goshen College for 28 years, died unexpectedly of a stroke at 1:05 p.m., Sunday, July 26 at the Goshen General Hospital. He had become ill while teaching the Berean Sunday school class at College Mennonite Church.

Edgar Stoesz, MCC director for Latin America, left the United States on July 5 for a six-week assignment to Latin America. Stoesz has just completed a year of study leave in Latin-American affairs at Cornell University. He has written a number of papers pertaining to colonization, including "Settlers to the Promised Land" and "Monograph on Development."

Sanford G. Shetler, Johnstown, Pa., will teach courses in introductory and social psychology at Eastern Mennonite College the next school year.

Irvin Weaver has been assigned by Eastern Mennonite Board of Missions and Charities as pastor and mission superintendent at Portland, Me. He will also be the I-W sponsor for the area. Their address is: 4 Boyd Road, S. Portland, Me. 04106.

LaMar Stauffer and his family arrived

home on July 19 from Honduras. Their address is 1501 Colebrook Road, Lancaster, Pa. 17601.

The Allen Brubaker family arrived in the States on July 20 from the Somali Democratic Republic. Their address until Sept. 1 will be R. 2, Elizabethtown, Pa. 17022.

The Harold Reed family left the United States on July 8 for their third term of missionary service in Mogadiscio, Somali Democratic Republic. Their address is Box 2, Mogadiscio, Somali Democratic Republic.

Robert and Alta Garber left July 17 for a five-year term of missionary service in Ethiopia. Their address will be Box 2, Dire Dawa, Ethiopia.

Anna Miller left July 17 for a three-year RN assignment in Ethiopia. Her address is Box 84, Nazareth, Ethiopia. This will be her fourth term of service.

Correction: The address of the James Hess family on furlough from Honduras is 1675 Lincoln Highway East, Lancaster, Pa. 17602.

Twenty-three young people attended the second June orientation held June 16-30 at Mennonite Central Committee headquarters. Nine of the orientees accepted overseas assignments while 14 were assigned to domestic assignments.

Twenty-seven seniors graduated from the Nazareth Bible Academy, Nazareth, Ethiopia, on June 6.

The Sideling Hill CPS Reunion has been changed from Sun., Aug. 23, to Sat., Aug. 22, at Grantham College, Grantham, Pa. The noon meal will be served in the college cafeteria. Please send your reservation to Warren C. Myers, R. 5, Box 167, Goshen, Ind. 46526, or to the college at Grantham not later than Aug. 14 and indicate the name of the reunion and the number of persons attending.

Calendar

South Central Conference annual meeting, Hesston, Kan., Aug. 7-9.
Iowa-Nebraska Annual Conference, Salem Mennonite Church, Shickley, Neb., Aug. 11, 12.
Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Bayshore Park, Sebewaing, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions — North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.

Change of address: Willard and Alice Roth from Accra, Ghana, to Box 370, Elkhart, Ind. 46514. A. Lehman Longenecker from Ashley, Mich., to R. 2, Keyser, W. Va. 26726.

New members by baptism: nine at Hebron, Fuls Run, Va.; six by baptism and two by confession of faith at Stuarts Draft, Va.; twenty-three at Walnut Creek, Ohio.

Special meetings: J. C. Wenger, Goshen, Ind., at Oak Hill, Millersburg, Ohio, Aug. 5-9. Dean Brubaker, Shipshewana, Ind., at Pleasant View, Chambersburg, Pa., Aug. 2-9. Myron Augsburger, Harrisonburg, Va., and Tom Skinner, New York, N.Y., at Hampton Roads Coliseum, Newport News, Va., Aug. 2-9. Nelson Litwiler, Goshen, Ind., at Shore, Shipshewana, Ind., Aug. 16-23 (instead of Aug. 9-16 as previously announced). Nelson Kanagy, Sarasota, Fla., at Forks, Middlebury, Ind., Sept. 13-20. J. Otis Yoder, Quarryville, Pa., in Central Michigan Prophecy Conference, Herrick Mennonite Church, Clare, Mich., Aug. 9-16.

Help Wanted: Secretary to Personnel Manager, Mennonite Publishing House, Scottdale, Pa. 15683. Complete range of secretarial responsibilities. Shorthand desirable but not required. Previous office experience an asset. Must be a member of Mennonite Church and not closely related to any employee of Mennonite Publishing House or Provident Bookstores.

Thirteenth Annual Harvest Home and Sunday School Meeting at Columbia Mennonite Church, Columbia, Pa., Aug. 16. Speakers are C. Richard Miller and Paul M. Witmer.

Edith van der Ploeg Lehman, wife of G. Irvin Lehman who is chairman of the Bible Department and professor of Old Testament at Eastern Mennonite College, died on July 18 after a long illness.

A reminder that the 12" long-playing album "Be a Christian," recorded by Barbara Sowell of Maywood, Ill., is available from Mennonite Board of Missions, Box 370, Elkhart, for a special \$5 or more contribution to the Compassion Fund. The album includes original lyrics on spiritual themes set to popular television tunes of the day, with instrumental backing by the Rebirth of EMC. (See *Gospel Herald* church news for June 30 for more information.) All regular offerings for the Compassion Fund should continue to be channeled through local congregations.

Wilbur Hostetler, director of Home Bible Studies at Mennonite Board of Missions, lists 447 persons on the active role for HBS Correspondence Courses at the close of the second quarter (April-June) of 1970. This figure includes 106 prisoners and 137 new enrollees. Home Bible Studies, presently offering five different courses of 12 lessons each, are available as a public service by writing Hostetler at Box 370, Elkhart, Ind. 46514, or Paul Roth, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Readers Say

Submissions to Readers Say column should comment on printed articles.

The publication of Dennis Byler's "Letter to the Draft Board" (June 30) is an affront to the Mennonite Church and especially the participants in its service agencies.

Just as certain as Mr. Byler enjoys life and breath, he is a citizen of this country. The government has not made any unreasonable request, and the Mennonite Church has provided positive ways to carry out his responsibilities as a citizen.

Mr. Byler may be authentic in his self-styled manner, but he might recognize Christian citizenship is a healthy balance of many things. Should he persist in writing his own rules, I would hope he would consider the move to willfully relinquish his U.S. citizenship, and join the lot of international drifters who find Western values too confining.

In the meantime there will be dozens of sincere purposeful young men and women who will face squarely their responsibilities of today and elect voluntary programs in Christian service to their fellowmen. Let's not deter their good efforts by publicizing the deviant action of a few. — James D. Lehman, Harrisonburg, Va.

Thank you, brother editor, for the recent editorials and articles on new life in the Spirit, e.g. "Wind of the Spirit, Blow" (3-10-70), "Second Thoughts on the Baptism of the Holy Spirit" (4-21-70), "As I See It" (6-23-70).

I would like to commend you for printing these refreshing and encouraging articles. And I would like to suggest that you continue to provide this type of reading as part of a well-balanced diet.

It is becoming increasingly evident that people — youth and adults — including our denomination, have a growing thirst for new water (Jn. 7:37-39), and new wine (Eph. 5:18). This was very evident at *Mission '70*. I was happy for the emphasis on, and evidence of, the work and power of the Spirit at that meeting.

We are hearing persons tell of the deep heart-longings, and then the subsequent fulfillment of joy, peace, and power when they experience a new relationship to Christ in the Spirit. We are also hearing folks ask why there has been such a lack of biblical teaching concerning the work, power, and gifts of the Holy Spirit.

I believe such Scriptures as Acts 2 and 1 Corinthians 12; 14 (and many others), which have been explained away (for our day) so long, are coming alive and a fresh breath of the Spirit is blowing. Praise the Lord!

Will we let Him blow upon and among us, bringing us new freshness and power for the glory of the Holy Trinity and for our abundant joy? Or, will we let Him blow past us? — Elam H. Glick, Reedsville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

DeFehr, David and Esther (Snyder), Kabba, Kwara, Nigeria, a son, James Malcolm, May 9, 1970.

Derstine, Terry and Linda (Nice), Colorado Springs, Colo., a son, Brian Scott, June 25, 1970.

Dueck, Klaus and Eunice (Frey), Beatrice, Neb., second child, first daughter, Rina Brigetta, May 21, 1970; received for adoption, June 12, 1970.

Hershey, Arthur D. and Joyce (Hoover), Cochranville, Pa., fourth child, second daughter, Julie Elaine, May 28, 1970.

Hochstetler, Milford and Jane (Fisher), Shipshewana, Ind., second son, —, July 9, 1970.

Layman, Amos and Rebecca (Warfel), Chesapeake, Va., eighth child, fourth son, Milton Lynn, July 14, 1970.

Litwiler, Lonnie and Joanne (Zehr), Washington, Ill., second daughter, Paige Michelle, July 4, 1970.

Mininger, Walter and Grace (Moyer), Harleysville, Pa., sixth child, fourth son, Nevin Scott, June 20, 1970.

Moyer, Dennis and Joan (Alderfer), —, third child, second son, Christopher Ray, June 11, 1970.

Moyer, Samuel L. and Jean (Lehman), Walkerton, Ind., second child, first son, John Samuel, July 11, 1970.

Ruby, Carl and Mary Ellen (Brenneman), Tavistock, Ont., first child, Patricia Ann, July 6, 1970.

Shenk, David and Grace (Witmer), Mogadiscio, Somali Democratic Republic, fourth child, second son, Timothy David, July 3, 1970.

Shenk, Maurice and Alice, Richmond, Va., first child, Christopher Eric, June 3, 1970; received for adoption, July 2, 1970.

Stemen, James and Betty (Snyder), Thousand Oaks, Calif., a daughter, Marguerite Michelle, Mar. 4, 1970.

Wenger, Robert and Carol (Campbell), Ontario, Calif., third child, second son, Jeffrey Alan, May 22, 1970.

Yoder, Edward and Anna (Bontrager), Kalona, Iowa, third child, second son, Warren Edward, June 20, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Camacho — Villanueva. — Edwin Camacho, Brooklyn, N.Y., and Mirian Villanueva, Bronx, N.Y., by Eugene Shelly, June 13, 1970.

Good — Boyer. — Ray Good, Harrisonburg, Va., Chicago Avenue cong., and Diana Boyer, Defiance, Ohio, Lutheran Church, by Roger Hochstetler, July 11, 1970.

Groff — Martin. — James Lamar Groff, Ephrata, Pa., Ephrata cong., and Janice Marie Martin, Lancaster, Pa., Strasburg cong., by Clayton L. Keener, July 11, 1970.

Helmuth — Bailey. — Lee Helmuth, Middlebury, Ind., Waterford cong., and Connie Bailey, Fort Wayne, Ind., North Leo cong., by M. L. Klopfenstein, June 20, 1970.

Hess — Horning. — Paul L. Hess, Jr., Ephrata, Pa., Neffsville cong., and Beverly A. Horning, Oley, Pa., Oley cong., by John R. Martin, June 27, 1970.

Hochstetler — King. — Wayne Hochstetler, East Earl, Pa., Conestoga cong., and Lois King, Eaglesham, Alta., at Eaglesham Church, by Harvey Z. Stoltzfus and Lloyd E. King, father of the bride, June 27, 1970.

Horvath — Beachy. — James Horvath, Hartsville, Ohio, and Shirley Beachy, Hartville, Ohio, Hartville cong., by Richard F. Ross, July 11, 1970.

Hunsberger — Derstine. — Merle Hunsberger, Telford, Pa., Line Lexington cong., and Florence Derstine, Franconia, Pa., Franconia cong., by Harvey W. Bauman, June 20, 1970.

Kupske — Lichty. — James D. Kupske, Waterloo, Ont., Pentecostal Church, and Erma Lichty, Waterloo, Ont., St. Jacobs cong., by Glenn Brubacher, July 18, 1970.

Mishler — Emerson. — John Mishler, Elkhart, Ind., Prairie Street cong., and Phyllis Emerson, Fisher, Ill., East Bend cong., by James E. Horsch, June 27, 1970.

Tusing — Swartz. — Lawrence Tusing, Broad-

way, Va., and Geneva Swartz, Harrisonburg, Va., both of the Weavers cong., by Alvin C Kanagy, July 5, 1970.

Williams—Boyd.—Alfred Williams and Doris Boyd, both of the Fairhaven cong., Fort Wayne, Ind., by Roger Hochstetler, June 20, 1970.

Yoder—Lichti.—Robert Yoder, Upper Deer Creek cong., Wellman, Iowa, and Jolene Lichti, Seventh Street cong., Upland, Calif., by Lee Schlegel and Duane Beck, June 20, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Oliver, son of Silas and Lydia Ann (Groff) Bauman, was born at Floradale, Ont., Sept. 26, 1893; died at Kitchener, Ont., of a heart attack, July 3, 1970; aged 76 y. 9 m. 7 d. Surviving are 4 brothers (Norman, Silas, Edmund, and James), and 2 sisters (Louisa and Salome). He was a member of the Sterling Avenue Church, where funeral services were held July 6, with James Ruessor officiating, assisted by Robert Johnson; interment in the First Mennonite Cemetery.

Bontrager, Amelia, daughter of Andrew F. and Fannie (Miller) Bontrager, was born at Haven, Kan., May 23, 1913; died suddenly at the Goshen (Ind.) General Hospital, as a result of a blood clot in the intestines, July 3, 1970; aged 57 y. 1 m. 10 d. On Dec. 31, 1950, she was married to Elton A. Bontrager, who survives. Also surviving are one daughter (Anita Faye), her mother, 7 sisters (Barbara Chupp, Mary Miller, Mattie Gingerich, Anna Yoder, Fannie Troyer, Edna Yoder, and Ida Schrock), and 4 brothers (Ed, Andrew, David, and Enos). She was preceded in death by an infant son (Verlyn Elroy). She was a member of the Maple Grove Church, where funeral services were held July 6, with Joe J. Swartz officiating; interment in the Bontrager Cemetery.

Byler, John I., son of Joseph H. and Nancy (Zook) Byler, was born at Belleville, Pa., June 17, 1881; died at the Mayflower Nursing Home, Canton, Ohio, Apr. 26, 1970; aged 88 y. 10 m. 9 d. In 1909, he was married to Amanda Troyer, who survives. He was ordained as minister and bishop in the Church of the Brethren. Also surviving are 10 children (J. Harold, Orpha B. Kutnow, John T., S. E., Mary L. Byler, June B. Palaci, James E., David O., Robert O., and Carol B. Roth), 26 grandchildren and 10 great-grandchildren. He was a member of the Prairie Street Church. Funeral services were held at the Trinity Brethren Church, Canton, Ohio, Apr. 29, with Russell Krabill officiating; interment in the East Nimi-chillen Cemetery, Canton, Ohio.

Hostetler, Anna, daughter of John D. and Elizabeth (Nickey) Cripe, was born in Lagrange Co., Ind., Nov. 20, 1874; died at Elkhart, Ind., June 18, 1970; aged 95 y. 6 m. 29 d. On Feb. 25, 1893, she was married to Samuel S. Hostetler, who died in Mar. 1947. Surviving are 8 children (Mrs. Blanche Ferguson, Alma—Mrs. Harvey Nunemaker, Mrs. Alice Stutesman, Grace—Mrs. Carl Christophel, Mrs. Fern Vawter, Ruby Hostetler, William, and Perry), 16 grandchildren, 48 great-grandchildren, and 2 brothers (Allen and Henry Cripe). She was preceded in death by 2 children (Miriam) in 1932 and (Ralph) in 1946. She was the oldest member of the Prairie Street Church, where funeral services were held June 20, with Russell Krabill officiating; interment in the Prairie Street Cemetery.

Hostetler, Guy M., son of Monre J. and Katie (Miller) Hostetler, was born at Lagrange, Ind., Apr. 19, 1905; died at the San Antonio Community Hospital, from a stroke, June 30, 1970; aged 65 y. 2 m. 11 d. On June 24, 1924, he was married to Mary Jane Gerrig, who

survives. Also surviving are one son (Guy F.), 2 daughters (Juanita—Mrs. Dale Fahndrich and Arol Ann—Mrs. Ron Maust), 6 grandchildren, one brother (Claude), and one sister (Margaret—Mrs. Earl Higgins). He was a member of the Seventh Street Church. Funeral services were held at the Stone Funeral Home, July 1, with John Kreider and Sherman Maust officiating; interment in the Bellevue Mausoleum, Ontario, Calif.

Leatherman, Sallie L., daughter of Henry and Catherine (Lapp) Leatherman, was born in New Britain Twp., Bucks Co., Pa., Jan. 24, 1879; died at Franconia Homes, Inc., July 9, 1970; aged 91 y. 5 m. 15 d. She was a member of the Line Lexington Church, where funeral services were held July 13, with Harvey Bauman and Claude Meyers officiating; interment in the Line Lexington Cemetery.

Martin, Lina, daughter of Christian and Verena (Rozhart) Roth, was born in Ark., Nov. 20, 1886; died at the Hopedale Hospital, July 10, 1970; aged 83 y. 6 m. 20 d. On Sept. 12, 1905, she was married to C. E. Martin, who survives. Also surviving are 4 children (Willard, Mrs. Allan Springer, Mrs. John Troyer, and Mrs. Ammon Litwiller). She was preceded in death by one daughter, one brother, and 3 sisters. She was a member of the Hopedale Church, where funeral services were held July 13, with Clyde Fulmer officiating; interment in the Hopedale Mennonite Church Cemetery.

Naffziger, Christian Lee, son of Christian and Mary (Rich) Naffziger, was born near Wheatland, Mo., Sept. 14, 1894; died at Prowers Medical Center, Lamar, Colo., as the result of a truck-train accident, July 4, 1970; aged 75 y. 9 m. 10 d. On Nov. 17, 1920, he was married to Ida E. Kauffman, who survives. Also surviving are 3 children (Nina—Mrs. Weldon Roupp, Naomi—Mrs. Albert Weaver, Jr., and Robert), 9 grandchildren, one brother (Joe D.), and one sister (Minnie Swartzendruber). He was preceded in death by one grandson and one brother (Ben H.). He was a member of the Crystal Springs Church, where funeral services were held with G. G. Yoder and Earl Buckwalter officiating; interment in the adjoining cemetery.

Nafziger, Magdalena (Mattie), daughter of Jacob and Leah Boshart, was born near Millbank, Ont., Nov. 20, 1883; died in her sleep at her home near Gap, Pa., Apr. 22, 1970; aged 86 y. 5 m. 2 d. On Sept. 19, 1909, she was married to Elia Nafziger, who died June 18, 1964. Surviving are 11 children (Emanuel, Lovina—Mrs. William Mast, Samuel, Levi, Ephraim, Ira, Ezra, Catherine—Mrs. Wilbur Esch, P. Melville, Adeline—Mrs. John W. King, and Andrew). Funeral services were held at the Millwood Church, with Reuben Stoltzfus and Isaac King officiating.

Noftsier, Romeyn, Sr., son of Joe and Anna Noftsier, was born at Turlin, N.Y., June 26, 1890; died at his home, Beaver Falls, N.Y., of cancer.



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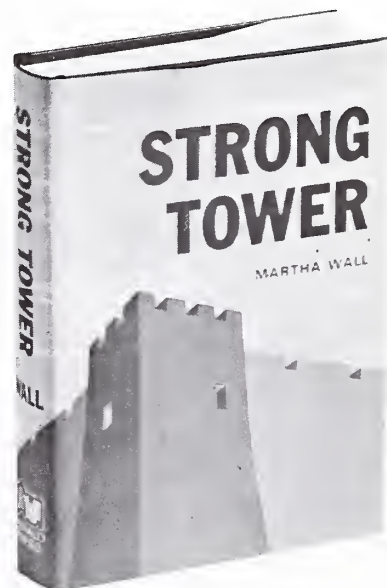
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STRONG TOWER

by Martha Wall



June 29, 1970; aged 80 y. 3 d. He was married to Mollie Moser, who died in Mar. 1926. On Nov. 15, 1926, he married Laura Moser, who survives. Also surviving are 11 children (Lansing, Arlin, Romeyn, Jr., Inez, Violet, Lila, Shirley, Judson, Grant, Newell, and Carol), 2 sisters, and one brother. He was preceded in death by one son and one daughter. He was a member of the Conservative Church, Croghan, N.Y., where funeral services were held July 2, with Joseph Nafziger, Vernon Zehr, and Richard Zehr officiating; interment in the Croghan Cemetery.

Roesch, Norma Lee, daughter of Glen and Edna (Brenniger) Apple, was born near Mark Center, Ohio, July 6, 1922; died July 8, 1970; aged 48 y. 2 d. On Jan. 25, 1941, she was married to Delmar Roesch, who survives. Also surviving are 3 sons (Gene, Norman, and Robert), 5 grandchildren, her father, 3 brothers (Richard, Howard, and Morris), and 3 sisters (Mrs. Neva Bok, Mrs. Fay Kammeyer, and Dorothy Apple). She was preceded in death by her mother and one sister. She was a member of the Pine Grove Church, where funeral services were held July 11, with D. Wyse Graber and Walter Stuckey officiating.

Sommers, Ira J., son of Harvey and Mary Sommers, was born near Middlebranch, Ohio, July 19, 1907; died at Mercy Hospital, Canton, Ohio, from cancer, June 20, 1970; aged 62 y. 11 m. 1 d. On March 21, 1931, he was married to Amanda Hershberger, who survives. Also surviving are 6 children (Mary Catherine — Mrs. Donald Hochstetler, Verda — Mrs. Orrin Eichelberger, Leland, Darrell, Lorin, and James Ellis), 8 grandchildren, 4 sisters (Elsie — Mrs. Alvin G. Helmuth, Orpha — Mrs. Kenneth Levers, Goldie — Mrs. Elmer Geiser, and Ruby — Mrs. Ervin Sommers), and 4 brothers (Willis, Ford, Kenneth, and Dean). He was a member of the Stoner Heights Church, where funeral services were held June 24, with Elvin Sommers officiating; interment in the Beech Cemetery.

Troyer, Frank J., son of Michael and Christina (Gerber) Troyer, was born near Topeka, Ind., Sept. 17, 1870; died at the A. B. C. Nursing Home, Harrisonville, Mo., July 5, 1970; aged 99 y. 9 m. 18 d. On Oct. 18, 1921, he was married to Edith Belle McVicker, who survives. Also surviving are 3 sisters (Clara — Mrs. Amos Martin, Dora — Mrs. Sam Yoder, and Ida — Mrs. Ralph Musselman) and one brother (Clarence). Funeral services were held at the Sycamore Grove Church with Elmer E. Yoder officiating, assisted by Rev. Tedder and Earl Buckwalter; interment in the Clear Fork Cemetery.

Vernier, Beatrix, daughter of Frank and Arwilda Stock, was born at Elkhart, Ind., Oct. 15, 1896; died at Elkhart, Ind., June 25, 1970; aged 73 y. 8 m. 10 d. On June 24, 1950, she was married to Ira Vernier, who survives. Also surviving is one stepson. She was a member of the Prairie Street Church. Funeral services were held at the Hartzler-Gutermuth Funeral Home with Ray Bair officiating; interment in the Prairie Street Cemetery.

Yoder, Anna May, daughter of Christian W. and Anna (Klopfenstein) Raber, was born near Wheatland, Mo., Oct. 6, 1876; died at her home in Harrisonville, Mo., July 3, 1970; aged 93 y. 8 m. 27 d. On Dec. 17, 1902, she was married to Levi Franklin Yoder, who died May 23, 1957. Surviving are 4 children (C. Harold, Eula — Mrs. Alpha J. Yoder, Marie, and Elizabeth — Mrs. Walter Yoder), 6 grandchildren, and 2 great-grandchildren. She was the last surviving member of a family of 11 children. She was a member of the Sycamore Grove Church, where funeral services were held, with Elmer E. Yoder officiating, assisted by Richard Yoder, a grandson; interment in the Clear Fork Cemetery.

Correction: Ida (Brubacher) Bauman, second wife of Enoch E. Bauman, survives him.

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Cover picture by H. Armstrong Roberts

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GOSPEL HERALD

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That Controversial Peace Symbol






By Gerald C. Studer


An amazing array of interpretations and explanations are being offered today concerning both the origin and the meaning of the peace symbol. Allusions and documentation are provided to enrich and authenticate the viewpoints of the writers. Some insist that the symbol is an ancient one; others insist it is of recent origin. Some find it has a Christian pedigree; others declare it has a demonic and/or communist-inspired origin.

Can we "cool it" long enough to survey the facts? Can we subdue and restrain our emotions while we assess the data? Can we suspend our judgments until we have the possibilities sorted out and ready for evaluation?

One of the best basic sources of information concerning the symbols that have been used from primitive times to the middle ages is Rudolf Koch's *The Book of Signs*, first published in English in 1930. It has been deservedly called "one of the most fertile single sources of decorative ideas available today . . . a graphic history of the development of written communication . . . (offering) a singular insight into the psychology of the primitive mind." This book provides illustrations of 493 different symbols with brief commentary concerning the origin and meaning of most of them.

The basic meaning of the symbol () found inside the peace symbol's circle is simply "the man dies." It is one of a series of equally simple symbols illustrating the vicissitudes of family life. The first of the series is () and means "man."

This symbol has been called a broken cross but the broken (sometimes called "chevron") cross looks like this (), and has no demonic or nefarious connotations. It is also true that among the house-marks (sometimes called "holding-marks") of primitive to medieval times there is to be found this same symbol () which is called the crow's foot or witch's foot. These house-marks were at first private signs of ownership which individuals used, like western cattlemen use brands on cattle, to mark all their movable property. To this day some craftsmen mark their tools with some such symbol. The upright form of the symbol under discussion () was also called a "fork" and this sign () without the cross piece was known as the "chevron." Koch says the names for these symbols are of considerably later origin than the signs themselves and arose from close association of ideas. That is, the inverted symbol meaning man dies () looked somewhat like a crow's foot and so it was called that or it reminded someone of a deformed footprint and since witches were considered mysterious and erratic, one could disparage them by dubbing this sign a witch's foot.

Another fact which throws additional doubt upon the demonic origin of this symbol is the fact that another symbol entirely, the pentagram or five-pointed star which can be drawn with one stroke of the pen () was also called the witch's foot by the Celtic priests. But this star was sometimes known as Solomon's seal. It generally had a Christian or good meaning so that Koch says "it was popularly believed to be a protection *against* demons and, by analogy, a symbol of safety" (*italics mine*).

I failed to find any reference or illustration of this symbol in a basic reference book on witchcraft nor was I able to find any further light about its origin, for good or ill, in J. E. Cirlot's *A Dictionary of Symbols* except to say that the circle or the triangle as figures to enclose other forms are "basic symbols" and that "the inverted five-pointed star is a symbol of the infernal as used in black magic." But then, we aren't talking about inverted five-pointed stars, are we!

To call the peace symbol "a new symbol of the Antichrist spirit" and "the communist peace symbol" is but another example of the way many Christians today play into the hands of both the Antichrist and communism. For both thrive on anything that will arouse fear and hatred in the hearts of people. They delight in taking credit for anything that can be used to throw controversy and panic among Christians. Both thrive on disorder and suspicion and consequently find anything, whether true or false, useful so long as it hinders the Christians from going about their "Great Commission" with confidence and unity. So crying an alarm about the use of this symbol on the ground that it is communistic

makes just the kind of contribution to the communist cause that the communists delight in and, contrary to the good intentions of the Christians who believe they are showing their faithfulness, they are rather aiding and abetting the enemy.

From another viewpoint, symbols mean what they are worn to mean or taken to mean. If the Christians wearing this symbol either do not know the antichristian meanings ascribed to it or do not subscribe at all to those ways of life, their way of life should prove to be an adequate counteraction to the misunderstandings of those people who have blindly adopted the false reports. After all, for some people, anything not as they think it ought to be, is communist inspired! What better ploy to keep my own and other people's attention off my own faults than to be baiting everyone else's faults with the cry, "communism!" Why give yourself to the promotion of the good news when it is so much easier to get a hearing by crying, "wolf!"

The explanation that has been offered for the peace symbol which makes it a composite of the semaphore letters N and D standing for Nuclear Disarmament which when inverted is a composite to the semaphore letters U and D standing for Unilateral Disarmament is unsatisfactory. [This view simply says that the surrounding circle was added for aesthetic reasons.] This explanation, however true and clever as far as it goes, is obviously inadequate to explain a symbol as ancient as this one.

If Mennonites are turning to the use of jewelry to augment their witness to Christ, I suggest someone make a casting of the new MCC symbol and sell pendants and brooches of this. With all the controversy that has stormed around this peace symbol, we could avoid misunderstanding by using Kenneth Hiebert's symbol since the dove and the conventional cross are unmistakably Christian. Once the devil has been able to confuse the issue, our attempt to use a suspected symbol for a good witness is like trying to adapt the Muslim sword and crescent to suggest that we urge a dependence upon the sword of the Spirit and the crescent (rainbow) of God's love!



The Ministry of Christian Bookstores

By Kenneth Schwartzentruber

"Princess of the West" they call her. She embraces one-half million people. She has just held centennial celebrations for one of her native and world-famous musicians — Carlos Gomes. She just realized centennial observances for the founding of the first evangelical witness. She is Campinas (the plains), in Sao Paulo State, where ten years ago Mennonite missionaries opened the first Christian bookstore carrying a full line of evangelical books and a broad selection of secular books and materials.

William is a typical missionary. He received his first orientation and Portuguese words here at the language school. He makes frequent return trips to Campinas to buy Christian literature for his people in the far western state of Mato Grosso. At times he even submits mail orders between trips.

Dna. Rosa is an elderly lady who recently became a believer. She didn't have the opportunity to learn to read when a child. How could she learn all the hymns sung in her church when she hears them only a few times a week? She found an answer by buying records at our store so she can listen to the songs, Bible stories, and sermons while working at home.

Dna. Mercedes is an industrious doctor's wife. Now that they are believers she wants to be active in her church by teaching others. She has learned to know a girl clerk at our store, Lizena, who is very apt in giving counsel and demonstrating Bible study helps and audiovisual materials in her teaching. She comes often and stays long but we patiently work with her. She is our customer and God's disciple.

Yukio is a young Japanese believer. He is faithfully endeavoring to start a little church in a Japanese colony. He needs Bibles, hymnals, and Sunday school quarterlies. With the assistance of the store staff he is now equipped with basic tools of soul-winning and church building.

Stra. Maysa is a young Catholic girl who often comes just to hear the music. She also likes to discuss with the store staff the problems that face a young girl. We pray that someday she will move beyond this stage. Will you pray for us that we may daily sense "the Spirit upon us" as we serve?

Kenneth Schwartzentruber is a Mennonite missionary serving as a bookstore manager in Campinas, S.P., Brazil.

Where Is My Allegiance?

"I can't approve of the missionary work and publications of the Mennonite Church, so I send 80 percent of my contributions to other programs." So said a businessman recently. The Mennonite Church is not perfect.

We are living in days of conflict. Many are confused. There are so many different denominations. There are also many independent churches, missions, and schools. Some emphasize evangelism, others social action, some are for peace, and others support war. Some are called conservative while others are liberal or progressive. How does one find his way through this religious organizational confusion?

Presumably there are Christians in all of these groups. All of them are engaged in Christian witness and service of one kind or another. They also base their mission and work on the Bible. They are God's people in various stages of spiritual growth and maturity. Perhaps we should also note that there likely are unsaved people in any or all of these groups as well. No organization or group is perfect in itself.

Fortunately God has reserved judgment of people to Himself. We are to work with one another, encourage one another, and pray for one another. Organizations are simply devices to enable us to work together and to undergird and support one another. Organizations are tools to help us get a job done. They enable us to share responsibilities. The early church began with practically no organization. As needs arose they formed additional organizations. Today's complex world and society demands much more organization than ever before.

Since we as Mennonites have come to this stage in history, either because of our common background or through evangelism and witness, we have espoused the position and stance of the historic Mennonite Church. We are not saying one group is better than another, but once having become a member should we not extend our efforts and loyalties to the group? Should we not support our group and its work and let others serve their respective groups?

If the Mennonite Church is worthy of existence then it deserves the support of its members. The same is true of all other denominations and groups. This does not prevent anyone from also supporting other groups, but until our own programs are adequately provided for, we certainly have no responsibility to those of other groups who organize their own programs. How can we as Mennonites move effectively without the wholehearted support of all members?

— J. J. Hostetler
Mennonite General Conference
Dept. of Stewardship

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By Still Waters

"Set your affection on things above, not on things on the earth" (Col. 3:2).

We are easily persuaded, like the people of Sodom, to center our thoughts and lives on this earth. Things become our main concern and receive our primary affection. Things drive us to do many things which dim our spiritual eyesight. The passing pleasures press out the best. And the passing treasures take up our time. But to love the world and to live for the world is to perish with the world.

"Set your affection on things above," this becomes a clarion call to every Christian. It is a call in contrast to the world's call to carnal living. It is a command to strangers and pilgrims headed for a heavenly home.

This Scripture does not despise things on the earth. God the Creator made all things good. This Scripture points out that only as we keep the proper perspective, only as things are in their proper place, can there be progress. After all it is the one who sees the importance of the spiritual who makes best use of the material. It is the one who has no hope of heaven who makes earth a hell.

God has given us the things of His material creation for our benefit and blessing but they can never take the place of His spiritual creation.

Our affection, our love is always to be on more than sticks and stones, gold, or steel. God made us to be more than clay objects. He breathed into us and we became living souls.

To See

*I saw it,
I heard it,
But you did not see
The beauty, the grandeur
Of that lovely tree
Or the bird singing in it.*

Your mind was wrapped up in today.

— Winston J. Martin

Not by Intellect—But by My Spirit

A fallacy we better face up to fast is the one which imagines that spiritual truth can be understood by intellectual means. Modern orthodoxy has made a great blunder in this erroneous assumption. It is wrong to believe that Bible study itself can remove the veil which keeps us from spiritual perception. The Scripture does not say, "No man knoweth the things of God except he studies the Bible." It does tell us that "the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).

So there is a tremendous difference between an intellectual perception of God and the Spirit-revealed knowledge. It is possible to grow up in the church, know all its doctrine, and be fanatically faithful and yet not know God at all or understand spiritual truth. Put it down that we are spiritually blind to the things of God without Holy Spirit illumination. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Great men, mighty in intellectual, emotional, and volitional powers are always present. And such may seek after God and seek to interpret spiritual truth. But it is not correct psychology, oratory, overpowering logic, dynamic personality, or willpower which will convert or correct men to the truth. "The world by wisdom knew not God" (1 Cor. 1:21). Paul says, "And my speech and my preaching was not with enticing words of man's wisdom". (1 Cor. 2:4). Soul culture or intellectual power cannot open spiritual eyes.

A. W. Tozer says it well, "A revelation of the Holy Spirit in one glorious flash of inward illumination would teach you more of Jesus than five years in a theological seminary—and I believe in the seminary. You can learn about Jesus in the seminary. You can learn a great deal about Him, and we ought to learn everything we can about Him. . . . But the final flash that introduces your heart to Jesus must be the illumination of the Holy Spirit Himself, or it isn't done at all. . . .

"If you have to be reasoned into Christianity, some wise fellow can reason you out of it! If you come to Christ by a flash of the Holy Spirit so that by intuition you know that you are God's child, you know it by the text but you also know it by the inner light, the inner illumination of the Spirit, and no one can reason you out of it."

A primary reason for emptiness in many a sermon, Sunday school class or Bible study is not that correct facts are

absent. It is because it is no more than an intellectual discussion from an intellectual viewpoint. Hence no spiritual illumination. Of course there must be a knowledge of the facts. This is why the Bible stresses our need to know. But until there is the illumination of the Holy Spirit nothing happens. Many can testify that after years in the church and hearing many sermons and being in many Bible classes, suddenly they receive a love, a longing for, and an understanding of Christ and His Word which cannot be understood aside from Holy Spirit work.

What does this say? First, before we make spiritual progress we will need to admit that we cannot by our own intellect understand spiritual things. No amount of intellectual reasoning could have persuaded Paul that Christ was the Savior of the world. No amount of intellectual persuasion would have brought Peter to the conviction of all present, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He knew it only by the Spirit of God. And without the Spirit we can go on repeating the gospel stories and facts, even in dramatic and scholarly form, yet leave hearts empty of spiritual refreshment, insight, and strength.

One has a strong feeling that much which may be called irrelevant in preaching and teaching today is not poor preaching or teaching. What makes the message hollow is that the Holy Spirit is not present to give life and meaning. Why? Because we think we can somehow do a spiritual work ourselves. Because we stop short of the prayer for Holy Spirit illumination. And because we do not recognize our need of the Holy Spirit and covet His work He cannot give His gifts and blessing of spiritual illumination to us. He cannot lead us into all truth because we do not desire that He lead us.

Praise God that growing numbers of persons of all ages are growing tired of what the flesh can do and they are not satisfied with the husks of human reasoning and intellect. And thank God many, in confessing their own inadequacy and opening themselves to the Holy Spirit of God, have found new freedom and power in living and witness. When this happens Christ becomes precious and His program is really promoted. For greater are a few simple words from a believer who knows the touch of the Spirit than great words from one who feels his own wisdom or power will perform a spiritual work. Do we really believe, "All is vain except the Spirit" does His work and bears His witness?

— D.

Was the Lord Je

In teaching Bible to secondary students I have a struggle with those who spell God with a lower case "g," or write about "angles" that announced the coming of Jesus; young people who insist they have "excepted" Christ as their Savior. Failure to capitalize, to spell, or to use the right homonym has caused their well-meaning intentions to be irreverent, illiterate, and even Antichrist. We sometimes say the opposite from what we mean with a right word used wrongly.

The same thing may happen when properly used words have changed in meaning through the years. The King James Bible translators had no idea that some of their carefully chosen words would one day mean the opposite from what they did in the days of Shakespeare and Queen Elizabeth I. In just the last fifty years the word "communism," which once referred to believers who shared their common possessions, has so changed in meaning as to give the wrong impression if applied to those believers today. Consequently these vehicles-of-thought must be modified, dropped, or substituted to fit the current occasion for which they are used. A word is misleading that does not convey the meaning intended at the time and circumstance of its use.

Jesus Was Not a Political Revolutionist

A *revolution* according to the dictionary is "a complete overthrow of an established government or political system." Examples of this are the English Revolution of 1688, the American Revolution of 1775, the French Revolution of 1789, the Chinese Revolution of 1911, or the Russian Revolution of 1917. Many more could be included. The revolutions of history are marked by insecurity and bloody revolt against established controls and authority, in which violence is followed by hunger and pestilence that may cause more destruction and suffering than the revolt itself. Such revolutions are usually started by a few people, sometimes only one, who rebel against established government or authority. They use propaganda, hysteria, mass persuasion tactics, the mob, and usually violence to accomplish their end, and the end always justifies the means — they think.

I wonder if it is necessary to spend much time to prove that the Lord Jesus was not this kind of a revolutionary. His whole life and teaching were strangely misunderstood by His disciples because they expected Him to somehow overthrow the Roman yoke and establish a temporal kingdom of His own. Jesus never denied that He would some

day set up such a reign, but was quick to claim that it would not be during His first advent when He came as a Redeemer and not as a judge; to save men's lives, and not to destroy them. "For God sent not his Son into the world to condemn [judge] the world; but that the world through him might be saved." "For the Son of man is not come to destroy men's lives, but to save them" (Jn. 3:17; Lk. 9:56).

The accusation written above His cross condemned Jesus as a revolutionary. To any Roman an unqualified assertion of kingship meant revolt against Caesar. But the statement was not true, being fabricated when Jewish enemies were at their wit's end to condemn a just man. Then should we who love and worship Jesus as Lord, with all the light we have, use the same falsehood as His enemies by branding Jesus as a revolutionary? We must credit Pilate with a shrewdness that drew a clear statement concerning any revolutionary ambitions Jesus may have had.

Pilate: "Art thou the King of the Jews?"

Jesus: "... My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jn. 18:33, 36).

To this generation a revolutionary is a Lenin, a Hitler, or a Castro. Since Jesus is now also dubbed a revolutionary, could we by any stretch of evil imagination say a Lenin, a Hitler, a Castro, and a Jesus? *Never!* Grant that Jesus was man while He was here on earth. Yet the very essence of His being was divine in that He was still wholly God while He was also man. Furthermore He was God become man, not man become God — incarnate God, not superman. Then how dare we, the finite products of His creation, equate the God of this universe, of whom it is said, "Holy and reverend is his name," with sub-Christian leaders that our generation calls "revolutionary"? As holy God He more than merits all the regard and worship that we impoverished beings, created for the praise of His glory, are able to produce.

Jesus Was a Transformist

A second definition the dictionary gives for revolution is "a complete or marked change in something." This has been used most often in referring to the nineteenth-century industrial revolution in which England had a leading part. The use of mechanical power and inventions that brought mass production to alleviate the drudgery of doing everything by human toil also brought great social changes and need for adjustments and reforms.

But a careful analysis of the marked changes that historians

Marcus Lind is a teacher and bishop from Salem, Oregon.

a Revolutionary?

refer to as revolutions will reveal that they were different from the great crises that have taken place in the history of Christendom. While revolutionary changes in the secular world were brought about by outward circumstances and pressures, the most significant marked changes in the spiritual realm have ever been spearheaded by transition within lives rather than by external influences.

When individuals are transformed from within, the masses are moved and society is helped. Jesus' way of working from within is antithetical to the revolutionary methods of man. His ways are different and superior. Consequently the social changes that normally follow are superior in kind and more lasting in quality than direct attempts at reform or social betterment. We Christians, as the voluntary agents of His program, need a clear and definite terminology that avoids what is ambiguous and double meaning.

Of the marked changes in Christendom on this side of Calvary, possibly the most outstanding are the merging of the church and state in the fourth century, and then the separation of church and state about 1,200 years later. Although these changes would perhaps come the nearest to merit the name of *revolution*, yet historians are careful to avoid that term in speaking of the Edict of Milan and the Reformation.

A most glaring national tragedy was the French Revolution of 1789. While heads were being severed by guillotines in Paris, across the English Channel in London petitions were being circulated to abolish the slave trade. And so, in striking contrast, these two great *revs* were in progress at the same time; one a bloody *revolution*, the other a blessed *revival* in the wake of Wesley, Spurgeon, and other great evangelists. But it brings needless confusion into this scene to call both of these extremely different pictures by the one and same term, *revolution*.


A More Christian Word Is Needed

In Thessalonica the envious Jews took to them "certain lewd fellows of the baser sort" and falsely accused Paul and Silas of having "turned the world upside down." To understand what is meant by this expression we do well to examine its use in other places in the Bible. In Isaiah 29:16 the prophet in warning against wickedness said, "Woe unto them that turn the world upside down." In Isaiah 24:1 and Psalm 146:9 the Lord in punishment turns the way of the wicked upside down. One would gather that the enemies of the Christian way were trying to accuse Paul and Silas of being rabble-rousers and so make them the brunt of persecution. I have difficulty trying to understand why this Scrip-

ture is so often used to prove that early church leaders were revolutionary. And if they were, the connection between what they did and what we are to do is so ambiguous that I am left bewildered and confused. False accusers also claimed in mockery that those who came down from the upper room were full of new wine. Shall we not imitate that too; and if the one, then why not the other?

I recognize that for the most part, my brethren who join the cry for revolution have in mind a Christian revolution — a sharp change for betterment in social and spiritual conditions. But inasmuch as the radical left wing of this day is using the same term in their attempt to overthrow the establishment, and that between the Christian and the anarchist revolutionist there are all shades and kinds of revolutionaries, therefore the term implies a Laodicean aspect which we do well to avoid. If "come out from among them, and be ye separate . . . and touch not the unclean thing" means anything to us, then surely it applies to this usage.

I have a mental picture of multiplied millions crying *revolution, revolution!* The throng includes all brands, kinds, and degrees of revolutionaries, but they shout one word with one accord. The demonstrators increase their tempo until they become a mob that gets its way and there *is* a revolution. The establishment is overpowered, and anarchy becomes the thing. I see the sneering grin of victory on the anarchists because Christian revolutionists helped them gain their ulterior end by increasing the volume of their cry for *revolution*.

Aristotle and Shakespeare coined words in their respective areas when existing vocabularies were inadequate. Modern science leads the dictionary in everything from "psychedelic" to "lunar module." We now have "dialogue" in things that we used to "discuss." It seems tragic that in this generation of such super-literacy our theological sense of creativity has become so bankrupt that we Christians must borrow the world's vocabulary to confuse what we try so hard to clarify. So if the timeworn term *revival* is too mild for this generation, and we need something that has more punch, then let's coin a word that says what we mean, but let it be a Christian word! And please, let's not call the holy Lord Jesus a revolutionary! 

Nothing shows a man's character more than what he laughs at.

. . .

The really happy man is he who can enjoy the scenery when he has to take a detour.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

There is nothing wrong with the church. Jesus said with finality, "The gates of hell shall not prevail against it." Any deficiency will be found in the lumps of "salt" and beams of "light" within the constituency of the church. And this is serious enough!

Very recently someone (not Mennonite) put it this way — "One of the defects of the church is that they lean too hard on their own teaching (doctrine), their own set of rules (traditions), to the point that they obscure Jesus Christ, the very essence of Christianity!" In our own denomination there is too much stress on "Mennonite Doctrine." There is no such thing! In Matthew 15:7, 8, 9 Jesus says among other things, "... teaching for doctrines the commandments of men." In Titus 2:10 we are told to "... adorn the doctrine of God our Saviour in all things." If I did otherwise it would place me on the wrong road.

Councils, committees, commissions are working feverishly! The cry is — method, system, form, to the relegating of Holy Ghost power! We don't have time to "tarry at Jerusalem until" directive "Power" comes. For what? Witnessing! Meanwhile souls are going to Christless graves!

In Matthew 5:3-16, Jesus sets forth the kind of positive living, with the resultant positive blessing which will most effectively influence the world. These, He declares, "are the salt of the earth." Have we lost our saltiness?

Jesus further declares since these "are the salt of the earth," they are consequently "the light of the world." We have here the idea of transparent living. Not a mirror but a clean window so others can see Jesus.

I'm afraid we today are a vivid portrait of Revelation 3:14-22. Please read this to get the relevance of the message. It is Jesus speaking. The whole of Jesus' living and teaching was positive. "Behold, I stand at the door and knock —" He "loves" — He "rebukes and chastens." He bids for repentance and He restores. Here is counsel for "a change for the better."

In 1 Peter 4:17, 18 we read, "For the time is come that judgment must begin at the house of God: and if it first begin at us [church], what shall the end be of them that obey not the gospel of God?"

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Reform is the outward expedient. Revival is the inward experience. Habakkuk 3:2 reads, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."


"He that hath an ear, let him hear what the Spirit saith unto the churches."

Stop! Look! LISTEN! Jesus is coming! — Emery D. King.

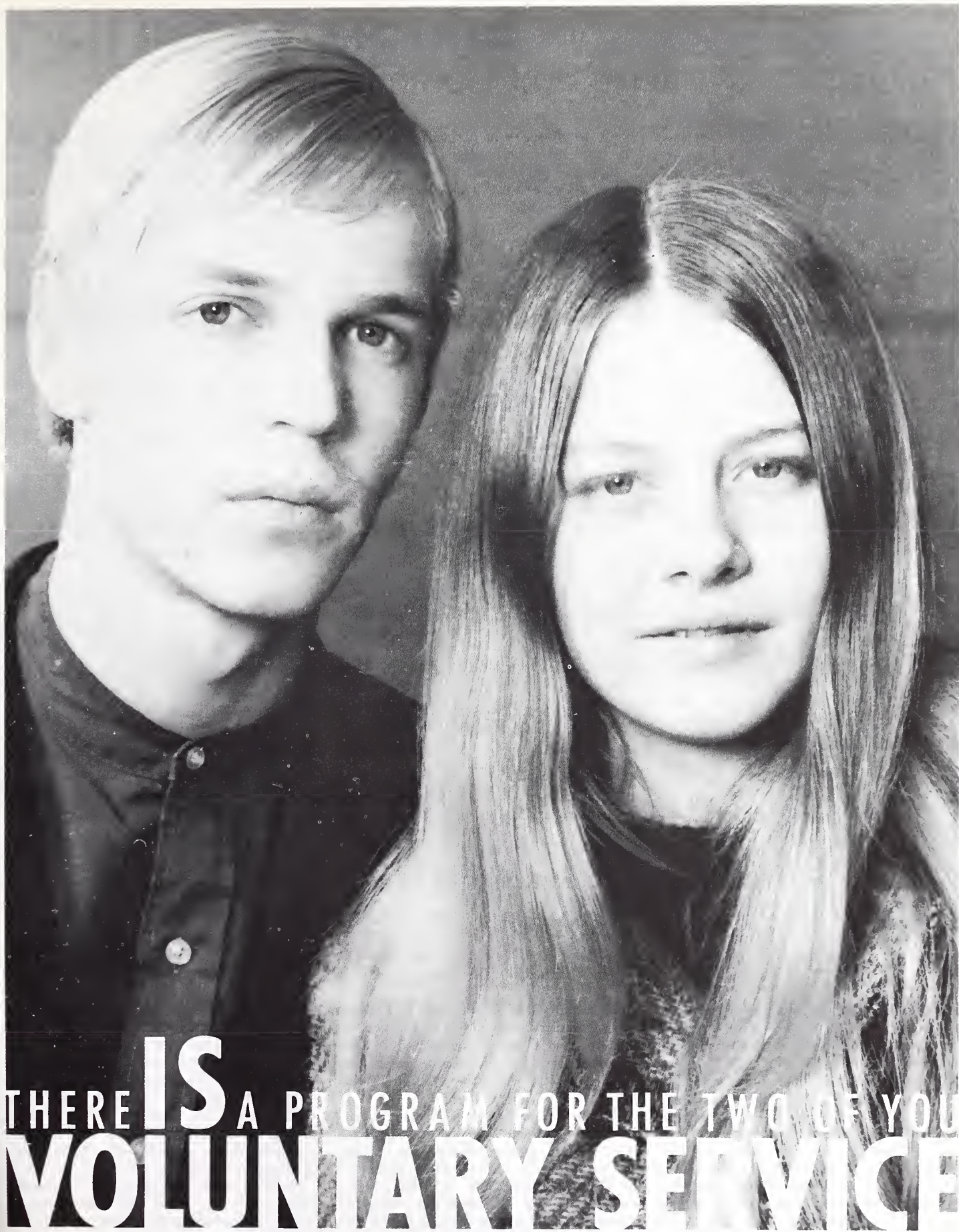
A Project of Goshen College

Editor's Note: Below is the English translation of the lead editorial in *La Republica*, of San Jose, Costa Rica, of June 29, 1970. *La Republica* is one of the two leading newspapers of Costa Rica.

Goshen College, an institution of higher education in the United States, has inaugurated an excellent plan called "International Study-Service," under which groups of young people come to live with us and enjoy the opportunity of cultural interchange in our country. For seven weeks they study the sociology, history, politics, and geography of the country, after which they give six weeks of work — without pay — in hospitals, medical centers, schools, and children's day care centers, usually in rural areas. Occasionally the group undertakes a special project as well, and this they have done this year. Since last Wednesday, therefore, seventeen young North Americans have devoted themselves to building a school at El Hoyon, near San Isidro de El General, working sacrificially to provide new educational opportunity in this country in a place where the children of that community can really profit by it.

In last Saturday's edition (June 27, 1970) we told the story of their work. Now we wish also to comment on them editorially: to pay tribute to a group of young people who have offered their work and their energy to the service of our country, motivated by an ideal of service and fraternity worthy of great praise and emulation, and for two other purposes. We would like to emphasize how necessary it is to direct the energies of youth into the minds of socially and personally beneficial activities that the modern world cries out for, rather than merely to criticize them. And we want also to point out that it is unfair to judge all of the young people of a country by the abnormal behavior of a few. Sorrowfully we admit that the news media are pre-occupied with negative news about the conduct of young people throughout the world, without pointing out their positive characteristics. Maybe it is because good behavior seems less newsworthy than deviant. In any case, such publicity has given a distorted perspective of the young people of some countries. The attitude of this group of young people in San Isidro de El General makes very clear that among a great many youth of North America there is still ample spirit of service and work — and that their consumptive society does provide, as a by-product, a certain spiritual richness. 

There is nothing that makes us love a man so much as praying for him. . . . By considering yourself as an advocate with God for your neighbors and acquaintances, you would never find it hard to be at peace with them yourself. — William Law, *A Serious Call*, 1728.



THERE **IS** A PROGRAM FOR THE TWO OF YOU
VOLUNTARY SERVICE

Items and Comments

A veteran church relief administrator says the aftermath of the Peruvian earthquake is the worst he has ever seen, and that the churches should plan on providing no less than \$1 1/2 million as their share in the task of rebuilding.

"I've been in earthquake areas before and I've seen the worst that hurricanes can do, but I've never seen anything like the massive destruction that this earthquake caused," reports Wilson O. Radway, Operations Director of Church World Service, just returned from Peru.

"In Cosmo, once a city of 14,000, only one building — the bank — remains standing," Radway said. "Homes, stores, churches, factories are all flat. Church World Service recently helped complete some school buildings in this area; now only rubble remains."

Mr. Radway says that Peruvian officials now believe the death toll may reach as high as 60,000. Nearly a million persons are displaced.

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Ministers must expect pain and tension if they are to lead their congregations in affirming their identities as disciples of Christ, the Southern Baptist Pastors' Conference was told in Denver.

"We are not the church when we are content merely to worship Jesus on the mountain," said John W. Nichol, pastor of Oakhurst Baptist Church, Decatur, Ga., one of several speakers who addressed the conference.

He said pastors are called as well to "obey Him by risking our lives in the valley." The good news of the gospel is not simply "God's on His throne and all's well in the world," he pointed out. "It is, God is on the earth and all hell's broken loose."

Baptist pastors were warned that in refusing to join God's present work on earth, they are rejecting "the substance of our sonship, and have no witness to bear."

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The Bible is making renewed impact in contemporary Britain, according to a report at the annual meeting of the British and Foreign Bible Society.

The report showed the total Scripture production in England and Wales increased from 2,705,736 units in 1968 to 4,394,153 last year.

The report was presented by John G. Weller, general secretary (overseas), who said, "There is a great surge of interest in the English versions of the Bible, old and new, and a greater circulation than ever before with considerable new readership."

This tendency was described as worldwide, and the report quoted an instance of a "hippie" colony in California which excluded all printed materials as the products of a corrupt society — except the Bible, "because it was basic."

The report added, "In the world as a whole the demand for Scriptures has never been greater — Scriptures to be read and studied, not just left unopened on a shelf or lectern."

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Hard-hit by decreasing income, the Board of Christian Education of the Presbyterian Church, U.S. (Southern) is cutting back its staff from 105 to 74 persons, it was announced.

The reduction, expected to be completed by January 1972, is the second paring of staff within a year. In July 1969, the staff was cut 40 percent.

Services and programs will also be reduced. Functions of the board to be eliminated include library services, camps and conferences, recreation, guidance, development, enlistment, field service, office of voluntary service, hunger office, challenge grants in higher education, and probably media services.

Dr. Robert F. Jones of Fort Worth, board chairman, said the move is aimed at adapting staff services to a continuing pattern of decentralization in the denomination.

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The U.S. financial crisis beginning in late 1929 caused a sharp reduction in funds for missionaries. Among those affected were Dr. and Mrs. Frank C. Laubach, a couple specializing in literacy in the Philippines. By 1931 there was no money to pay native teachers. Dr. Laubach regretfully concluded the work must end.

"This work shall not stop for lack of money," a Moro sultan told Dr. Laubach, so the story goes. "Everyone who learns (to read) has to teach. If he does not, I'll kill him."

The sultan killed no one and the Laubach literary ministry did not stop. In fact, the incident gave a new impetus and a name to one of the most remarkable educational enterprises of all time: the "each one teach one" Laubach literary method.

When the famed clergyman died on June 11 at the age of 85 he had been responsible for helping more persons learn to read than probably any other individual in history. He had personally been involved in literacy programs in 100 countries and his techniques and materials were adapted to 300 languages and dialects.

. . .

"The fleeing of whites from our older cities has reached crisis proportions," the American Jewish Committee was told.

This analysis was provided by Dr. Richard J. Krickus, who has worked as a consultant on white ethnic groups with the National Urban Coalition, the United States Catholic Conference, and local ethnic and community groups.

"It is obvious," he said, "that this exodus of taxpayers deepens the plight of revenue-starved municipalities unprepared to cope with a black underclass group desperately in need of welfare assistance, jobs, housing, better educational opportunities, and all the other amenities so scarce in nonwhite communities."

Dr. Krickus's evaluation was published in the first of a series of papers issued by the American Jewish Committee as part of a new program with working-class white ethnic groups to reduce polarized conflict between groups in American cities.

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A subtle but substantial shift in financial priorities by America's churches away from church-related colleges was noted by a United Methodist official who stated that funds are now being channeled into "social action" causes of all kinds.

Lyle E. Schaller, interviewed in nearby Bloomington, Indiana, where he attended the annual meeting of the South Indiana Conference of the United Methodist Church at the University of Indiana, said the change is being observed by all religious denominations.

Overall, he noted, churches are spending less money to aid church-related colleges and sometimes these colleges are "last" on the list of priorities.

Mr. Schaller, director of his denomination's Center for Parish Development at Naperville, Ill., said individual churches simply are not increasing their support and it becomes a "real dollar decrease."

He said the shift in priorities is also affecting church-related hospitals and homes for the elderly and for children.

Mr. Schaller observed that church-related colleges and universities are caught in a bind that started in the late 1950s when they expanded facilities in the expectation of increased enrollments. Now they have facilities for more students and attendance continues to decrease.

Some colleges are operating at a deficit, he asserted, and many others are mortgaging future revenues by selling bonds to pay operating costs.

CHURCH NEWS

Penner Case Acquitted, and Prayers Answered

The United States Supreme Court in its final decision for the 1970 Spring Session issued an order which dismisses all criminal charges against Jerry Allen Penner, a Mennonite from Balke, Okla., who was earlier sentenced to five years in a Federal penitentiary for refusing to accept induction into the armed forces after he unsuccessfully attempted to register as a conscientious objector.

As a typical Mennonite young man facing the draft, Penner registered in 1964 with Selective Service and claimed conscientious objection to military service. However, in Beaver County, Okla., the local draft board was most reluctant to classify registrants I-O (conscientious objectors to all military service). Consequently, Jerry Penner was classified I-A-O (conscientious objector accepting noncombatant military service). This was the beginning of a six-year struggle to be recognized as a conscientious objector opposed to all military service.

He exhausted all of his administrative appeals for having his draft classification reviewed and in the process his classification was finally and with no explanation changed on June 21, 1967, to I-A (eligible for induction into the armed forces). Then on Aug. 1, 1967, Jerry was ordered to report to Oklahoma City for induction. He reported to the induction station but refused to accept induction. As a result of this action he was declared to have violated a Federal law (the 1967 Military Selective Service and Training Act) and was turned over to the United States Department of Justice for prosecution.

In 1967 the Grand Jury for the United States District Court of Western Oklahoma issued an indictment and a warrant for his arrest. This then took Penner's appeal as a conscientious objector into the Federal courts.

In a nonjury trial on April 8, 1968, he was tried before Judge Fred Daugherty for his action of refusing induction into the armed forces. However, Penner was not sentenced until Nov. 8, 1968, when he received the maximum prison sentence for such a violation—5 years in the Federal penitentiary.

The case was immediately appealed to the Circuit Court of Appeals for the tenth circuit; this request for an appeal was granted and the decision of the District Court was reviewed but sustained.

After a conviction in the lower court and

support for that conviction by the Circuit Court of Appeals and the major costs involved, the Penner family did not know if they should proceed further and appeal the case to the United States Supreme Court.

It was at this point that the family consulted the Peace Section of the Mennonite Central Committee for advice and assistance. The Peace Section, after discussions within the Section and consultation with professional legal counsel, felt that the Jerry Penner conviction would be an extremely unfortunate legal precedent for any future conscientious objector in similar circumstances. Consequently, the Peace Section took action to support Penner both with legal counsel and finances. The Section also agreed to file an *amicus curiae* (friend of the court) brief if the Supreme Court would hear the case.

Marvin Karpatkin, a New York attorney who serves as general legal counsel for the American Civil Liberties Union and as general legal counsel for the Central Committee for Conscientious Objectors and who represented Leroy Garber in the 1967 Amish religious freedom issue in Kansas, agreed to take the Penner Case and file a request for a review with the Supreme Court.

In the conclusion of the petition filed on behalf of Jerry Penner the attorney asked the Supreme Court to rule as to whether "... a conscientious objector must be a saint, or whether it is sufficient to be an ordinary man who is, by reason of religious training and belief, conscientiously opposed to participation in war in any form." Penner's conviction rested largely on the basis of rather fragmentary and undocumented evidence contained in an FBI report which alleged that he did not hold to some of the basic tenets of the Mennonite faith.

Now in a completely unexpected and unprecedented action the United States Solicitor General, Ervin N. Griswold, in writing his recommendations to the Supreme Court, said that the Penner Case was an obvious miscarriage of justice and in fact likened it to the Sacco-Vanzetti Case, a case where guilt was supposedly established and execution was carried out largely because of strong public feelings—only to have some concrete vindicating evidence uncovered after the execution.

The Solicitor General, whose responsibility it is to support the government's conviction, came to the defense of Jerry Penner and recommended that the Court of Appeals

decision be reversed and that the case be remanded to the District Court for a dismissal of indictment. Attorney Karpatkin said that this statement by the Solicitor General was in his practice and to his knowledge unprecedented.

The Supreme Court in its final action for the 1970 Spring Session reviewed the case and stated that there had been an obvious error in the conviction of Jerry Penner. They decided not to hear the case but to simply order the recommendations of the Solicitor General.

On Monday, June 29, 1970, the United States Supreme Court issued the following very terse order: "On the basis of a confession of error by the United States Solicitor General and of an independent review of the record, the petition for writ of *certiorari* is granted, the judgment of the Court of Appeals is vacated, and the case is remanded to the United States District Court for the Western District of Oklahoma with instructions to dismiss the indictment."

The Supreme Court's decision annuls the lower court's conviction and completely dismisses all criminal charges against Jerry Penner.

After six years Jerry Penner has been acquitted, justice rendered, and prayers answered.

The family has borne almost the entire financial load of about \$10,000; persons wishing to share in this expense with the family may channel contributions through the MCC Peace Section. This was, after all, a decision which will be of benefit not only to Jerry Penner, but to all conscientious objectors. — Walton Hackman

Costa Rica Likes "SST" Students

Goshen College students in the Study-Service Trimester abroad are giving more than they are getting, according to Sr. Otto Barrantes, chairman of the local committee in San Isidro del General, Costa Rica.

The Study-Service Trimester abroad consists of 14 weeks in a country abroad and includes seven weeks of study—its language, culture, economics, art, religions, history, geography, and plant and animal life—and seven weeks of unsalaried service in an assignment such as teaching, construction, farming project, assistance at day care centers or orphanages, and aid at hospitals or health centers. Students live as guests in the homes of nationals during the entire period.

Sr. Barrantes told Theron Schlabach, faculty leader of the Costa Rica Study-Service Trimester unit, that as far as he is concerned, the people of his town are getting much more than they are giving.

Sr. Barrantes said that in general his committee considers the Goshen College

students a good influence on the young persons of the town and that many homes with young persons want GC students because they want their sons and daughters to associate with them.

He also pointed out that GC students are changing some attitudes toward work. In Costa Rica, young persons of the middle and upper classes often think it is a disgrace to work with their hands. But now they see GC students—"college students"—willing to take any kind of manual labor job or hospital job or other unpleasant work.

Sr. Barrantes mentioned the contribution of Miss Carol Troyer (a sophomore from Greentown, Ind., who was in Costa Rica on SST last winter) who was willing to serve in the hospital day after day at work that is considered very distasteful by Costa Ricans. He said that in time the influences of GC students will change attitudes of the Costa Rican youth toward doing some of the work in the community.

Overseas Committee Convenes

On July 1 the Overseas Missions Committee adopted a budget of \$945,000 for the 1970-71 fiscal year. This figure is included in Mennonite Board of Missions' total program budget of \$2,415,899 for 1970-71 which was approved during Board business sessions at Mission '70 the first week of July.

The committee also heard John Koppenhaver, a member of the Overseas Committee, summarize his year of work and study in Argentina. A professor of Spanish at Hesston (Kan.) College, Koppenhaver spent one year with his wife in Buenos Aires in study and research while giving one-third time to serving the Argentine Mennonite Church in special assignments. He reported both positive and negative aspects of church life and challenges that face a Mennonite brotherhood living in a revolutionary context.

In other deliberations, the committee approved a plan whereby Wilbert Shenk and James Kratz will devote one-fifth time during the coming year to study, research, and critical evaluation of Mennonite Board of Missions' total overseas program. Necessary adjustments in staff work loads will be made to permit this move.

Interviews were also conducted with missionaries presently on furlough and attending Mission '70.

Overseas Missions Committee members are: Mrs. Clifford (Lois) Amstutz, H. Ernest Bennett, Calvin King, John Koppenhaver, Carl Kreider, Mrs. David (Doris) Lehman, David W. Mann, Emerson McDowell, Glenn E. Miller, MD, Paul M. Miller, John H. Mosemann, and John R. Mumaw.



24 Commissioned for Service

One- or two-year assignments at locations ranging from Robstown, Tex., to Calling Lake, Alta., were accepted by 24 participants in the July 13-23 Voluntary Service orientation school at Mennonite Board of Missions, Elkhart. The group was commissioned on July 23 and left Elkhart for their respective assignments the following day.

First row: Rosanna Stoltzfus, Morgantown, Pa., teacher for one year in Pittsburgh, Pa.; Margaret Schrag, Moundridge, Kan., day care worker for one year in London, Ont.; Krystal Shoemaker, Rexton, Mich., one year as kindergarten teacher in Buckeye, Ariz.; and Joanne and Ron Hostetter, Harrisonburg, Va., one year as recreation leaders with the Los Angeles, Calif., unit.

Second row: Albert and Barbara George, Marion, Ohio, two years as program directors for the Winston-Salem, N.C., unit; Diane Miller (not entering VS); Gladys Horst, North Lawrence, Ohio, assistant at teen girls' home in London, Ont., for one year; Douglas Wiens, Hillsboro, Kan., child care worker for two years at Frontier Boys Village, Colorado Springs, Colo.; and Merle Christner, Shipshewana, Ind., orderly for two years at Mennonite Hospital, La Junta, Colo.

Third row: Janet Toevs, Whitewater, Kan., one year as a physical therapist with the 18th Street, Chicago, unit; Danny and Ruby King, West Liberty, Ohio, two years as houseparents in Robstown, Tex.; Lynn Yoder, Midland, Mich., construction worker with the Philadelphia, Pa., unit for two years; George Fenton, Wellsboro, Pa., two years as a maintenance worker at Kansas City, Kan.; and Neil Hartzler, Orrville, Ohio, child care worker for two years at Kansas City (Kan.) Children's Home.

Fourth row: Donald and Rosanne Wiest, Mohnton, Pa., community service workers in Calling Lake, Alta., for two years; Mary

and Edward Warner, Harbor Springs, Mich., one year as program directors with the 18th Street, Chicago, unit; Gloria and Leon Goshaw, Harrisonburg, Va., program directors for two years with the Pueblo, Colo., unit; Phillip Steininger, Grabbill, Ind., child care worker at Frontier Boys Village, Colorado Springs, for two years; and Harold Jackson, Hydro, Okla., stockroom worker for two years in Wichita, Kan.

To accommodate the rapid influx of volunteers during the summer months, Mennonite Board of Missions has scheduled three orientations for August and September as follows: Aug. 3-13, Aug. 24 to Sept. 3; and Sept. 14-24.

International Youth Team on Tour

"If we can succeed in living together in harmony, then this will demonstrate that different peoples and nations can also live harmoniously together." Daniel Nyamageni states this as one purpose of the six-member International Youth Team of which he is a member.

The team, sponsored by the Youth Min-



International Youth Team (l. to r.): Nering Huete, Lenor Constantin, Bui Thi, Daniel Nyamageni, Hazel Sheppard, and Hilda Shirk.

istries Office, Salunga, Pa., is visiting Mennonite youth groups in eastern Pennsylvania and Eastern United States from July 16 to September 5. During their summer-long tour they will present congregational programs and programs at the National Mennonite Youth Fellowship Convention at Lake Junaluska in North Carolina and the Lancaster Conference Youth Congress at the Farm and Home Center, Lancaster. The team will present testimonies, reports from their home countries, and inspirational talks. Their programs will also include music and singing.

The six team members come from diverse backgrounds. Daniel Nyamageni is a Tanzanian, a graduate of Hesston College and currently enrolled at Goshen College. He completed his high school education at Nazareth Bible Academy in Ethiopia.

Lenor Constantin is from New York City. She is a Puerto Rican and a member of the Glad Tidings Mennonite Congregation.

Bui Thi is from central Vietnam. During

the war there he has had several narrow escapes with his life. For the past three years he has been a student at Edinburgh State College.

Hazel Sheppard is from Tampa, Fla. She is a black and a member of the Tampa Mennonite Church congregation. This September Hazel will be a sophomore at Florida A. and M. University.

Nering Huete is the pastor of a growing Mennonite congregation in Tegucigalpa, Honduras. He is one of the promising leaders of the Honduran Mennonite Church.

Finally, Hilda Shirk is from the New Holland Mennonite congregation. She will be a freshman at Goshen College in September. Hilda will help the group understand the churches they visit.

Don Kraybill, Youth Ministries Office, said, "I'm looking forward a whole lot to the possibility of working with the International Youth Team. I think there are some exciting opportunities, possibilities, and ways in which God can use the team."

Home Mission Council Meets

With 52 persons in attendance, the Home Missions Council was called to order on July 1 at Mission '70 by Mark Lehman, pastor of Rehoboth Mennonite Church, St. Anne, Ill.

John Powell, Executive Secretary of Minority Ministries, presented a progress report on the Compassion Fund. As of July 1, \$65,000 had been forwarded to Mennonite Board of Missions in Elkhart. Powell asked that 50 percent or more of Compassion contributions be sent to MBMC for general projects with up to 50 percent utilized by district conferences operating qualified urban projects. In later Board business sessions, several appeals were made for Mennonite district conferences to take more initiative in promoting and interpreting the above-budget Compassion Fund.

A strong mandate given at Mission '69 in Kalona, Iowa, for more effective training for VS workers and others involved in urban mission was answered this year when Roy Yoder, acting secretary for Relief and Service, reported on several recent in-service training efforts. Four different in-service training sessions, coordinated by Ken Seitz of the Elkhart VS Office, have been held thus far, and others are upcoming. This led to further discussion on the preparation of young people for the central task of mission, personal witness, and evangelism.

Other considerations included a report by Chester Wenger of Eastern Mennonite Board of Missions, Salunga, Pa., on the "Project Timothy" program for the recruitment and training of potential Christian workers. Ivan Kauffmann, acting secretary for Information Services, outlined a proposed 1970 Missions Week promo-

tional campaign that will utilize inserts in *Gospel Herald* and district conference periodicals in lieu of a special mailing.

Kenneth Weaver of Mennonite Broadcasts, Inc., pointed out the budget limitations that have led MBI to question the priority of the *Mennonite Hour* broadcast as over against new "Choice"-type shorter programs. Discussion among district leaders seemed to favor the continuation of production for both types of radio ministries.

Home Missions Council climaxed with Paul Landes of Phoenix, Ariz., a district director for Voluntary Service, presenting a provocative report on issues surrounding the plight of 3 3/4 million farm laborers in the nation's economy.

The Home Missions Council, comprised of the chairman and staff members of district mission boards, meets annually to discuss mission strategy especially related to urban areas where the Mennonite Church is at work.

Board Adopts New Budget

A \$2,415,899 program budget for the 1970-71 fiscal year was approved during the Mennonite Board of Missions' annual business sessions July 6 and 7 at Mission '70 near Lansdale, Pa. Sources other than contributions are expected to supply \$357,899 toward the total budget.

Total contributions needed from churches this year amount to \$2,058,000 which represents a \$17,000 increase over last year. On October 1, 1970, the per member contributions asking will be increased to \$35 per member to allow for inflationary factors and program expansion. Congregations operating on a planned giving

basis should note this increase.

David C. Leatherman, Board treasurer, pointed out that \$384,521 has been received in contributions for the first quarter of the 1970-71 fiscal year ending June 30. He also noted that contributions last year for budgeted programs amounted to \$1,977,793 for an average of \$30.28 per member.

Although the actual per member asking was \$33, a 3 percent midyear budget reduction and an allocation of estate and special gifts allowed Mennonite Board of Missions to end 1969-70 operations in the black.

What is Convention 70?

Retreat. Camp Meeting. Revival. Encounter. Socializing. Maximizing. Dialogue. Monologue. Talk-It-Over. Basketball. Swimming. Ping-Pong. Fun. Frustration. Commitment. Guilt. Concern. Dorms. Lines. Buses. Wait. Servants. Rebels. Disciples. Words. Films. Music. Art. Speakers. Listeners. Tuned In. Out. The Cross. The Spirit. The Church. Home. Family. Group. Peers. Us. Relaxation. Quietude. Reflection. Trails. Nature. Mountains. Grass. Jesus. Moses. Daniel. Peter. Time. Touching. Reality. Now. Before. Why? But. Really? Thinking. Criticizing. Responding. Loving. A Thrill. A Gas. A Scene.



George R. Stuart Auditorium, Lake Junaluska, N. Carolina

Named to Board of Mennonite Broadcasts

Stuart W. Showalter, director of public relations for Eastern Mennonite College, has been appointed to the board of directors of Mennonite Broadcasts, Inc., in Harrisonburg, Va. H. Ernest Bennett, executive secretary of the Mennonite Board of Missions under whose auspices Mennonite Broadcasts functions, announced Showalter's appointment to the nine-member board.

Showalter, a native of the Harrisonburg community, graduated from Eastern Men-

nonite College in 1967 with a Bachelor of Arts degree in English. He then worked for one year as editor in the Information Services Department of the Mennonite Board of Missions in Elkhart, Ind., before moving to Athens, Ohio, to earn a Master's degree in journalism from Ohio University. He was elected to Kappa Tau Alpha, the journalism honorary fraternity at Ohio.

Showalter joined the EMC faculty in June 1969, as director of public relations

and instructor in journalism. He is a member of the Trissels Mennonite Church and is married to the former Shirley Hershey from Lititz, Pa.

Mennonite Broadcasts, Inc., the mass communications arm of the Mennonite Church, produces broadcasts in seven languages, special Christmas and Easter programs, 30- and 60-second spots for radio and television, and conducts extensive Home Bible Studies and literature projects.

Edmonton, Alta., June 28, 1970, Leslie T. Parth, former Hungarian Eastern Orthodox priest.

Special meetings: William R. Miller, North Liberty, Ind., at Morning View, Linville, Va., Aug. 14-21.

Erma Grove, Accra, Ghana, arrived in the States on July 24 for a one-year furlough.

Mark Kniss writes from Bihar, India: "This has been a year of growth and continued activity at the Nav Jivan Hospital. We are very happy to find another doctor to help in the hospital work. Eudora Paul joined us in May after completing her internship. Now three of us share the work load. A few statistics for 1969 may be of interest: the outpatient clinics saw a total of 24,618 patients; we had 1,605 admissions and performed 322 major operations. The operating budget for 1969 was \$40,000, with the Mission Board giving about \$4,700."

Warren Lambright, Adidome, Ghana, reports: "A month ago we started an evening Bible study in our home discussing John Miller's book, *The Christian Way*. We are pleased by the interest shown. The group is composed of hospital personnel, as well as interested persons from town. This helps to keep the hospital from being a 'closed community,' which can easily happen in our situation. From this initial attempt we hope other Bible study groups will be formed."

Robert and Rachael Hochstedler, OMA teachers, arrived in Santiago, Chile, on July 16. Bob has four hours of physics (grade 11) and 15 hours of mathematics (grades 10-12) plus department meetings and a possible extracurricular club. Rachael has four hours of sixth-grade geography and 16 hours of ninth-grade history."

Readers Say

Submissions to Readers Say column should comment on printed articles.

I want to express many thanks and wish him many blessings to pass onto our Mennonite Church—thanks millions for Bishop Lapp's article. I only wish we had 5,000 older people like him. He lives by what he was taught and what he teaches. Why aren't there more like him? Maybe they are part of the silent majority!

I was not born into the Mennonite Church, but chose it in my early teens and still love it for many reasons, but I have to wonder at times, Is our light (or life) going out of our church as far as nonresistance is concerned? And then you publish an article like Bro. Lapp's and I am refreshed and encouraged to keep the faith and to continue on as the Mennonites taught on this subject. Our light is not out—it is still flickering!

Please publish more like Bro. Lapp's, and of that age, so we younger ones can be encouraged to continue on in this faith if we know there are at least some of the older generation who still believe in total nonresistance and speak out for it. —Rebecca H. Hertzler, Denbigh, Va.

I appreciated Viola Weaver's article, "Beauty in Small Things," in the May 19 *Gospel Herald*. It was very well written.

FIELD NOTES

Available: 68 *Church Hymnals* in good condition. Contact Herbert F. Brunk, R. 2, Elida, Ohio 45807.

Attention all CPS men and wives: Reunion at Camp Mack, south of Milford, Ind., Sunday, Sept. 13. Carry-in dinner at noon (E.D.T.) Meet old friends and add new ones.

The LeRoy Petersheim family was scheduled to arrive in the States from Tanzania on July 31. During August they will live at R. 2, Elverson, Pa. 19520.

Richard and Elsie Bowman left for British Honduras on July 31 for a three-year term of missionary service as a pastor-nurse team. Their address will be Box 461, Belize City, British Honduras.

Esther Schlabach flew to Honduras on July 31 to begin a two- to three-year missionary term as a teacher at the Pine Grove Academy. Her address will be Apartado 143-C, Tegucigalpa, Honduras.

Lena Horning arrived in the States on August 5 from missionary service in Kenya. Her address is R. 1, Box 370,

Denver, Pa. 17517.

The Norris Square Mennonite Church, Philadelphia, Pa., is working with a Baptist group and two Presbyterian groups in presenting open-air services in a city park. Pastor Jacob Frederick reports that these services will continue throughout the summer.

Larry Crumbly was installed as a minister in the College Hill Mennonite Church, Tampa, Fla., Sunday, July 19. He will be sharing ministerial responsibility for the congregation with Bishop Martin Lehman and others. Crumbly has been a worker in the College Hill congregation for three years.

Dorcas Stoltzfus left on July 28 for a three-year doctor assignment in Tanzania. She has already served five years in Somalia and Tanzania under EMBMC, Salunga, Pa. Her address will be Shirati Hospital, Private Bag, Musoma, Tanzania.

Carl Hansens have returned on furlough from Ethiopia. Their address is Box 64, ~~Duchess, Alberta, Canada.~~ **AMBS**

John E. Witmer, R. 1, Columbia, Pa., was ordained deacon for the Columbia mission congregation on July 26. Ivan D. Leaman was the officiating bishop with the sermon given by Richard Danner.

Clarence R. Neff, R. 1, Ronks, Pa., was ordained deacon for the Mt. Pleasant congregation in Lancaster Conference, July 12. Clair B. Eby was the officiating bishop, assisted by Paul G. Landis.

John Kauffman, Wildcat, Ky., was ordained to the ministry at the Pike Mennonite Church, Elida, Ohio, June 7, for ministry in the Kentucky field. Participating in the service were Merlin Good, Walter Stuckey, and A. Don Augsburg, former bishop of the Pike congregation.

New members by baptism: four at Hicksville, Ohio; one at Hartville, Ohio; twenty-three by baptism and two by confession of faith at Walnut Creek, Ohio.

Received by baptism on confession of faith, at the Holyrood Mennonite Church,

Calendar

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Bayshore Park, Sebewaing, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions—North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions—South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

I was especially impressed by her desire to visit her elderly uncle and aunt, but took no time to stop and say "hello."

How often do we say when someone is gone, "Oh, had I only gone sooner to see him or her." But why don't we learn from these occasions, why let it happen over and over?

If we wait for "time" to write the letter someone is longing for, or "time" to make that friendly visit, or "time" to telephone some lonely person, the "time" passes and the day is over.

Let us take time for "all" things not only the ones which press the hardest, or which are for material gain. — Mrs. Lorne Shantz, Elmira, Ont.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alex — Yoder. — Lawrence P. Alex, Belvidere, Ill., and Wealtha Yoder, Goshen, Ind., Pleasant View cong., by Ray Keim, July 18, 1970.

Blosser — Halteman. — Nelson Blosser, Middlebrook, Pa., and Peggy Halteman, Staunton, Va., both of Staunton cong., by Robert E. Nolt, July 4, 1970.

Fletcher — Burkholder. — Glen Fletcher and Jean Burkholder both of the Pleasant View cong., Mt. Pleasant, Iowa, by Glen Richard, June 27, 1970.

Gingerich — Detwiler. — Donald J. Gingerich, Goshen, Ind., Pleasant View cong., and Sharon Detwiler, Goshen, Ind., Grace Bible Church, by Donald Long, June 20, 1970.

Good — Kelly. — J. Willard Good, West Union cong., Rexville, N.Y., and Darlene Kelly, Rochester, N.Y., July 11, 1970.

Gnagey — Zehr. — Ronald Arthur Gnagey, East Lansing, Mich., Pigeon River cong., and Sandra Kay Zehr, Eureka, Ill., Roanoke cong., by Percy Gerig, July 18, 1970.

Heatwole — Leidig. — Owen Heatwole, Harrisonburg, Va., Bank cong., and Grace Leidig, Midland, Mich., Midland cong., by Ralph Stahly and Simeon Heatwole, father of the groom, June 13, 1970.

Jacques — Cartwright. — James Jacques, Escanaba, Mich., and Barbara Cartwright, Escanaba, Mich., Soo Hill cong., by Paul H. Horst, June 6, 1970.

Kauffman — Kyper. — Robert M. Kauffman, McVeytown, Pa., Mattawana cong., and Mary Kyper, Reedsville, Pa., Barrville cong., by Elam Glick, July 18, 1970.

Kennell — Kemp. — Roger Eugene Kennell, Roanoke, Ill., Linn cong., and Anne Ruth Kemp, Riverside, Iowa, Fairview Conservative cong., by Carl L. Smeltzer and John Ropp, July 18, 1970.

Lehman — Plowman. — Melvin Lee Lehman and Karen Dawn Plowman, both of Hollsopple, Pa., Kaufman cong., by Clarence Bennett, June 27, 1970.

Lemon — Beck. — Thomas Lemon, Columbia City, Ind., Presbyterian Church, and Sharon Beck, Archbold, Ohio, Central cong., by Charles Gautsche, July 18, 1970.

Miller — Kreider. — David O. Miller, Goshen, Ind., Pleasant View cong., and Myrle Kreider, Wadsworth, Ohio, Bethel cong., by Gerald C. Studer, July 11, 1970.

Rupp — Crossgrove. — James Rupp, Archbold, Ohio, Evangelical Menn. cong., and Rose Mary Crossgrove, Archbold, Ohio, Central cong., by Charles H. Gautsche, July 19, 1970.

Seehusen — Ulrich. — David Louis Seehusen and Karen Sue Ulrich, both of Pomeroy, Iowa, by Noah Landis, July 4, 1970.

Siegrist — Hess. — Jay Donald Siegrist, Bird in Hand, Pa., Stumptown cong., and Joanne Louise Hess, Marietta, Pa., Mt. Joy cong., by H. Raymond Charles, July 18, 1970.

Stoll — Chupp. — John Stoll, Casselton, N.D., Casselton cong., and Linda Chupp, Bloomfield, Mont., Red Top cong., by A. J. Stoll, father of the groom, and Elmer Borntrager, July 18, 1970.

Weldy — Nitzsche. — Frederick Weldy, Goshen, Ind., Yellow Creek cong., and Joyce Nitzsche, West Point, Neb., Beemer cong., by Samuel Oswald, July 11, 1970.

Wenger — King. — James Wenger, Hesston, Kan., and Mary Elizabeth King, Casselton cong., Casselton, N.D., by A. J. Stoll, May 31, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Delmer and Lois (Miller), North English, Iowa, second child, first daughter, Jenny Lyn, July 10, 1970.

Brubacher, James and Mary Anne (Gascho), Kitchener, Ont., first child, Kerri Anne, July 13, 1970.

Cunningham, Robert and Betty (Lehman), Archbold, Ohio, first child, Kevin Brent, July 4, 1970.

Geiser, Ronald and Lavera (Lehman), Dalton, Ohio, first child, Janeen Nanette, July 5, 1970.

Gochbauer, John and Ruth Ann (Hess), Lancaster, Pa., first child, Bradly John, July 19, 1970.

Good, Glenn W. and Mildred (Saner), Lancaster, Pa., third child, first daughter, Dawn Michelle, June 29, 1970.

Koch, Robert and Patricia (Mishler), Mt. Clemens, Mich., first child, Andrew Carter, June 6, 1970.

Lehman, Harold and Sandra (Crawford), Kidron, Ohio, first child, Kenneth Scott, June 9, 1970; received for adoption, July 20, 1970.

Mark, Ray and Susie (Schrock), New Paris, Ind., first child, Daniel Ray, July 13, 1970.

Mast, Floyd and Theda (Yoder), Goshen, Ind., first child, Teresa Fern, July 12, 1970.

Miller, Lonnie and Lois (Baker), Webster, Iowa, third son, Rodney Levi, June 28, 1970.

Miller, J. Lowell and Teresa (Ziesemer), Catlett, Va., first child, Elizabeth Irene, June 25, 1970.

Miller, Roy and Mae (Miller), Holmesville, Ohio, second child, first daughter, Rita Renee, July 12, 1970.

Moyer, Abram L. and Glenda D. (Alderfer), Carlsbad, N.M., third child, first living son, Steven Brent, July 17, 1970.

Nussbaum, Gary and Carol (Marsh), Dalton, Ohio, first child, Lisa Michele, July 21, 1970.

Peachey, Wilbur and Esther, Richmond, Va., first child, Charlene Marie, July 17, 1970.

Robles, Antonio and Joyce (Martin), Lancaster, Pa., first child, Jeanette Marie, July 1, 1970.

Shenk, Myron and Carol (Stockburger), Guayaquil, Ecuador, first child, Daniel Lynn, Apr. 14, 1970.

Stoltzfus, John and Colleen (Rhodes), Iowa City, Iowa, second child, first son, John Chadwick, May 29, 1970.

Yoder, Gerald and Kathryn (Swartzendruber), Wellman, Iowa, second son, Brent Lamar, June 25, 1970.

Zehr, Milo E. and Mary Sue (Yoder), Long Island, Va., first child, Jon Alan, July 19, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Embry, Gertrude, daughter of William and Mary Webster, was born in Selma, Ala., July 9, 1885; died at St. Vincent's Charity Hospital, July 17, 1970; aged 85 y. 8 d. She was married to — Embry, who preceded her in death. Surviving are 3 sons (Alfonso, Alfred, and Robert), 2 daughters (Ethyl and Gertrude), 9 grandchildren, 7 great-grandchildren and one sister (Phyllis Bly). Two sons and 3 daughters preceded her in death. She was a member of the Lee Heights Community Church, where funeral services were held July 22, in charge of Vern Miller.



PROVIDENT BOOKSTORE

SCOTSDALE, PA 15683, 165 Pittsburgh Street GOSHEN, IN 46526, 119 East Lincoln Avenue
LANCASTER, PA 17602, 40 East King Street KITCHENER, ONT., 117 King Street, West, Box 334
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BLOOMINGTON, IL 61701, 414 North Main Street EPHRATA, PA 17522, 56 East Main Street
SOUDERTON, PA 18964, Souderton Shopping Center, Mounted Route 1

WOMAN ALONE

by Evelyn King Mumaw

This book is directed to the unmarried woman who is a part of the growing segment of American society. The author provides insights and guidelines to aid the single woman in her effort to live a full and satisfying life.

0-8361-1620-8: \$1.95



Groff, Lizzie L., daughter of the late Ezra and Matilda (Leaman), was born at Bareville, Pa., Oct. 5, 1874; died at Landis Retirement Home, June 13, 1970; aged 95 y. 8 m. 8 d. She was married to Aaron L. Groff, who preceded her in death, Sept. 1947. She is survived by one daughter (Alma M. — Mrs. B. L. Bucher), 6 grandchildren, and 2 great-grandchildren. She was a member of the Stumptown Mennonite Church, where funeral services were held June 16, in charge of Lloyd Eby. Interment in the church cemetery.

Hershberger, Dan N., son of Nathaniel and Lydia Ellen (Miller) Hershberger, was born near Walnut Creek, Ohio, Mar. 5, 1894; died of emphysema at his home, July 16, 1970; aged 76 y. 4 m. 11 d. On Aug. 11, 1929, he was married to Ferne Mishler, who survives. Also surviving are one daughter (Dorothy — Mrs. J. W. Chambers), 2 sons (Maurice and Theron), 10 grandchildren, and 3 brothers (Len, Lloyd, and Ray). He was a member of the Walnut Creek Mennonite Church, where funeral services were held July 19, in charge of Paul R. Miller and Ervin Schlabach. Interment in the church cemetery.

Lehman, Edith, daughter of the late Cornelius and Catherine (Dulmer) VanderPloeg, was born at Elphis, Colo., Apr. 18, 1919; died of cancer at the Rockingham Memorial Hospital, Harrisonburg, Va., July 18, 1970; aged 51 y. 3 m. On Aug. 23, 1943, she was married to G. Irvin Lehman, who survives. Together they did relief work in Ethiopia, Lebanon, Greece, Jordan, and Israel. She was a member of the nursing staff at Virginia Mennonite Home for the past number of years. Also surviving are a daughter and 3 sons (Eunice, George, Peter, and Timothy), and two brothers (Neil and Paul VanderPloeg). Funeral services were held at Eastern Mennonite College Auditorium, July 20, in charge of Myron Augsburger and Harold Eshleman. Interment in Weavers Church Cemetery.

Miller, Vern Loren, son of Glen and Esther (Zook) Miller, Davis, W.Va., was born in Greenwood, Del., Jan. 29, 1952; died at Rockingham Memorial Hospital, Harrisonburg, Va., after an extended illness, June 15, 1970; aged 18 y. 4 m. 17 d. Surviving in addition to his parents are 2 brothers (Donald and Marlin), one sister (Marlane), and paternal grandmother (Mrs. Mary Miller). He was a member of Lanesville Mennonite Church, where funeral services were held June 18, in charge of Alvin Kanagy and Fred Miller; interment in the Beauna Chapel Cemetery, Davis, W.Va.

Schrock, Willard, son of William J. and Francis (Mast) Schrock, was born at Sugarcreek, Ohio, Nov. 10, 1896; died at the Aultman Hospital, Canton, Ohio, July 10, 1970; aged 73 y. 8 m. On Nov. 22, 1919, he was married to Alta Miller, who survives. Also surviving are one daughter (Glendora — Mrs. Lloyd Burkey), one son (Doyle), 5 grandchildren, one brother (Eldon), and 3 sisters (Mrs. Vesta Menges, Mrs. Iva Conoway, and Opel — Mrs. Lester Sundheimer). He was a member of the Walnut Creek Mennonite Church, where funeral services were held July 13, in charge of Paul R. Miller; interment in the church cemetery.

Walter, David Earl, son of Carroll K. and Ruth (Christophel) Walter, was born at Quakertown, Pa., Apr. 10, 1951; was killed in an automobile accident, June 28, 1970; aged 19 y. 2 m. 18 d. Surviving besides his parents are 4 sisters (Nancy — Mrs. Ervin Bitikofer, Fern — Mrs. Richard Moyer, Ruth Ann, and Darlene), and 3 brothers (Kenneth L., J. Marlin, and Robert Carl). He was preceded in death by a sister (Betty Jane). Funeral services were held at Haycock Mennonite Church July 3, in charge of Lester Moyer and Stanley Beidler; interment in the adjoining cemetery.

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<i>Until We Have Voices</i>	Katie Funk Wiebe

Cover picture by H. Armstrong Roberts

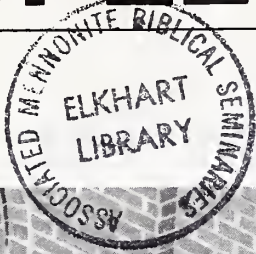
JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.60 per year, three years for \$14.85. For Every Home Plan: \$4.75 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 18, 1970

Volume LXIII, Number 32



Bihar Enters a New Era

By Paul G. Kniss



Paul G. Kniss (right) confers with a business associate at his desk at Good Books Bookstore in Ranchi, Bihar, India.

God through His Holy Spirit is at work in the Mennonite church in Bihar, leading into all truth, convicting, and guiding.

Time of Transition

A new era has dawned for the church in India. This new era holds certain cause for apprehension because of uncertainties and fears. But there is promise and opportunity too. The uncertainties have made God's people look to their moorings, to fortify themselves, and take stock of their present position and opportunities.

During the past century God has blessed the efforts of missionaries who came to this land sharing the good news. Churches have been established, and many non-Christians acknowledge that Christianity has made a positive contribution to the country. But mistakes have also been made. In the past Christian missions have included some characteristics of colonialism or paternalism. This served to make the Indian church, to some extent, dependent on help from

abroad. Indian national leadership or initiative was sometimes stifled by the Westerners' reluctance to turn things over or, perhaps, by lack of confidence in their Indian brethren. The Holy Spirit has brought conviction to missionaries' hearts and revealed this sin to them. He has also worked in the church to prepare His people to move ahead with vision and purpose.

God is also working through political and social forces and the time has come when, because of these forces — and because of the preparing that the Holy Spirit has been doing in many hearts — missionaries are now taking steps to diminish and Indian Christians are stepping forward to accept responsibility. This move has been talked about for a long time, but the present political and social situation has brought on the urgent imperative to move decisively.

A Step of Faith

In every small congregation of the Bihar Mennonite Church (and some of the congregation consist of only three or four families) there is an awareness of the need for the church to be strengthened by learning the Word. When asked what might happen when missionaries return home, they affirm their personal faith and the lordship of Christ in their lives. They are growing in their sense of stewardship, and though they are poor, they are determined to support the work of the church through offerings of grain and money. They also have missionary zeal and invite their relatives and neighbors to discipleship.

This new impetus is especially evident on the conference level. The church councils are carrying out their work with a sense of responsibility. One senses in the nine ordained leaders and other church workers a sincere desire to serve the church faithfully. More leaders are being called and ordained. Those who were dependent on mission subsidy are entering a self-support program, investing an advance of their salaries in farmland, and terminating their mission support after three years. This is a step of faith and the future does not look easy, but their commitment to Christ and the church spurs them on. The administration of the hostel for schoolchildren, the nurture and Bible teaching, and leadership training programs are areas in which national leaders are now carrying increased responsibility and will soon assume full responsibility.

One sometimes feels hampered by a plethora of committees.

Paul G. Kniss is manager of Good Books Bookstore in Ranchi, Bihar, India. This article was originally submitted to the Overseas Office at Elkhart as an annual report and is the second in a series of mission articles in *Gospel Herald* on the Mission '70 theme, "The Spirit of the Lord upon Me."

From the Uyo Story

By Ed and Irene Weaver

This pattern has been largely furnished by the missionaries, and perhaps in years to come a more indigenous pattern may emerge. But one cannot doubt that they are sincerely and earnestly putting their shoulders to the task.

It seems also that undue stress is sometimes placed on the need to make the Christian community economically strong. This is not hard to understand when we consider the background of poverty and deprivation that the people have experienced in contrast to the affluence and prosperity of the West. We need to pray that in looking to her moorings and seeking strength for the trials ahead, the Bihar Indian church may increasingly see where her true strengths lie and drive her roots deep, drawing from the rich resources of Christ and His Word. The Holy Spirit will enlighten and guide the church in this step too, just as He has led all along.

One Spirit

The Mennonite churches in Bihar, Madhya Pradesh, Andhra Pradesh, and Bengal have become more aware of each other through the Mennonite Christian Service Fellowship of India. Joint study of our Anabaptist-biblical heritage, initial cooperation in fields of evangelistic opportunity and social service, working together in literature projects, and promotion of our peace witness are some of the thrilling ways the Spirit of God is leading us.

From the beginning of their work in Bihar the missionaries tried to avoid establishing too many institutions which the church itself could not carry on. Two such institutions of witness and service, however, were set up—a bookstore and a hospital. Since these would be too heavy an administrative and financial burden for the church, boards are being formed and administrative structures are being set up for these institutions that should insure their continuing to fulfill their intended functions. While not organizationally part of the church, they will continue to be part of the Christian presence and witness in Bihar.

One Purpose

During this time of transition the missionaries have felt constantly in need of the Spirit's direction. Some, who came intending to work here the rest of their lives, are finding it difficult to think of withdrawal in a few years and of leaving the country and the people they have come to love. But they can see the clear working of God's Spirit, and they see the earnest demonstration of His work in the response of their Indian brethren to the challenge before them, and they can only glorify God.

"Seeing Uyo for the first time evoked many kinds of feelings. We knew we had to like the place for this was to be our home. This was a new world, so indescribably different than any we had ever known. . . . Our hearts sank with the dread of being alone in the difficulties which faced us. Had we come to the right place? . . . We were learning, too, how easily an uninitiated foreigner can jump to wrong conclusions.

"A sign at the edge of town read, 'Go slow through Uyo.' This had little meaning for us when we first arrived, but shortly we understood that these words were intended for us.

"Through the next eight years we began to feel the pulse of the indigenous churches about us. We began to understand what the people of Eastern Nigeria were saying to us. We loved them.

"We go. The church stays, but it does not stop. It goes on! . . . The validity of our whole strategy of the church in mission is now being put to the test. It was not designed as an easy escape from responsibility when the going got tough. Yes, we left Uyo, but not to forget. Our responsibility remains. This cannot be contradicted. . . . We just can't break with the past and forget it all. No, our Mission Board is a responsible organization and we are responsible representatives. . . .

"In relation to our church in Uyo there are three words for us to emphasize: First, there is *responsibility*. Second, there must be *continuity*. A relation with the church must be established as early as possible and our support and co-operation must go on. The third word is *possibility*. This is not the end of everything. It is merely the beginning. The future in God's mission is always bright. The problem is to discover where and how God is working. It is there where we also will discover our future mission with the Uyo church.

"'And your young men shall see visions, and your old men shall dream dreams' (Acts 2:17). We may be too old to see visions, but we do have a dream: the mission must always be God's mission."

The Uyo Story, from which the above excerpts were taken, describes the development of the Mennonite witness in Nigeria as seen through the eyes of Edwin and Irene Weaver. Released in February of this year, the book is available from Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514 for \$2.00. Please add 20¢ for postage and handling.

Forty People Said

If you were to ask about forty people what the shape of congregational Christian education *should* look like in the next five years, what do you think they would say? Forty people were asked. They were persons with the focus of youth, women, pastors, laymen, minorities, college, peace, theology, group process, publishing, and the denominational Christian education departments of the Mennonite Church and the General Conference Mennonite Church. That should be a fair sample of the brotherhood. The group worked at their task for four days in what was called a Christian Education Seminar. Here is some of what they said:

They said that the congregation should concentrate on enabling adults in mission. In fact the slogan, "Enabling Adults in Mission," should be the primary focus of persons working with congregations in the next few years.

They said that there are a number of methods which are most likely to achieve results in our present context. Among these methods are:

(1) An approach to learning which starts with the experience of the person; relationships between teacher and pupil must be emphasized.

(2) Persons must be given the opportunity to reflect, then act as responsible adults.

(3) Multimedia methods should be used increasingly in the Christian education program of congregations.

(4) Conflict resolution as a learning method should be explored and used in our churches.

They said that among all the options for content in congregational Christian education several are most urgent. They are these:

(1) The relevance and authority of the Bible for the contemporary situation must be communicated,

(2) The credibility of a transcendent God at work in His world must be emphasized,

(3) Brotherhood concepts which provide the basis for mission such as giving and receiving counsel, mutual aid, discipline, and resolving conflict between brethren, should be reaffirmed,

(4) Congregations must be well informed on world issues if they are to be in mission to the world; these issues include, acculturation/nationalism, minority group needs, war and peace, poverty and affluence, ecology, drugs, international relations, sex, marriage, and the family,

(5) Congregations must develop a style of church that is both prophetic and reconciling.

They said that denominational "enablers" who help congregations should:

(1) Work first with congregations and individuals who are ready,

(2) Use the Sunday morning and all settings for Christian education creatively,

By Still Waters

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Surrender can rightly be said to be the secret of rest and security. Our lack of rest and peace is the result of our own struggle. Rather than surrendering we keep on searching and struggling. But as rest and peace comes to a child who relaxes in his mother's arms in full trust, so we find rest and peace as we place ourselves completely in the arms of God.

What satisfaction soothes our spirits when we really believe our refuge is the eternal God and underneath are the everlasting arms. When we surrender to God we find that neither the Creator nor the creation is unfriendly to us. He is good and He made all things good.

In God there is a sure refuge. His arms never tire. Let us then quietly surrender ourselves into His care and keeping. And as no child is safer or more secure than when in his mother's arms, so we are never so safe as when we rest in God. And though a child may not find complete refuge in running to his mother, be assured we find a refuge unfailing in the Creator and Lord of all.

**O God,
What we have not, give us.
What we see not, show us.
What we are not, make us.
Amen.**

(3) Develop and deploy area resource teams to help congregations discern their own educational style and strategy,

(4) Strengthen inter-Mennonite cooperation and pool resources,

(5) Inaugurate study programs in Anabaptist theology based on methods which emphasize learning through experience, relationships, and multimedia.

— Arnold Cressman
Mennonite General Conference
Christian Education Department

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Ministerial Information Service Provided

A Ministerial Information Service is made available to the Mennonite constituency through the office of the executive secretary Mennonite General Conference in Scottsdale, Pennsylvania. This has now been in operation for almost four years under the guidance of the Ministerial Committee of Mennonite General Conference and the services of Executive Secretary Howard J. Zehr.

About 50 congregations of the Mennonite Church have been given assistance in one way or another through this service.

It is clear that this is not a placement office. It is an information service and counseling resource to congregational and conference leaders.

A file of prospective ministers and pastors is kept up to date with registered questionnaires, giving primary essential information about each prospect. Persons and churches knowing of prospective ministers and pastors available are encouraged to register these names with the Scottsdale office. Likewise, congregations desiring assistance are encouraged to make their requests known.

Need for such a resource has been realized for more than a decade. The Ministerial Committee of Mennonite General Conference brought a recommendation to the 1961 biennial session urging district conferences to study the question of how to give guidance in the placement of pastors, and encourage their sharing of findings with the committee.

During the 1961-63 biennium the committee gave serious

attention to the question. They saw a number of problems involved and brought a report giving pros and cons for some kind of personnel ministerial service without bringing a special recommendation. The conference delegates picked this up and asked the committee to study it further in greater depth and bring a recommendation to the 1965 biennial session. The following recommendation was brought to the 1965 session of General Conference at Kidron, Ohio:

"For the sake of providing a churchwide source of information on ministerial personnel, we recommend setting up a Ministerial Information Center, administered by the Ministerial Committee of Mennonite General Conference and using the services of the office of the executive secretary of General Conference."

The delegate body approved this recommendation and steps were made toward its implementation. The church is invited to use this resource. Because of his broad background of experience in the life of the church and its congregations, Executive Secretary Howard Zehr is in a position to give counsel to congregational and conference leaders in the selection of pastoral leadership. He has served three pastorates in Illinois and one in northern Indiana prior to becoming general secretary of the South Central Conference, and later executive secretary of Mennonite General Conference. You are encouraged to register your needs and concerns with Mennonite General Conference, Scottsdale, Pa. 15683. — D.

Antichrist Is Here

Often we look for the Antichrist at the wrong place. We think of his being revealed in the last time and miss his presence at the present time. The Antichrist is that which stands in the place of Christ, be he man or mammon.

Many overlook the Antichrist in nationalism. While there is place to honor one's nation the Christian dare not narrow down the gospel and love to one nation. God is the global God. Christ is the cosmic Christ. No one nation or race or people is the pet of His creation or redemption. Nor is God a protector, respecter, or blesser of some over others. All sin and all who sin are equally under judgment. One nation is as loved by Him as another. And our love and concern must be for all. The cry, "our nation, right or wrong," is the cry of the Antichrist.

Without doubt militarism is the Antichrist. It claims absolute loyalty and life itself. When militarism calls none dare disclaim its authority or its rightness. No personal or corporate conscience dare declare its procedure pagan without

severe punishment. Militarism claims first loyalty in the lives of multitudes. And whenever or wherever first loyalty is given to any but God, the Antichrist is in control.

Materialism is the Antichrist. Whenever the pull for mammon competes with the claims of Christ and right the Antichrist is seeking to reign. Whenever we yield to putting money ahead of persons the Antichrist is doing his work.

Atheism is the Antichrist, not only when we declare bravely and openly our disbelief in God but when we exercise practical unbelief by simply ignoring God's commandments in certain situations. Most today do not preach their atheism. They practice it even while they protest it. There are one hundred who will fight to protect God's Word to every one who will practice it. So there is a lot of practical atheism around.

On and on one can go pointing out the fact that as the Apostle John says in 1 John 4:3 the Antichrist "even now already is it in the world." — D.

Until We Have Voices

By Katie Funk Wiebe

We, in the church, have frequently assured ourselves of the power of words. I've said so myself and I've heard others say that "the pen is mightier than the sword."

We have now come to a juncture in church and national history when we will have to determine whether the pen is not only mightier than violence, but whether it is also mightier and preferable to protest. I use the word *protest* not in its old meaning of verbal dissent, but in its newer meaning which includes marches, demonstrations, and similar activities.

A recent *Time* essay points out that many of today's protesters have switched from verbal to physical dissent because "no one pays attention to words any longer." These people say they've tried language and it hasn't worked. Dialogue has not solved the race question, stopped the war in Vietnam, or eased the problems on college campuses. Young people in the church would add it hasn't turned the church into a vital fellowship of God-followers.

The death of students at Kent State and Jackson State was a confession of the ultimate failure of words, as violence always is. Are the increasing number of protests (the use of "body rhetoric") also an indication of the failure of words?

Obviously something has happened to language when large masses of people from various segments of our population are becoming disenchanted with words and are turning to other methods to make their voices heard.

The *Time* essay points out that we are moving out of an age of print into an age of electronic media, and popular philosophers like Marshall McLuhan and Herbert Marcuse are teaching that words are less important than signs, symbols, and pictures.

But this is not the only reason why words are being discounted. News media, advertising agencies, public speakers and writers, even the ordinary person, all help to debase language so much so that even the church, where the Word and words always have been strongly supported, has lost ground. Daily Bible reading, preaching, religious literature have all been the subject of a barrage of criticism.

In an era when personal testimony is being emphasized, we need to recognize that there is a moral and immoral use of words. Virginia Mollenkott writes that evangelicals are guilty of using language immorally in their desire to make an event appear better than it really is in order to achieve certain goals of money, attendance, or other support. They think they must color or romanticize an event to make it appear better than it really is to keep the people coming.

When I was working at the Mennonite Brethren Publishing House I read stacks of church bulletins regularly. What I discovered there, I am sure holds true for other groups.

I found that church services were sometimes described beforehand in all manner of glowing words. Services were always "challenging" and "inspiring," newcomers were always "warmly welcomed," singing was always "heartly."

At most one hopes or prays the service will prove to be uplifting. But these opinion words were always written as accomplished facts. When a church member reads such words for half a lifetime, knowing that some services will be fairly ordinary, others even dull, and a few highly edifying in spite of what adjectives are applied, is it any wonder that words like "challenging," "inspiring," and "blessed" have as much effect as a dull knife at Sunday noon if the roast happens to be a wiry old rooster.

I was a member of a church at a time when it first adopted a printed church bulletin. We heralded this aid to failing memories as a great forward thrust. Over the years many young people have gone to church each Sunday to receive a bulletin with a picture of a church building on the cover and a list of weekly activities related to that building on the inside. According to McLuhan and others, pictures speak loudly in a technological era. Is it any wonder then that this group of people subconsciously think of the church as a building and its prime work as that which takes place within that location?

I think we have allowed language to erode also by letting words like *brother* and *sister* become formal titles for church members, instead of restricting their use to indicate the relationship of believers in Christ.

We do damage to language and to the psyche of conscientious and uncritical persons, often the old and the young, by putting many very human projects and activities under the label of "the Lord's work" in order to get their support.

Aldous Huxley once wrote that we commit "intellectual blunders [in language] because it suits our interests to do so." Most of the weaknesses in language have come about because the speaker or writer has wanted to achieve a certain effect whether he was selling deodorant or promoting the gospel. That cause has become more important than the truth of his words.

Many people after the recent student killings on college campuses are seriously considering protest. I would like to make a plea that we need to consider language once again to push the issues of the gospel and of peace. The church needs a voice — as powerful as Vice-President Agnew's.

The *Time* essay pleads for healing words. Words can become this when the hearers have faith in the authority behind them. When have Christians had a better opportunity than today to speak such words?



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Generally speaking, in looking at our past it is fair to say that we have been somewhat guilty of neglecting the physical needs of man and were content just to "preach" to hungry, downtrodden, poorly clothed people. Now, thank God, this attitude is changing and our social consciences are being awakened. Having said that, however, it seems to me that the pendulum might be swinging to another extreme position.

For instance, I have heard from several sources recently that as Christians we must give to persons who express need without asking questions, setting limitations, or establishing guidelines. I wonder if I might take the liberty to push this viewpoint to its logical conclusion.

What would happen if, the next time I am confronted with this idea, I would graciously ask each of its proponents for fifty dollars for the needs of my family? At that point maybe the pendulum will swing back nearer center and remind us that there is a need for Spirit-directed decision-making even when it comes to charitable giving. — Richard Bartholomew, North Lima, Ohio.

Begin Again! Where You Are

By Willis L. Breckbill


Most churches provide some instruction for beginning the Christian life. It's often supposed that after the catechism or after the baptism or confirmation as the case may be, the Christian life is established for the rest of the person's days. It may be compared to a car that starts out in a certain gear and then is stuck there. A whole life can be spent in second or low gear when it should be shifted to high.

For many, life is dull, sour, and empty. But there is hope. You can begin again because today is the first day of the rest of your life. The good news from God is that man can always begin again. There can be many beginnings. Don't stay in undesirable ruts. Begin again.

Maybe life is sour because relationships in the family are rough. Mom and Dad are arguing with each other. The kids are irritable, ill-behaved, and insulting. Home is not a comfortable place to be. Everyone seems to be finding someplace to go to get away from each other. That family can begin again. Your family can begin again and you can begin that beginning. You can find forgiveness with God and the grace to forgive the members of your family. Fear of one another is replaced by faith. Division is replaced by harmony of purpose. A comfortable atmosphere replaces an atmosphere of competition.

Maybe life has been rough. The tensions of the job are getting to you. The unpaid bills are bulging the desk drawer. The family demands on your time disturb your plans with the fellows or the club. Temper boils through thin skin into an explosion. The wife of a minister who had great skill in the pulpit but an uncontrolled temper at home said, "When you're up there, I think you shouldn't come down. And when you're down I think you shouldn't go up." You can begin again with a new life. In God's grace your past failings are forgiven. Don't be bound by them.

What about your work? How are things there? Do the guys in the shop get to you? Does the gang in the office tear you up? For many the daily work, whether behind a desk or behind a bench or a conveyor is boredom. Every day is blue Monday. Motivation for work is limited to the paycheck. Daily life is lifeless. But it doesn't need to be. There can be purpose in your work. The gang, the guys can be your responsibility to make life more pleasant. It gets more pleasant for you.

Maybe all of life seems empty. You may have adequate means to live on or you may be a pauper, but your soul is in poverty. That is what Jesus Christ is all about. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich." There's your hope. "Begin again! Today is the first day of the rest of your life." 

Not As a Thief

Oh Death, thou wilt not pilfer me
When thou shalt come, on silent wing;
While loved ones mourn the lifeless clay,
Or somber be the songs they sing.

For then, O Death, I shall have wealth;
Arrived, I shall be; *run*, the race;
No longer tears my meat, but joy
When I shall see my Father's face.

Then shall my faith be realized;
Hope be my fruit, all ripe at last.
Then shall I breathe love's atmosphere,
Pure heaven's air, eternal, vast.

There shall I quit me of all pain
And gnawing hunger of the soul.
In company of all the blest
I shall be free from Time's harsh toll.

No, Death, thou canst not rob from me
When thou wilt come, some day or night;
For I shall fall asleep to wake
To joy, — and everlasting light.

— J. Paul Sauder

Book Shelf

Books reviewed here may be purchased from Provident Bookstore, 40 East King Street, Lancaster, Pa. 17602

Let Them Eat Promises, by Nick Kotz. Prentice Hall. 1970. 272 pp. \$6.95.

This book is an eye-opener into the lives of millions who suffer from hunger in America, on the one hand, and into the politics of intrigue and greed of politicians on the other, who constantly exploit the poor to subsidize the rich. The reading of this book stirs one's righteous indignation and makes the reader wonder if there are 10 percent of men in politics who are honest and judge issues on the basis of right and wrong.

The author tells how a few senators, among them the late Robert Kennedy, exposed the stark reality of hunger and malnutrition in the nation. He then shows how federal programs were proposed, how various committees in Congress protected the interests of the rich farmers, the food manufacturing lobbies, the milk distributors, etc., with no concern for the poor. When programs for distribution of surpluses to the poor were set up, state agencies stalled the distribution. The milk program for children was set up not to help the children, but admittedly to benefit the producing farmer. The food stamp program only intensified the dilemma of the poor, and made hunger more acute.

The author says, "The politics of hunger in America is a dismal story of human greed and callousness, of immorality sanctioned and aided by the government of the United States. But it is also a story that does provide hope that men can change things, that men do care about fulfilling countries' highest ideals and do care about their fellow human beings."

This book should be available in church libraries and be read and discussed widely. — Nelson E. Kauffman.

The Black Sheep, by Jean Merrill. Illustrated by Ronni Solbert. Pantheon. 1969. 75 pp. \$3.95.

The Black Sheep is a marvelously funny and perceptive satire on "Society" by a very good children's author. However, whereas younger readers might easily be able to read and comprehend the story, both the style of humor and the message and its form are suited best for junior-high age and up.

The black sheep is born into a society of white sheep living on a remote island of the North Sea. In this "advanced" society the sheep busy themselves with shearing each other's wool and then knitting sweaters to keep themselves warm. The black sheep refuses to fit into this role but rather keeps his own wool and spends his time planting gardens. His quiet but revolutionary style of life is attractive to many of the young lambs and so disturbs the whole ordered structure of things that the authorities feel they must deal with the threat he presents in a very drastic manner. There is a long period of oppression before a revolution comes peacefully.

This is a warm and humorous story which satirizes a very un-funny reality. It is a good consciousness-raising book for young people and would make a good discussion book for youth groups. Excellent for church libraries. — Jillian S. Hershberger.

The Lord's Prayer, George Kraus, illustrator. Simon and Schuster. 1970. 29 pp. \$2.95.

This small (5 1/4 x 4 1/4 inches) book is exquisitely illustrated by fifteen gemlike miniature paintings of Amish life. The phrases of the Lord's Prayer are on the left-hand page and the full-color illumination on the right-hand page. They are the work of George Kraus who spent many happy years among the Amish of Pennsylvania.

These paintings reflect the simplicity and beauty of Amish life. There is a primitive and childlike quality to these paintings somewhat like those of Grandma Moses. I was particularly impressed by the artist's inclusion of lightning in the impending storm scene illustrating the phrase "and the power," followed by the beautiful rainbow and the stillness of the same orchard/field scene depicting "and the glory."

The sturdily bound book is enclosed in an equally sturdy and attractive box. The price is reasonable and makes this an unusual gift for a person of any age and appropriate to any occasion. It is in every respect just what the jacket suggests: "A book to cherish and treasure forever." Excellent for church libraries. — Gerald C. Studer.

Your Work on the Pulpit Committee, by Leonard Hill. Broadman Press. 1970. 66 pp. \$1.25, paper.

A booklet of this kind is rare. It presents very simply the necessary steps to be taken by a pastoral committee in the securing of a pastor for a congregation. The use of this book would help many congregations avoid pitfalls in this area.

Suggestions are made on how to go about the task, how to get off to the right start, the kind of preliminary work to be done, where to look for prospects, how to evaluate recommendations, and a host of other considerations.

Helpful and necessary information is here brought together in a practical way. Even though the booklet speaks primarily of Baptists and deals with the popular Protestant concept, congregational leaders in searching for a pastor would do well to purchase and study this booklet before taking any steps in their work. It would be good to have this in the church library so it would be available whenever needed. — Howard Zehr.

Meditations for the Expectant Mother, by Helen Good Brenneman. Herald Press. 1968. 80 pp. \$1.50, paper.

This is a companion volume to the author's book, *Meditations for the New Mother*. The aim of the author is to create right thinking in the expectant mother's mind. From experience, she writes about the many things a woman thinks about during this period. It helped me to relive those precious days. I would have enjoyed a book like this then. I know how necessary it is to have uplifting thoughts and proper attitudes when demanding duties and one's condition conflict.

The thirty meditations are to be read when you first receive the book. Every expectant mother will feel refreshed and encouraged with these well-written meditations, which she will often want to reread. Expectant fathers too would profit thereby. I highly recommend this book. — Mrs. C. J. Ramer.

Living Stones: Guidelines for New Christians, by George Sweeting, Baker. 1970. 93 pp. \$2.95.

Intended for new Christians, this book explains the meaning of the new birth experience and the Christian life. One who comes in true repentance confesses his sin and receives Christ as his Savior. Guidelines are presented for his growth in Christ in the areas of Holy Spirit indwelling, Bible reading and prayer, assurance of salvation, relating to the church, and the cost of discipleship.

The message of this book comes through in clear, understandable style. Strongly rooted in the appropriate Scripture texts, the meaning of the

new life in Christ is explained very adequately for the young believer. The book is designed in attractive format and is intended as a gift selection. It is highly recommended for this use as well as for the church library. — Harold D. Lehman.

Jesus and the Disinherited, by Howard Thurman. Abingdon. 1959. 112 pp. \$1.25, paper.

This is a paperback reissue of a book first published in 1949. Howard Thurman, for over 30 years, has been an outstanding preacher. A grandson of a slave, Thurman poignantly recaptures a fresh view of the flesh-and-blood Jesus in Roman conquered Palestine. The other essays are on fear, deception, hate, and love.

This is good reading and faithful gospel. Thurman is one of the unsung heroes of the years before the Negro revolution. He was one of the spiritual mentors of Martin Luther King, Jr. But in the day of black militancy, white savagery and benign neglect, these words may be too mellow. — John A. Lapp.

In Search of Balance, by Virginia R. Mollenkott. Word publishers. 1969. 151 pp. \$3.95.

New ground is spaded in this book concerned with formulating Christian ethical concepts. Often conclusions of interpreting the Bible are reached by reading only a few isolated texts. The biblical passage thus is not interpreted from its context nor from the larger biblical scope. Virginia R. Mollenkott speaks to how we make decisions and why we decide as we do.

The author states, "When I turn to [the Bible] . . . , what I find is helpful . . . but not without its problems. I do not find a list of rules which I am able to follow explicitly so that I am exempted from the nitty-gritty of choice." "When I seek to trust the Lord with all my heart, and not lean on my own understanding, I must not repudiate my own insights, nor must I refuse to make responsible decisions."

In Search of Balance searches for a method of making proper decisions. In the Postscript, illustrations are given of biblical quotations of extremes to be balanced with comments on how, if it can be or is, resolved. — Ed. Stalter.

Great Days for the Family, by Harold J. Belgum. Concordia. 1969. 124 pp. \$3.95.

This book points out to us the significance and value of celebrations and festival days as they are observed in the family. We are cautioned to choose rituals that do not camouflage the true significance of the occasion but rather deepen its true meaning. Many of our holidays, even those with Christian origin, are so commercialized that their real meanings are atrophied in the heart. These and other general explanations of why the "great days" should be taught and observed in the family are explained in the first section of the book under the title "Family Life, Festivals, and Rituals."

Part two, "Family Doings, for the Christian Year," deals specifically with Christian holidays, mentioning in addition to the common ones some that most families give little thought to but perhaps should observe in their home worship. Specific ideas and suggestions are given.

Part three suggests ways that other big days — birthdays, anniversaries, etc. — that are personal to the family may be observed with Christian perspective. It is an attractive, well-written book valuable to any Christian family in today's hurried, complex society. This book is good for families with children of all ages. — Jocene Meyer.

Items and Comments

"Hundreds of people are being arrested here. Torture is going on in the prisons. The secret police are posing as Buddhists to attack and destroy the true Buddhist leadership."

So writes Don Luce to Atlee Beechy, former Vietnam Christian Service director. Luce, who spent nine years in Vietnam with International Voluntary Service, is back in South Vietnam after several years in the United States, during which time he co-authored the book, *Vietnam: The Unheard Voices*.

Torture by the Saigon police is reported to have been brutal during the recent crack-down on Vietnamese student dissent. On April 21, ten of the arrested young people were released. Luce gives case histories.

"Do Huu lies in semi-shock in a laboratory at the College of Agriculture which has been converted into a dispensary for the ten released prisoners. His fingernails are blackened from having pins pushed underneath. He appears to be almost deaf. 'Soapy water was put into his ears and then his ears were beaten,' a student explained.

"Miss Caothi Que Houng, a teacher of philosophy at Doan Thi Diem High School in Can Tho, forces a tired smile when visitors come. Her knees are swollen three times their normal size and black-and-blue welts cover her tiny arms. 'They beat me with their police clubs,' she stated simply."

But there are even more indignities for her. "Even worse than the torture was the indignity of being completely undressed in front of several policemen who watched and drank whiskey while she was being beaten. At times Miss Que Houng's new husband, Nguyen Ngoc Phuong, was brought into the room to watch her being tortured—an attempt to get him to sign confession papers," relates Luce.

The torture methods used are sickening: electrodes are attached to sensitive parts of the body, like the ears and the tongue; soapy water is forced into the mouth until the stomach of the victim is bloated, and then he is tramped upon; lighted cigarettes are extinguished on sensitive parts of the body of the victim hanging from the ceiling; billy clubs are used to beat the kneecaps and neck.

The torture leaves students with legs paralyzed, kneecaps swollen, ears deaf, fingernails blackened, and bodies covered with black-and-blue welts.

"The government claims that it did not torture or manhandle the students, but that they exhausted themselves to make themselves appear ill," says Luce.

The condition of three students who were not released and who did not appear with

the others in the April 20 Military Field Court trial because they were "too ill" was described by the newspaper *Tin Sang* on April 11; One is unconscious, another's hearing is almost completely gone and his legs are paralyzed, and the third's legs are paralyzed and his kneecaps show little reflex action.

A government spokesman, Nguyen Ngoc Huyen, refused to comment on the accuracy of the article. But the paper was confiscated, the ninth time in less than a month, because the article was deemed "harmful to national security."

"Article 7 of the Constitution of South Vietnam specifically prohibits the use of torture or of confessions obtained by torture, threat, or force," explains Luce. "Yet signed statements obtained in this way are used extensively in the trials of political prisoners. In the case of the students, the government denies that it has tortured or manhandled them, but will not comment on their obvious disfigurement when they appear in court."

The gravity of the situation has led leading Vietnamese, like Father Nguyen Huy Lich, a respected Dominican priest, to start investigation. Doctors and nurses who treated prisoners during the day in preparation for the next night of torture corroborated reports of mistreatment.

On March 31 Father Lich and seven other priests called upon the Saigon government to provide humane treatment of its prisoners.

"Others, like former Minister Vu Van Man, Vietnam's foremost legal authority, have joined the struggle against torture in prisons," says Luce.

Leo Dorsey, a volunteer social worker with the Unitarian Universalist Committee on Vietnam, on April 21 went to the U.S. Embassy to request a private interview with American Ambassador Ellsworth Bunker for himself and a small group of American volunteers. They were concerned because U.S. equipment—like tear gas grenades made by the Federal Laboratories, Inc., in Saltsburg, Pa., which are a part of the U.S. assistance program in Vietnam—is aiding the Saigon government's repression. Dorsey was unable to meet with the Ambassador or with Deputy Ambassador Burger.

The Fellowship of Reconciliation, Nyack, N.Y., in a memo dated May 26, urged clergy and laymen to ask congressmen to request the Ambassador to Saigon to (1) grant an interview to Leo Dorsey of the Unitarian Universalist Committee in Vietnam and Don Luce of the World Council of Churches and (2) to take effective action to stop the Saigon government's brutal

repression of South Vietnamese peace demonstrators.

The Fellowship of Reconciliation remonstrated with the American press for its failure to report and interpret these events to their American readers. "We align ourselves with these students, and will seek every way possible to identify with them more directly," they say in a statement on "Student Protests in South Vietnam."

Repression of these protestors seems to have reached a new high. "Never have I seen the repression and terrorism by the government so bad," says Luce. "Please help the world to hear the voices of the Vietnamese people," he pleads. "They are killed when they speak out."

Luu Hoang Thao gives the reasons for the student struggle: "We love our country; we struggle for freedom and the right to life for Vietnamese. We struggle for the autonomy of the university. We struggle for the freedom of the press. We struggle against the war. Our sin is the sin of loving our country and loving our people."

• • •

A United Methodist Church leader has challenged President Nixon to appoint a governmental representative to the World Council of Churches.

Bishop John Wesley Lord, president of the Council of Bishops, commenting on the President's appointment of a "personal emissary" to the Vatican declared:

"The United Methodist Church historically opposes all 'establishment' of religion with government. Such establishment places the power of all society behind the religious expression of some part of society. However, the United Methodist Church must listen to the concerns and insights of churchmen and churches in all nations.

"It would therefore appear proper that since Mr. Henry Cabot Lodge is to serve as personal emissary, without title, to the Vatican, it would be a valid assumption that the United States government should relate in like manner to the World Council of Churches in Geneva.

"We will await further action from the President to justify his present action."

Evangelist Billy Graham expects a "strong" move toward the Protestant evangelical faith in Europe to have significant impact on U.S. religion.

America always follows Europe on theology, he said at a press conference held on his arrival in New York last June, for a five-day crusade at Shea Stadium. The services continued a series launched last summer in Madison Square Garden.

Mr. Graham called attention to European,

particularly German, indications of a resurgence of evangelical Christianity which he identified with this position and called it the "historic" or "orthodox" religion of the biblical message.

Curtis W. Tarr, director of Selective Service, said that the U.S. Supreme Court extension of the right of conscientious objection does not "open the door" to massive exemptions.

He referred to a Supreme Court decision declaring "deeply held" moral and ethical conviction on a par with religious training and belief as qualification for the conscientious objector status.

Mr. Tarr, speaking at a press conference, explained four standards which the 4,087 local draft boards will be instructed to apply in judging application from ethical and moral objectors:

1. Registrants' beliefs must be unquestionably "sincere."
2. Opposition must be to all war and not to particular wars.
3. Beliefs must be grounded in something more than a personal moral code and must have taken the thinking of "other wise men" into account and reflect "some system of belief" beyond personal views.
4. Objector's outlook must be the result of "some kind of rigorous training."

The World Conference of The Seventh-Day Adventist Church adopted a declaration on human relations calling for greater commitment to Christian ideals of brotherhood.

"We are commissioned by the Holy Scriptures to witness to the gospel's teaching that before God, mankind is one," the statement said. "We recognize that prejudice and discrimination are sins (that) grind down the victim and scar the soul of the person guilty of them."

The resolution was strongly endorsed by multiracial spokesmen from India, Ceylon, the Philippines, the West Indies, Africa, and other countries including black and white delegates from the U.S. There was no opposition.

A major program agency of the Christian Church (Disciples of Christ) allocated \$5,000 for a controversial ministry to U.S. draft resisters in Canada and their families in the U.S.

The action had been under consideration for weeks by the United Christian Missionary Society. Supporters of the ministry, which is coordinated in Canada through the Canadian Council of Churches, say it is as necessary as ministries to "prisoners and other law violators."

The largest survey of its kind ever made has confirmed that the more conservative one's religious upbringing, the more con-

servative will be one's attitude toward sex.

More than 20,000 Americans participated in the survey directed by Dr. Robert Thanasiou, assistant professor of psychology at The Johns Hopkins University and just published by the magazine *Psychology Today*.

The survey also showed almost as strong a link between conservatism in other areas of life and sexual inhibition.

Dr. Thanasiou, in an interview, said the results of his study had been somewhat surprising because the survey had been conducted among the magazine's readers, most of whom are under 30, college graduates, with incomes of \$10,000 or more. Consequently, he expected a more uniformly liberal response.

The survey also revealed that, at least among this group of young Americans, there is a strong feeling that law should not govern sexual behavior, and even the majority of Catholics surveyed believed that abortion is acceptable under some circumstances.

Premarital chastity was rejected by 90 percent of those responding, 76 percent of the married women having had intercourse before marriage.

Included among other findings in the rather wide-ranging survey were these:

— More women are adopting sexual standards once considered suitable for men only, the large numbers of both sexes are "considering" new forms of sexual behavior, such as swapping mates.

— Only 8 percent of males and 9 percent of females responding described their sex lives as "very satisfactory."

— Illegal abortions had been performed on about 14 percent of the women respondents.

— Almost as many women (36 percent) as men (40 percent) reported they had had extramarital affairs.

A new program on alcohol education — the "Four-Dimensional Key to the Cause of Alcoholism (4-DK)" — was launched in Atlantic City, N.J., the 51st World Conference of the Seventh-Day Adventist Church.

As was the successful Adventist Five-Day Plan to Stop Smoking launched in 1966, the alcohol program will be a free community service. The 4-DK program was "premiered" during the last week of the conference.

More than a million people throughout the world have participated in the Adventist 5-Day Plan to Stop Smoking, according to a report presented by Ernest H. J. Steed, head of the denomination's narcotics, tobacco, and alcohol education program.

As he completed his report, 100 Adventist children tossed 12,000 pink "dope" capsules into the audience of adults. The capsules contained strips of paper bearing the message, "If you're looking for extra zest and

purpose in life, here is the real 'dope' for you."

The "real dope" urged departure from the "chemical counterfeits of pleasure" in exchange for "real life" based on the Christian concept of the power of Jesus Christ to build self-control.

Some 42 percent of people in trouble still seek a clergyman first, the director of the American Foundation of Religion and Psychiatry reported in St. Paul, Minn.

"In spite of the low esteem achieved by the church today, this figure seems to be on the increase," Donald E. Smith of New York told the annual meeting of the American Association for Mental Health.

Mr. Smith said that one of every 10 Americans needs psychiatric treatment, but the nation has fewer than 50,000 psychiatrists, psychologists, and psychiatric social workers — and many areas have none.

The solution, he said, is to recruit and train people in disciplines not immediately associated with the professions of psychiatry and psychology.

According to Mr. Smith, "the clergyman represents the most natural and obvious source of adjunctive service to the mental health team."

He pointed out that the U.S. has some 260,000 clergy in parishes, of whom 20,000 to 25,000 already have had some clinical training in hospitals, prisons, and other institutions.

Evangelist Billy Graham concluded his five-day crusade at Shea Stadium in New York, with a call for Christians to give increased attention to the Holy Spirit.

"You can't have the revival that is necessary today without an emphasis on the Holy Spirit," said the 51-year-old Southern Baptist minister. The success of his crusades, Mr. Graham added, was not due to organization and publicity but to the work of the Holy Spirit.

Abortion and laws making termination of pregnancy easier were condemned as "evil" and "immoral" by the 20th biennial clergy-laity congress of the Greek Orthodox Archdiocese of North and South America.

Singled out for condemnation was a New York State law, which went into effect during the meeting, that gives a woman the right, in consultation with her physician, to decide an abortion up to the 24th week of pregnancy. There is no residence requirement.

"We . . . must give a clarion call to all the people of our nation warning them of this serious violation of the reverence for life by the indiscriminate exercises of abortion," said one approved document on social and moral issues.

CHURCH NEWS

Burkholder Sets Goals for Goshen College

The goals for Goshen College will center in the church, J. Lawrence Burkholder, president-elect of the college, told its Board of Overseers at a meeting at Corapolis, Pa., on Aug. 1.

Burkholder, who is Victor S. Thomas Professor of Divinity at Harvard Divinity School and who will assume responsibilities at Goshen College on July 1, 1971, addressed the Board on the goals he has set for the college. He said, "Goshen College must form strong personal ties with churches. It needs the churches in order to serve them. And Goshen College will work closely with church agencies and boards."

Daniel Kauffman, of Scottdale, Pa., Chairman of the Board, presided at the meeting. He reported that the Board acted unanimously to accept the president-elect's goals and instructed the staff to develop them further and plan for the necessary financial undergirding.

Burkholder told the Board, "Just as there is in the church a variety of views held by members, so there is at Goshen College a great spread of ideals, hopes, and backgrounds among students. The goal of Goshen College will be to serve each student and give him the preparation he needs to realize his maximum potential."

Burkholder indicated his desire to provide preparation necessary for the "new professional." The "new professionals," he pointed out, are the "new breed of lawyers, doctors, teachers, psychologists, ministers, social workers, nurses — or similar practitioners — who bring together the knowledge and power of the profession, with the idealism, vision, and enthusiasm of youth."

The Christian disciple must understand his role as a "reconciler," not a revolutionary. Burkholder said, "Goshen College will offer all students the opportunity to rise above the average in Christian life and experience. 'Radical discipleship' goes far beyond nominal Christianity; it is the carrying out and promoting of the New Testament command to be 'tentmaking ministers.' It brings New Testament principles and historic Anabaptism into the 20th century."

Where two or three gather in Christ's name, "a church has begun just as surely as it did for our ancestors at the time of the Reformation. These young persons are disciples, members of the disciplined community, and ready to fulfill the Great

Commission. Their activity is spontaneous and their commitment to the church is voluntary and strong," Burkholder emphasized.

He said his own role will be to build personal ties with congregations and individuals and develop programs for faculty to visit with and speak to church leaders and members. Other items of high importance are to find ways of further cooperation and of being included in the programs of church boards and agencies, and to know personally the northern Indiana community — from company president to factory worker.

Kauffman summed up the Board's response in saying, "Dr. Burkholder today affirmed the purposes and objectives that have guided Goshen College, the Mennonite Board of Education, and the Board of Overseers since their earliest days. The Board has shown genuine enthusiasm and excitement over Dr. Burkholder's statement of goals and is eager to work with him and his staff to see them achieved."

Members Reported Safe

No loss of life or serious injury has been reported among members of south Texas Mennonite churches in the wake of Hurricane Celia. The storm, termed "the worst to hit the Texas Gulf Coast in 30 years" by various news sources, struck the resort city of Corpus Christi with winds up to 145 miles per hour on Monday, Aug. 3. Several small bayside towns were virtually destroyed as the storm swept inland.

Administrators at Mennonite Board of Missions in Elkhart, Ind., were unable to make immediate contact with Home Missions and Voluntary Service personnel in south Texas due to an almost total blackout of power and communication there. Efforts to make phone contact with Mathis proved unsuccessful until Aug. 6 when Simon Gingerich of the Home Missions Office reached Atanacio Paiz, pastor of the Calvary Mennonite Church. Paiz said that the parsonage was severely damaged, while the Mathis church lost a portion of the roof.

On Aug. 4 James Miller, a member of the Corpus Christi congregation, reported extensive water damage and the roof was blown off the Prince of Peace Mennonite

Church. To his knowledge, all members of the congregation escaped injury.

Leonard Garber, VS administrator, made phone contact with VS-er David Nofziger at the Corpus Christi unit in the Molina area of the city on Aug. 5. Nofziger said that the unit was "providentially spared" while adjacent homes received major damage. At Robstown, ten miles west of Corpus Christi, only windows were broken at the unit house.

Nofziger, who has been involved with the Red Cross, attributed three deaths in the Corpus Christi area directly to the storm, while at least six others stemmed from heart attacks.

Mennonite Disaster Service officials arrived on Aug. 5 to ascertain MDS involvement in south Texas areas most severely hit by Hurricane Celia.

EMBMC Leadership Appointments

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., has announced two executive appointments in a reorganization of responsibilities at Salunga headquarters.

Ira J. Buckwalter, Intercourse, Pa., has resigned from the Treasurer's office effective Dec. 31, 1970. Buckwalter has served as Board Treasurer for the past 24 years. A banker by profession, Buckwalter assisted his predecessor on a part-time basis, 1933-47.

Norman Shenk, Mount Joy, Pa., will succeed Buckwalter as Treasurer. Shenk served 17 years in the Business Office, and more recently he served as Assistant Treasurer.

Ira Buckwalter will continue to serve as Secretary for Institutions and as Executive Secretary of the administrative committee for the Landis Homes retirement community. He will also be able to give more time to developing Eastern Board's investment program, Church Investment Associates.

Buckwalter has also been appointed interim Secretary of the Board as of December 1, 1970, to serve in place of Paul N. Kraybill, Landisville, Pa. Kraybill, who serves both as Secretary of the Board and Secretary of Overseas Missions, has been granted a sabbatical leave as of this same date. In view of his appointment as Executive Secretary for the Study Commission on Church Organization, Kraybill has been granted permission to spread his sabbatical over two years.

Harold S. Stauffer, Lancaster, Pa., has been appointed Secretary for Overseas Missions. Kraybill will continue as Associate Overseas Secretary, with administrative responsibility for Asia, Europe, and Haiti.

College Credit for Service Experience

The Council of Mennonite Colleges is making college credit available to persons serving in the various service programs sponsored by the Mennonite Church. Through special seminars, language study programs, and a readings course, up to 14 hours of college credit can be earned during a person's service experience.

Currently five MCC Paxmen assigned to the Congo are studying French in Brussels where both intermediate and elementary French are offered. Following completion of language study, they will move on to the Congo where a seminar providing on-location orientation is planned. This seminar will include consideration of recent political and historical developments in contemporary Africa and a discussion of African economics. Ken Koehn, a member of the Teachers Abroad Program in the Congo, will be serving as instructor for this course. Koehn has an MS in Political Science from Kansas State University. The CMC also provides college credit for the study of tribal languages.

A similar seminar is being conducted in San Jose, Costa Rica, for MCC Pax and TAP personnel assigned to Bolivia. In San Jose, this group will be joined by personnel assigned by the Conservative Mennonite Board of Missions, Irwin, Ohio, and the Eastern Mennonite Board of Missions, Salunga, Pa., making a total of 28 persons studying economics and community development under CMC auspices in Latin America. Leading this program will be Gonzales Vega, a professor at the University of Costa Rica. Following completion of this course, the MCC Pax and TAP personnel will move on to Cochabamba, Bolivia, where they will participate in a 14-week Spanish language course on the elementary or intermediate levels.

A readings course will be offered beginning in October of this year through June 1971. These courses are designed similar to correspondence courses and attempt to help the student focus on the culture which surrounds him. Each student will maintain a personal journal to record observations of the culture in which he is living. He will be required to take two examinations during the course. Six books will be required reading for the course. Elmer Neufeld, professor of philosophy at Bluffton College, and Herbert Minnich of Goshen College will provide stateside leadership for the Africa and Latin-America readings courses respectively.

This new format replaces the Service Education Abroad Program which attempted to make possible through independent study and course seminars a full year's college credit during a 26-month service assignment. It is an attempt to provide a smaller number of credit hours to

a much larger group of persons. In providing these services, the CMC can make available to participants in service programs the opportunity of earning college credit at minimal cost during one of the most important learning experiences of the person's life.

Lavon Welty, director of personnel services at Mennonite Central Committee, Akron, Pa., will assume responsibility for the Council of Mennonite Colleges' international education program in cooperation with Justus Holsinger, secretary of international services of the Council of Mennonite Colleges. Welty was appointed to this position at the recent MCC Executive Committee meetings in Elkhart, Ind., July 24, 25.

Welty feels that there is potential for expansion of these services to other service participants. Through the development of additional orientation seminars, locating additional language study resources and the development of readings courses for other areas of the world, the CMC hopes that college credit can be made available to persons serving in any of the service programs sponsored by the Mennonite Church.

History of MCC Available

Mennonite Central Committee 1920-1970 is the theme in the July 1970 issue of *The Mennonite Quarterly Review*. Contents include:

Historical Background to the Formation of the Mennonite Central Committee by Guy F. Hershberger, who worked and traveled extensively for MCC Peace Section, is Professor Emeritus of History at Goshen College, and was former editor of *MQR*.

The Impact of MCC Service on American Mennonites by Robert Kreider, who is President of Bluffton College and presently Vice-Chairman of the Mennonite Central Committee, after having served for a number of years in MCC relief work.

A Theology of Service by Peter Dyck, who is veteran MCC worker from the early 1940's in England through refugee service after World War II, and after a few years as pastor in a Kansas congregation, returned to MCC as an administrator.

The Peace Mission of the Mennonite Central Committee by John A. Lapp, who is Professor of History at Eastern Mennonite College on a two-year leave of absence from EMC to serve as Executive Secretary of the Peace Section of MCC.

The Many Activities of the Mennonite Central Committee by Larry Kehler, who worked for several years in Information Services of the Mennonite Central Com-

mittee and is editor of *The Canadian Mennonite*.

The Mennonite Central Committee—God's Miracle Among Us: The Meaning of the Past Fifty Years by Orie O. Miller, one of the first relief workers for the newly founded Mennonite Central Committee and Executive Secretary of MCC during the period of its greatest expansion, the 1940's; to some, Mr. MCC himself.

Mennonite Central Committee Material Aid 1941-1969 by John Hostetler, director of MCC Material Aid since 1959, sometime after a European tour of service with MCC.

Statistics on Mennonite Central Committee Personnel by Paul Classen, who is office manager at MCC headquarters in Akron 1967-70 and now controller-business manager for MCC in the Congo.

Research Topics on the Mennonite Central Committee and A Mennonite Central Committee Bibliography by Melvin Gingerich, archivist of the Mennonite Church, with supervision of the MCC archives, who served as MCC Peace Section representative in Japan and is author of the major book on those CPS camps which MCC operated during World War II.

Order directly from MCC, 21 South 12th St., Akron, Pa. 17501. \$2.00 a copy.

Films Explore Human Relationships

Three critical studies in human/race relationships have been recently added to Mennonite Board of Missions' audiovisual library and are now available for congregational use.

J. T., the critically acclaimed drama first shown on the *CBS Children's Hour*, is the story of a shy, lonely Harlem child whose only friend is an old, one-eyed alley cat named Bones. Through his devotion to a wounded animal, *J. T.* moved people a little closer to what is real and important in life, while he concurrently discovers his own pride and dignity as well. The superb-



First produced for CBS television, *J. T.* is a significant addition to Mennonite Board of Missions' film library. Credit: Carousel Films.

ly produced Carousel Film, 51 minutes in color, carries a \$25 rental.

Beginning with an actual spontaneous classroom confrontation, *Immigrant from America* looks deeply at racism and prejudice in America. It shows how white immigrants gradually scaled the ghetto walls while millions of blacks became ghetto prisoners.

"*Immigrant from America* is a powerful, emotion-filled motion picture that should be seen by everyone with an interest in the black experience," says *The New York Times*, the film's producer. "It is a film that will provoke, raise serious questions, and stimulate discussion."

Immigrant from America, 20 minutes in color with free rental, is especially recommended for upper elementary through college-age groups and beyond. Its prime target is those persons who ask, "Why can't they pull themselves up by their bootstraps like we did?"

Our Father is a discussion starter, a haunting film on the experience of brotherhood, a mind-expanding parable. A ten-minute color motion picture from Burt Martin Associates (producers of *A New Thing*), *Our Father* is a dialogue between two brothers concerning another brother. It raises the question, "Do we have the right to 'choose' our brothers?" Rental: free.

These three films, in addition to more than 250 other film and filmstrip titles dealing with issues of vital concern to Mennonite congregations and other groups, are available from Audiovisuals, Box 370, Elkhart, Indiana 46514. A complete catalog listing is available free from the same address.

MDS Cited for Camille Response

The U.S. Department of Housing and Urban Development presented its Public Service Award to the Mennonite Disaster Service for volunteer efforts in helping to provide housing for Hurricane Camille victims in Mississippi and Virginia.

The presentation was made on Sunday evening, July 26, during MCC 50th Anniversary ceremonies in Goshen, Ind. The award was presented to Freeman J. Lambright, chairman of the local Indiana-Michigan MDS unit, who received it on behalf of all MDS volunteers who gave their time and efforts to the work. Kenneth C. Cavanaugh, acting director of HUD's Office of Housing Management, represented HUD Secretary George Romney at the presentation. Cavanaugh quoted Romney as saying, "The work of both Canadian and United States members of the Mennonite Disaster Service is an outstanding example of service to their fellowmen."

"On behalf of MDS," said Lambright,

"I gratefully receive this certificate. I wish to thank all the churches in Canada and in the United States who responded to the need."

Following the destruction of Hurricane

Camille in August 1969, MDS volunteers donated labor, and using materials supplied by other organizations, built more than 30 homes and farm buildings and repaired over 600.

Corrections Requested for Mennonite Encyclopedia

The reprint of *The Mennonite Encyclopedia* is under way: Volume I was reprinted in 1969 and Volume II has been submitted to press. The editors are now requesting information about factual mistakes, misspellings, and misprints in Volumes III and IV.

The following should be observed in submitting corrections to the editors. In view of the fact that this is a reprint by offset process, the text can be revised only in a limited way. Corrections are made only within a line without adding additional lines. This limits the corrections to factual errors, misprints, and misspellings.

The schedule for the reprinting of the *Encyclopedia* calls for one volume annually. By 1980, a thoroughly revised and up-to-date edition is to be prepared. Suggestions for new articles and major corrections for this revised edition are welcome at any time. The three major Mennonite publishing houses are the publishers of the reprint and the planned revised edition.

Kindly send your corrections and suggestions for the reprint of Volumes III and IV to Melvin Gingerich, Managing Editor, *The Mennonite Encyclopedia*, Goshen, Ind. 46526, as soon as possible and not later than Dec. 1, 1970.



June, Long-term VS, left to right, back row: Leslie Frey, Ray Leatherman, Tom Heilman, Don Showalter, Ken Burkholder, Jim Weaver, Ed Martin. Front standing: Ricardo Negrete, Lynn Yoder, Herbert Keener, Tom Buchen, Phyllis Showalter, Carolyn Good, Mary Graybill, Hubert Graybill. Kneeling: Salley Jo Hess, Jeanne Miller, Lillian Metzler, Mary Ellen Witmer, Grace Martin. Front sitting: Linda Leatherman, Jean Martin, Linda Martin, Edith Spicher, Nancy Lehman.

VS Orientation Focuses on Unit Life

From June 8 to 13, twenty-four youth participated in an Eastern Board VS orientation that attempted to simulate an authentic VS unit setting. To accomplish this, the orientees divided into small groups.

VS-CPS director Leon Stauffer said, "Everyone stayed with his small group all week. He had to make decisions with those persons, eat with, discuss the Scriptures and play games with those persons."

John Miller's book, *The Christian Way*, served as a focus for the group's study of Matthew 5, 6, and 7. Each morning there

was a Bible study period.

The groups used role-playing to let individuals see how they function with other people. Stauffer said, "The way a person makes decisions, his personality, and his leadership or inability to lead will come out. Then he can sit back and say, 'Really, that's the way I am in real life.'"

Each group was hosted by a Lancaster Conference bishop for one day. The groups visited the Mennonite Information Center, went to the Wax Museum or Hans Herr House, and then spent time at a park,

churchyard, or the bishop's home talking.

The bishops and orientation groups discussed their spiritual lives, their VS commitment, Mennonite history and ordinances.

One VS-er said, "I really liked it; it drew us closer to the bishop and let us know him as a man and not a dictator of the church."

On Friday the groups scattered into local towns to feel the pulse of community life. They asked questions—"Who are the leaders in your community?" "What are the problems?" "How do you feel about them?"

FIELD NOTES

Eastern Mennonite College, Harrisonburg, Va., recently received a bequest of \$5,000 from the estate of the late Mrs. Mary B. Berky of Boyertown, Pa.

Myron S. Augsburg, president of the college, expressed appreciation for the gift. "It is persons such as Mrs. Berky who make Christian education a viable option," he said. The money will be used in the development program of the college, which is currently building a new \$1.4 million library.

Nine Goshen College students are in a five-week Stratford Festival Seminar in cooperation with Conrad Grebel College and University of Waterloo, of Ontario, Canada. Designed for students wishing for more work in English, music, drama, or speech, the seminar included (1) study of selected elements of aesthetic design, technical execution, and symbolic resonance in Stratford productions, (2) an individual project, and (3) experimentation with essentials applicable to the indigenous theater of the school, church, or community.

The Amzie Yoders, Goshen, Ind., be-

Orienteers discovered poverty, discrimination, and lack of housing and recreation. One girl said, "The people don't really know what is in their communities and what problems they have."

On Saturday the group shared together their commitment to serving Jesus Christ. In the commissioning service at Ephrata Mennonite Church, the orientation group presented three skits: "The Way to Voluntary Service," "The Way to People," and "The Way to Christ." Don Jacobs gave the commissioning message on "A New Thing" from Isaiah 43.

gan a four-year term of missionary service in Honduras under EMBMC on Aug. 10. Their address is Apartado 17, San Pedro Sula, Honduras.

The Victor Dorsch family was scheduled to arrive in the United States on furlough from East Africa on Aug. 12. The Dorsches just completed a four-year term of missionary service in Chismaio, Somali Democratic Republic, under EMBMC. The address from Aug. 12-26 is Box 38, New Hamburg, Ont. After Sept. 1 it will be 1287 Greystone St., Harrisonburg, Va. 22801.

Grace Keepert returned on furlough on Aug. 5, having completed a three-year RN assignment in Deder, Ethiopia, under EMBMC. Her address is R. 1, Millersville, Pa. 17551.

James Stauffers returned from a four-year term of missionary service in Vietnam under EMBMC on Aug. 7. Their address is Eastern Mennonite College, Harrisonburg, Va. 22801.

Fifteen men from the Allenwood Prison worshiped at the Williamsport Mennonite Church, July 12. After the service the men had a fellowship meal at the home of the pastor, Jason Denlinger, who is an Eastern Board home missions worker. Jason reports that this has done much for the Williamsport, Pa., fellowship group, and the men deeply appreciated this opportunity for fellowship.

Each Monday night, Jason Denlinger and a CPS worker visit the men in the Allenwood Prison. Jason reports, "The last session was clear evidence of the Spirit's working as one shared his burden with the group and found partial healing."

The nursing department of Eastern Mennonite College will have three new instructors and a new assistant instructor when the fall term begins on Sept. 9, announced Myron S. Augsburg, President.

The three new instructors are Beryl H. Brubaker in medical-surgical nursing from Belleville, Pa.; Olive M. Kuhns in maternal and child care nursing from Hatfield, Pa.; and Alta B. Weaver in medical-surgical

nursing from Ephrata, Pa. The assistant instructor is Mamie M. Mellinger in public health nursing from Corfu, N.Y. Approximately 120 students have enrolled in the nursing curriculum at EMC.

Change of address: Daniel M. Longenecker from Harrisonburg, Va., to 551 E. St., Lebanon, Ore. 97355. Amsey Martin from Listowel to Milverton, Ont.

New members by baptism: eleven at Erisman, Manheim, Pa.; four at Hillcrest, New Hamburg, Ont.

Special meetings: William R. Miller, North Liberty, Ind., at Mt. View, Lyndhurst, Va., Aug. 23-30. James Detweiler, Manson, Iowa, at Kalona, Iowa, Sept. 23-27.

Ivan Maust was ordained to the ministry to serve the Maple Glen Conservative Church, Aug. 2. The officiating bishop was Ivan J. Miller, assisted by Willard Mayer, David Showalter, and Elmer H. Maust. His address is: R. 1, Meyersdale, Pa. 15552.

Wayne S. Weaver, R. 1, Ephrata, Pa. 17522, was ordained deacon for the Martindale congregation on Aug. 1. J. Paul Graybill and John E. Hollinger were in charge.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Just a note of appreciation to you for the *Gospel Herald*. I have mentally written this letter often because the *Herald* has been a great source of inspiration to me for years. I cut out and save many of the articles and poems (could we have more of the latter in each issue?).

I never read the *Herald* but that I am challenged and inspired in my Christian walk. I especially liked "Christian Gratitude," by Christian E. Charles in the July 21 issue. It really helped me start my day off right! Keep up the good work. — Irma Weaver, Washington, Ill.

The editorial, "I'm with You in Spirit," in the July 21 issue of the *Gospel Herald*, is worth re-reading. In timeliness and interest it equates with Dorothy Swartzentruber's article "Women, Equality, and the Church," appearing in the same issue.

During the last century the role of women in society has been a repeated headline. It is clearly stated: "Male and female created he them." The reason given is, "It is not good for man to be alone" (NEB); therefore, the creation of "... a help meet ..." (AV); "A partner" (NEB); "eine Gehilfin" (German Bible).

In 1 Corinthians 13 Paul records the order of rank — if this term is permissible — namely, God first, Christ second, and man the head of woman. This order does not warrant the idea that God is a tyrannical despot at the head, and woman a despicable underdog at the bottom. However, it does suggest a variation in position. Perhaps the thirteen congregations as reported from that survey — entirely apart from superstition — probably hold the right concept regarding "women in control..." in church matters.

The reason for the creation of woman must never be lost sight of or her contribution to the Lord's work, which has been of inestimable value. A casual study of the role of women in the Bible, as well as in history, amply verifies their achievements. However, to suggest total equality for

Calendar

Churchwide Youth Convention, Lake Junaluska, N.C., Aug. 16-21.
Conservative Conference Sessions, Bayshore Park, Sebawaing, Mich., Aug. 18-20.
Washington-Franklin Conference Sessions — North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

both sexes in all areas of church organization, or in society in general, appears to be an attempt to implement ideas difficult to harmonize with the record in Scripture. The "...segregation of the work of the church by sexes..." appears to rest on foundations more substantial than mere toleration. — S. C. Brubacher, Ayr, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Ralph C. and Doris (Long), Souderton, Pa., fifth child, third daughter, Denise Lanor, July 23, 1970.

Beachy, Joseph and Carol (Griffith), Hartville, Ohio, third child, second daughter, Teresa Ann, June 28, 1970.

Beckler, Norman and Diane (Saltzman), third child, first son, Darvis Lynn, July 25, 1970.

Byer, Arthur and Evelyn (Reesor), Hanover, Ont., third child, second son, Peter Jon, Mar. 10, 1970.

Conrad, James and Mary Alice (Shantz), Perkaspie, Pa., third child, second daughter, Susan Lynn, July 30, 1970.

Cordell, Glenn R. and Constance (Hunsecker), McConnellsburg, Pa., second child, first daughter, Laurel Anne, July 23, 1970.

Crilow, Richard and Louise (Begly), Holmesville, Ohio, second son, Rodney Jay, Apr. 26, 1970.

Derstine, Harold L. and Ruth (Hunsberger), Souderton, Pa., sixth child, third son, Brian Jay, July 25, 1970.

Driggers, James and Kathy (Yancy), Bradenton, Fla., first child, Tammy Lea, June 12, 1970.

Eby, John B. and Pollyanna (Schlabach), Milroy, Pa., fourth child, second son, John Burkhardt II, July 16, 1970.

Erb, Larry and Linda (Weisel), Uniontown, Ohio, second child, first daughter, Kristal Joann, Mar. 24, 1970.

Hartman, Terry and Dianne (Shriner), Elkhart, Ind., first child, Scott Devon, Apr. 22, 1970.

Kaufman, Sam and Joan (Schertz), Mansfield, Ohio, first child, Keri Sue, Apr. 16, 1970; received for adoption.

Kaufman, John and Marie (Wenger), Denville, N.J., second child, first son, Kent Jon, June 25, 1970.

Kennel, Cecil and Sharon (Reist), Strang, Neb., first child, Douglas Anthony, July 7, 1970.

Kirkendall, Darrell E. and Esther (Lapp), Delphos, Ohio, fifth child, third son, Dennis Edward, July 19, 1970.

Klair, Martin and Donna (), Phoenix, Ariz., second son, Shane Edward, July 15, 1970.

Kraybill, Donald and Frances (Mellinger), Lancaster, Pa., first child, Sheila Lynn, May 23, 1970.

Leidig, Wilbur and Karen (Bender), Hatfield, Pa., first child, Kevin Wayne, July 29, 1970.

Martin, James and Cheryl (Weldy), Telford, Pa., first child, Eunice Joy, Aug. 1, 1970.

Martin, Richard B. and Elva E. (Hunt), Millersville, Pa., fifth child, fourth son, Daryl Leslie, June 16, 1970.

Mast, Allan R. and Jeannene (Reschly), Hess-ton, Kan., first child, Anita Jeannine, June 26, 1970.

Mast, Joseph and Nancy (Noll), Harrisonburg, Va., second son, Darrell Eugene, July 24, 1970.

Miller, Maynard and Ruth (Sommer), Hartville, Ohio, fifth child, first daughter, Amy Kristin, May 29, 1970; received for adoption, June 18, 1970.

Miller, Virgil and Mary Ann (Zook), Archbold, Ohio, second child, first son, Brian Lee, July 13, 1970.

Mills, Calvin and Esther (Miller), Sarasota, Fla., fifth child, third daughter, Susan Kay, July 16, 1970.

Nyce, Ronald and Blanche (Nice), Souderton, Pa., fourth child, second son, Randall Kent, July 9, 1970.

Saltzman, Lonnie and Dwanna (Brammell), Fulton, Ill., first child, Valerie Joy, July 21, 1970.

Schlabach, William and Donna (Lally), Hartville, Ohio, first child, Pamela Ann, Mar. 22, 1970.

Showalter, C. Robert and Charity (Shank), Harrisonburg, Va., second daughter, Cara Camilla, July 15, 1970.

Springer, Royal and Beverly (Taylor), Saybrook, Ill., fourth child, second son, Michael James, July 21, 1970.

Stauffer, Lawrence Glenn and Helen Elaine (Garber), Sherwood Park, Alta., first child, Rodney Glenn, July 9, 1970.

Vroljik, Dirk and Mary Lou (Miller), Dayton, Va., fourth child, third daughter, Jeanette Renee, July 14, 1970.

Witmer, Amos P. and Julia (Stauffer), Dayton, Va., first child, Susan Ruth, July 17, 1970.

Witmer, Raymond and Esther (Keener), Sabraton, W.Va., fourth child, second son, Tobe Gene, July 14, 1970.

Yoder, Paul and Mary (Troyer), Hartville, Ohio, second child, first son, Scott Eugene, Feb. 2, 1970; received for adoption, Mar. 6, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Boyer — Amstutz. — Johnwilliam Boyer, Buckeye, Ariz., Buckeye cong., and Elaine Amstutz, Buckeye, Ariz., Kidron (Ohio), cong., by Donald E. Yoder, June 21, 1970.

Eshleman — Rhodes. — Roger Eshleman, Chambersburg, Pa., Marion cong., and Barbara Rhodes, Harrisonburg, Va., Chicago Avenue cong., by Samuel Janzen, June 6, 1970.

Flory — Heatwole. — James D. Flory, Timberville, Va., and June Marie Heatwole, Bridge-water, Va., both of Park View cong., by Harold G. Eshleman, July 11, 1970.

Hartman — Miller. — Loren J. Hartman, Waka-rusa, Ind., Yellow Creek cong., and Martha Ellen Miller, Portland, Ore., Portland cong., by Lee J. Miller, father of the bride, June 19, 1970.

Hershey — Weaver. — Carl E. Hershey, Gordonville, Pa., and Doris J. Weaver, East Earl, Pa., both of Hershey cong., by Clair B. Eby, July 25, 1970.

Kropf — Berkey. — Leonard Kropf, Albany, Ore., Fairview cong., and Carmen Berkey, Salem, Ore., Salem cong., by John Heyerly, July 17, 1970.

Lehman — Moyer. — John Paul Lehman, Berne, Ind., First Mennonite cong., and Barbara Moyer, Souderton, Pa., Blooming Glen cong., by David F. Derstine, July 18, 1970.

Martin — Kulp. — David H. Martin, Sellersville, Pa., and Dorothy Kulp, Perkaspie, Pa., Perkaspie cong., by James M. Lapp, June 13, 1970.

Martin — Yoder. — Donald Victor Martin, Duch-ess, Alta., Duchess cong., and Marian Elaine Yoder, Edmonton, Alta., Salem cong., by Stanley D. Shantz, May 30, 1970.

Meck — Hoover. — Kenneth Snavelly Meck, Willow Street, Pa., Strasburg cong., and Esther Groff Hoover, Leola, Pa., Neffsville cong., by John R. Martin, July 25, 1970.

Miller — Miller. — Martin J. Miller, Uniontown, Ohio, Marlboro cong., and Katie Miller, Hills-boro, Kan., Fairview cong. (Kalona, Iowa), by Fred W. Miller, June 27, 1970.

Richer — Schroeder. — Allen Richer, Wauseon, Ohio, North Clinton cong., and Siegrid Karin Schroeder, Germany, Protestant Church, by Hans-Joachim Oeffler, June 19, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Good, Harvey M., son of the late Martin B. and Catherine (Martin) Good, was born Dec. 17, 1887; died July 23, 1970; aged 82 y. 7 m. 6 d. He was married to Anna Hurst who preceded him in death, Mar. 1969. Surviving are 2 children (John H. and Edith H.), 6 grandchildren, and 16 great-grandchildren. He was a member of the Red Run Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church, with H. Arthur Good and Benjamin Weaver officiating; interment in adjoining ceme-tery.

Hargleroad, Mary E., daughter of John and Sarah Gingrich, was born near Ayr, Neb., Aug. 20, 1893; died unexpectedly at her home in Shickley, Neb., July 20, 1970; aged 76 y. 11 m. On Oct. 8, 1936, she was married to Chris Hargleroad who survives. Also surviving are 2 brothers (William and Edwin) and one sister (Mabel — Mrs. Joel V. Eichelberger). Two brothers preceded her in death. She was a member of the Salem Mennonite Church, where funeral services were conducted July 23, in charge of Lee Schlegel, Peter Kennel, Fred Reeb, and Jacob W. Birky; interment in nearby cemetery.

Hershberger, Nadine, daughter of David and Mary (Kemp) Bontrager, was born near Kalona, Iowa, June 12, 1915; died at the Extended Care Center, Iowa City, Iowa, following a long illness, Apr. 26, 1970; aged 54 y. 10 m. 14 d. On Dec. 21, 1935, she was married to Clarence Hersh-berger who survives. Also surviving are 2 sons (Loran and Robert), 4 grandchildren, her mother, 4 brothers (Ray, Lloyd, Russell, and Cecil, and 3 sisters (Florence — Mrs. Meredith Maas, Sr., Gladys — Mrs. Jonathan J. Hostetler, and Lois — Mrs. Harold Swartzendruber). Funeral services were held at the First Mennonite Church, with Joseph Hertzler and Ron Kennel officiating; in-terment in the East Union Cemetery.

Hostetter, Mrs. Minnie A., daughter of Abram and Emma (Hall) Althouse, was born in Lancaster Co., Pa., Apr. 9, 1880; died at the Lancaster General Hospital, July 18, 1970; aged 90 y. 3 m. 9 d. On Nov. 29, 1899, she was married to Jacob H. Hostetter, who died in 1953. Surviving are 3 daughters (Mrs. Ruth Barley, Elva — Mrs. Hughes Roger, and Mildred — Mrs. Musser G. Mowrer), 2 sons (J. Marvin and W. Merle), 15 grandchildren, one great-grandchild, and one stepbrother (Raymond Davis). She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Bachman Fu-neral Home, Strasburg, Pa., July 21, in charge of Luke J. Shank; interment in the Strasburg Church Cemetery.

Kulp, Katie K., daughter of the late George and Sallie (Keller) Swartley, was born in Fran-conia Twp. (Pa.), Oct. 14, 1881; died at the East-ern Mennonite Home, Souderton, Pa., July 26, 1970; aged 88 y. 9 m. 12 d. She was married to Isaac D. Kulp, who preceded her in death. Sur-viving are 2 daughters (Mae — Mrs. Harry W. Tyson and Kathryn — Mrs. Robert B. Benner), 2 sons (Harry and Willard S.), 11 grandchildren, 22 great-grandchildren, 1 great-great-grandchild, and one stepbrother (Warren H. Swartley). She was a member of the Souderton Mennonite Church. Fu-neral services were held at the Eastern Menno-nite Home and at the Souderton Mennonite Church, July 30, with Marvin M. Anders and Russell B. Musselman officiating; interment in the Souderton Cemetery.

Lehman, Nora Edna, daughter of Christian P. and Sarah (Martin) Weaver, was born near Goshen,

Ind., July 25, 1896; died July 9, 1970; aged 73 y. 11 m. 15 d. On Jan. 31, 1918, she was married to Arthur O. Lehman, who preceded her in death Mar. 18, 1967. Surviving are 2 sons (Ernest W. and Leonard W.), 4 grandchildren, two great-grandchildren, and 4 brothers (Oscar M., Albert, Norman, and Paul F.). A daughter (Esther Arlene) preceded her in death. She was a member of the Yellow Creek Mennonite Church, where funeral services were held July 12, with Mahlon D. Miller and Elno Steiner officiating; interment in the Yellow Creek Cemetery.

Lichti, Celesta Ellen, daughter of Jacob J. and Sarah (Troyer) Kauffman, was born near Amboy, Ind., Jan. 31, 1881; died at the Fillmore Community Hospital, Geneva, Neb., July 13, 1970; aged 89 y. 5 m. 12 d. On Jan. 1, 1903, she was married to Christian S. Lichti, who died in 1940. Surviving are 5 daughters (Grace — Mrs. Albert Schiffler, Neoda — Mrs. Edward Kennel, Lydia — Mrs. Wesley Schiffler, Delsie — Mrs. Kenneth Maddock, and Mrs. Delta Klopfenstein), 13 grandchildren, 30 great-grandchildren, and one great-great-grandchild, one brother (Jonas Kauffman), and 5 sisters (Mrs. Dan Slatter, Mrs. Sumner Musser, Mrs. William Weaver, Mrs. Pete Slatter, and Mrs. Lee Stepp). She was a member of the Salem Mennonite Church, where funeral services were held July 16, with Lee Schlegel and Albert Gaeddert officiating; interment in the nearby cemetery.

Martin, Elsie V., daughter of Jacob F. and Hettie (Kulp) Harnish, was born in West Earl Twp., Pa., July 29, 1888; died at the Lancaster General Hospital, June 25, 1970; aged 81 y. 10 m. 27 d. She was married to Mahlon W. Martin, who preceded her in death. Surviving are 5 daughters (Eva M. — Mrs. Paul Horst, Dorothy — Mrs. J. Robert Peters, Viola H. — Mrs. Adam Shenk, M. Arlene — Mrs. Martin Brubaker, and Ruth E.), 5 sons (J. Jacob, LeRoy H., Samuel H., Richard, and Robert), 32 grandchildren, 21 great-grandchildren, and one sister (Sara — Mrs. Clinton Kauffman). She was a member of the Groffdale Mennonite Church, where funeral services were held June 28, with Amos Sauder and Charles Wert officiating; interment in the adjoining cemetery.

Musser, Barton G., son of the late Jacob B. and Lydia (Good) Musser, was born May 24, 1882; died July 6, 1970; aged 88 y. 1 m. 2 d. He was married to Hettie Good, who died in 1962. Surviving are 2 daughters (Mrs. Mary G. Stauffer and Alice — Mrs. George H. Weaver), 3 sons (Enos G., David G., and Paul G.), 15 grandchildren, 6 great-grandchildren, 5 stepgrandchildren, one brother (Joseph G.), and 2 sisters (Ada — Mrs. Harry Martin and Mrs. Annie Hahn). He was a member of the Bowmansville Mennonite Church, where funeral services were held July 8, with Wilmer Leaman and Benjamin Weaver officiating; interment in adjoining cemetery.

Roth, Catherine, daughter of the late George and Leah (Wilhelm) Bast, was born in Wilmot Township, Ont., June 8, 1882; died at St. Mary's Hospital, Kitchener, Ont., July 23, 1970; aged 88 y. 1 m. 15 d. On Mar. 8, 1906, she was married to Moses M. Roth. Surviving are 3 sons (Clarence, Milton, and Elmer), 4 daughters (Elmina — Mrs. Clayton Swartzentruber, Irma — Mrs. Lester Swartzentruber, Mrs. Luella Jacky, and Mrs. Selena Wagler), 21 grandchildren, and 10 great-grandchildren. She was a member of the St. Agatha Mennonite Church, where funeral services were held July 26, with Gerald Schwartzentruber and Elmer Schwartzentruber officiating.

Steury, Steve Alan, son of Lewis and Melinda (Schmucker) Steury, was born Nov. 16, 1964; died in a tractor accident July 22, 1970; aged 5 y. 8 m. 6 d. Surviving in addition to his parents are 3 sisters (Pauline — Mrs. David Zook, Linda, and Diana), 3 brothers (Melvin, Edwin, and Leon), his maternal grandfather (Samuel Schmucker), and his paternal grandmother (Mrs. Pete Steury). Funeral services were held at the Cuba Church July 25, with John Yoder and Ralph Yoder officiating; interment in the Yaggy Cemetery, Grabill, Ind.

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Coming Next Week

The Spirit of the Lord in Madhya Pradesh

John A. Friesen and Jacob H. Flisher

"In the Fullness of Time"

Harry D. Burke

Cover photo by Paul M. Schrock

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, August 25, 1970

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By John A. Friesen and Jacob H. Flisher



John Friesen

The Spirit of the Lord in Madhya Pradesh

The past year has meant for us a growing concentration of responsibility, resulting from further depletions in missionary personnel and the inability to fill certain leadership gaps with national help. Its uniqueness, therefore, is not one of great conquests but rather the evidence of grace in experiencing the Lord's nearness and seeing Him at work in the lives of those about us.

Cleansing the Lepers

It has been a unique privilege to have Weldon and LuEtta Friesen here to help reshape and update the program at Shantipur Leprosy Homes and Hospital. This has meant training personnel for new skills and trying to set up a program that would be eligible for a government grant-in-aid. It has been a slow process, but there are indications that our application for aid has reached Delhi.

Through its S.E.T. (Survey-Education-Treatment) clinics, Shantipur is regularly in contact with some 1,600 patients, most of whom come from within a 15-mile radius. Two hundred are beggar "squatters" who have colonized on the outskirts of Dhamtari.

What does one accomplish with leprosy patients? The cleansing process seems very slow. Dhobnin, a blind inmate of Shantipur for many years, went to the hospital for a checkup: "What care! From head to toe we are looked over. I even had to put my tongue out." I think she meant to say, "I feel like I am wanted and am somebody. . . . Thanks a heap!"

Preaching the Word

Our ministry in the Word has largely come through two pastoral assignments we have had — one here at Shantipur and the second at the jungle settlement of Christians at Mangal Tarai. As a congregation at Shantipur we have tried to make Mangal Tarai our "small sister" project. A team of three persons from Shantipur has been appointed to bring some leadership and concreteness to the Sunday school and preaching ministry there. On alternate Sundays my wife Genevieve and I take the team, and the other Sundays Weldon Friesens are responsible.

We feel this endeavor has aroused a sense of mission and responsibility on the part of the Shantipur congregation and has helped the Mangal Tarai people feel closer to the rest of the brotherhood. Living in the jungle heartland can make isolated Christians ask "does it make any difference" rather easily. So our challenge is to keep the definitions clear and meaningful as to what it means to be the "church."

Currently the small Mangal Tarai community is busily engaged in a new church building process. For a number of

John A. Friesen and Jacob H. Flisher, serving with Mennonite Board of Missions, are stationed in Madhya Pradesh, India. Friesen is superintendent of Shantipur Leprosy Homes and Hospital, and Flisher is business manager at Dhamtari Christian Hospital. This article continues the series of overseas reports in keeping with the Mission '70 theme, "The Spirit of the Lord upon Me."

years already they have been collecting materials and funds, and we had hoped to complete this project much earlier. However, famines, furlough, and spiritual lethargy all worked together to circumvent activity until this last fall.

Paul Husan Shah, a dynamic Alliance pastor, held a series of meetings for us at Mangal Tarai. In a concluding dedicatory and ground-breaking service each family head picked up the pickax and struck the ground, repeating the words of Joshua, "As for me and my house, we will serve the Lord." It once again united the community in a common cause, and as I write these words in February 1970, the foundation is in, solicitation is under way, and we trust that the community can soon hold a dedication service.

Books and People

As part of our assignment this past year Genevieve and I have tried to guide the Literature Boards program in Dhamtari. Bookstores in this land have never been financial assets. Because of their contribution to the spiritual needs of a community they have until recently been accepted as valid subsidy programs. The new climate for the church in India, however, is forcing each program to be tested against its indigenous viability; literature programs not exempt. The past year, therefore, has been a time of exploration to see if the Sahitya Ratna Bhandar could not more nearly achieve this.

The new reading room was completed in May and immediately became a popular student center. Each month more than 3,000 persons sign the attendance register. These are largely non-Christian youth of the town, high school and college students, and other professional persons. Our concern in this project has been to meaningfully encounter the inner lives of those we meet. Properly guided, the use of secular and religious literature can give rise to special study and discussion groups.



Jacob Flisher (left) confers with Wilfred Victor, asst. business manager, and Mrs. Nathan, cashier, at Dhamtari Christian Hospital.

The greatest blessing of the year continues to be the abiding presence of the Lord in the person of His Holy Spirit. He has not left us nor forsaken us, and as we have dared to trust Him He has led us into paths of usefulness and joy.

We rejoice that during the past year another congregation has been added to the number of organized congregations in the Mennonite Church in India. One should add that most of the members of this group had been members of other congregations. Nevertheless, this is a definite step forward in the activities of the church.

Which Way Institutions?

It becomes more difficult to see the working of the Spirit in institutions. Is it time to again evaluate the real contributions these institutions make toward the spiritual growth of the church? It is true that many of our workers are dedicated, but there are also those who are involved merely for their own security. Our institutions have no doubt made an impact on the community, and services rendered are appreciated; but again one must question whether the influence has been directed the right way.

We rejoice to see those in the community who realize the value of Dhamtari Christian Hospital and are interested in it, but does their contribution arise from Christian witness or is it merely a way to achieve their own merit?

The work in our medical program has been growing over the past year. Income also has greatly increased as we have moved out of the famine economy. We are thankful for qualified Indian leadership to assume the responsibility of program administration. We need to seriously consider the extent to which we can involve ourselves in added facilities, but it is equally true that our witness is hindered if we lack proper facilities.

Education

Nothing extraordinary has developed in the schools this year. No sooner had we changed to one scheme of education than we had to change back again, resulting in some confusion and complications. Our high school experienced success this year. The need for educational institutions still exists in India, but to increase the number of other high schools in Dhamtari itself makes one wonder if there would be adequate community support to assist these institutions. In our remaining primary school, the program continues as usual. They have been capably managed this past year, but the administrator has expressed his unwillingness to continue for another year.

We do feel that the Spirit has been leading in our activities during the past year, but we also realize that at times we have failed to discern His leading by relying on our own strength. We do trust that in the coming year we shall be more conscious of His leading in our work, and that our fellow workers will be able to more wholeheartedly give themselves to Him.

IF MENNONITE GENERAL CONFERENCE IS NOT A MEETING IS NOT A CONFERENCE IS NOT GENERAL, WHAT IS IT?

A man was asked by his priest to do penance. He had eaten sausage on a day when meat was forbidden in his religion. He insisted that sausage was not meat. The penance of a load of wood delivered to the priest's house was demanded in spite of his protests. His priest was infuriated when he discovered a load of sawdust dumped at his door. "I said wood," yelled the priest. With malicious mischief in his voice the parishioner replied, "If sawdust is not wood, sausage is not meat." That's magnificent logic but where does it leave the priest?

Some people insist that Mennonite General Conference is a meeting. That's good logic because every two years there is a big church meeting called Mennonite General Conference. What you see when you see the meeting is the tip of the iceberg.

Mennonite General Conference is much more than a meeting. Similarly, it is more than a conference. There is considerable conferring when the delegates of Mennonite General Conference meet. The brotherhood needs to establish a point of view on a variety of issues. It needs to determine priorities for churchwide work. Groups of people, committees, working for the brotherhood need to report what they are doing. They need the counsel of their brethren on next steps. That is conference. But Mennonite General Conference is much more than conference.

Nor does "General" describe Mennonite General Conference. It is not the General Conference Mennonites. It is the Mennonite Church. It is not just the general gathering together of various district conferences. It is an entity in itself that has a job to do for the whole Mennonite Church. So it is "general" only because it includes all congregations and persons in the Mennonite Church. Beyond that, Mennonite General Conference is not general at all. It is really very specific. It is important to see that it is specific so we can respond specifically when specific counsel is needed or when a specific dollar response is called for.

It may be magnificent logic to think of Mennonite General Conference as a meeting, a conference, and something very general. But such thinking is inadequate. If the terms get in our way let's look at it differently. Ask, what is the total program of the Mennonite Church? Then ask, what are the specific parts of that program accomplished by what just happens to be called Mennonite General Conference. You might even ask a third question, who would do these things if there were no Mennonite General Conference — or whatever name would be used for it?

Mennonite General Conference is a *program* that carries out functions in the brotherhood that an individual, a congregation, a local conference, or a district would have great difficulty doing alone.

That part of the church's program in which Mennonite General Conference is directly involved includes the following:

1. A "gathered life" emphasis with training seminars on worship in many areas of the church
2. A new Mennonite hymnal widely accepted in the brotherhood as the best ever
3. A denominational youth convention with particular focus on sharing Christ
4. A developing program of adult education including a second track of curriculum options
5. A major research project to develop a youth profile to counsel the church's work with youth
6. A group planning and outlining curriculum in church membership, missionary education, Sunday evening materials, and leadership training
7. A new curriculum for kindergarten children
8. Youth Christian Citizenship Seminars
9. Superintendents Training Workshops for Sunday school and Summer Bible School leaders
10. Direct help to congregations for designing their own purposes and programs
11. A group of persons giving leadership on peace, race, war, and poverty
12. Specific help for persons facing difficulty because of their stand on questions of peace.
13. Special refresher courses and seminars for ministers
14. Recruitment and placement of ministers
15. A stewardship education and congregational planning program
16. Brotherhood consultations and seminars, and bridge-building between various groups
17. Custodian of the denomination's historical records, education on Mennonite roots, and research in Mennonite history
18. Preparation of a new model for denominational program and structure
19. A wide variety of Mennonite Mutual Aid programs
20. The task of keeping a brotherhood in contact with itself through fieldwork, meetings, correspondence, publication, and personal communications and the even more important function, that of helping the church to move forward toward a common purpose as God leads.

— Arnold Cressman
Mennonite General Conference
Department of Christian Education

. . .

Only a theoretical deity is left to any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment. — Harry Emerson Fosdick, *The Meaning of Prayer*, 1915.

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The Message of the Mennonite Church

A thorough study of the witness and teaching of our founding fathers — men like Grebel, Manz, and Sattler of the Swiss Brethren, and Obbe, Dirk, and Menno of the Dutch cradle of our church — brings greater clarity to the message which God through our heritage has entrusted to us.

Here is an attempt to summarize some of the major features of this heritage, which is, I believe, just as relevant now as it was some four centuries ago. If we could ask Grebel or Menno what it was which they felt we must proclaim to a world of dying men, I believe their answer would be something like the following.

We believe in one God: Father, Son, and Holy Spirit. We believe that Jesus Christ was God in the flesh, that He died for our sins, and that by His death He broke the enslaving power of the demonic forces of evil and liberated us from the bondage of sin.

We believe that the risen and ascended Christ sent the Holy Spirit upon His waiting people on the Day of Pentecost. We believe that the Holy Spirit still accompanies the reading and proclamation of the Word of God, convicting men of sin and wooing them to repentance and faith.

We believe in the separation of church and state, that the only authorities in the church are the Word of God and the Spirit of God. We believe that it is the privilege and the commission of the members of Christ's church to witness to all men that Christ died for them, and that God desires the salvation of all. Those who repent and are ready for the commitments of Christian faith and discipline are to be baptized with water, thus sealing their vows of discipleship to Christ.

We believe that infants and children stand in need of no ceremony, for by the Word of Christ they are in His kingdom. We believe it is the nature and the obligation of Christ's disciples to willingly take up their individual crosses — to be ready to bear, even unto death, whatever it may cost them to follow Christ faithfully. This means a readiness to accept unjust suffering in meekness and love. And it involves a renunciation of force and violence in human relations.

We believe that when one is received into the Christian church he is committing himself to give counsel and to receive counsel from the brotherhood, and that the brotherhood must accept responsibility to keep a loving eye on each member, so as to help each one, through encouragement, warning, and intercessory prayer, to live a life of holiness, love, and obedience. That is, the church is a disciplined body, not under magistrates and state officials, but under the authority of the Word of God and the Spirit of God.

We believe that the Christian life is one of careful obedience to the New Testament, both in its spirit and in its letter, and for this reason no oaths should be sworn. We believe that the Spirit of God seeks to bring each Christian

to, and to maintain in him, a spirit of brokenness and penitence, ready to accept correction and instruction from the brethren, and filled with the peace and joy of the Holy Spirit.

We believe that all the blessings of the Christian life are appropriated by personal faith. We believe that the ordinances (sacraments) of the church are joyful group celebrations of the blessings of being in Christ. We believe that the style of life of Christians should be a witness to, and a rebuke to those who live in secularism, in carnality, in violence and bloodshed, in materialism, and in any other form of that revolt against God which the Bible designates as sin and disobedience. We believe that the Bible should be accepted as God's Word written, taken in simple faith, and made the rule of one's faith and life.

We believe that the Christian church should, in humility and love, give a clear witness against all forms of personal sin and of social injustice. We believe that although the Christian life is a continual warfare against the demonic forces in society and in human nature, yet even in its suffering it is one of deep inner peace, and it issues in real joy.

We believe that the earmark of the Christian is caring love, both for those already in the church, and for those who have not yet found the Savior and His way of the cross. We look forward in hope to the return of our Lord Jesus Christ as the Savior of the church and the Judge of the world.

— J. C. Wenger



"In the Fulness of Time"

By Harry D. Burke

The significance of the biblical expression, "In the fulness of time," has direct bearing on the modern Christian's entry into the decade of the seventies. The expansion of the Christian church throughout the world is a prime concern for believers everywhere. As this new decade opens, mission leaders are frankly aware of the delicate balance of many precarious political and economic factors which affect this expansion. Yet, accompanying this uneasiness is an optimism that our God is not trapped by current events, nor is He on the brink of historic defeat.

"In the fulness of time" has its origin in the Scripture (Galatians 4:4) and refers to the historical timeliness of the birth of Christ. Although these timely circumstances are not elaborated in the Bible, several factors can be discerned. Inasmuch as the Incarnation was at God's initiation, then the timing was according to His schedule. At the "right" time, Jesus was born. An earlier or later arrival would not have been a proper time for His appearance.

Some of the factors which are recognized to have provided the proper setting for Jesus' appearance include such events of world history as the dispersion of the Jews, the power of the Roman Empire, and the influence of Hellenistic culture.

The dispersion of the Jews developed as a result of the captivities several centuries earlier when the Jewish nation was crushed by Nebuchadnezzar and her people were carried away captive into Babylonia. When the Jews again were allowed to return to their country, not all of the people returned, but many spread widely through countries around the area. The dispersed Jews and their synagogues afforded the early apostles with interested and potentially responsive preaching points when they penetrated these foreign cities.

The "Pax Romana" indicated that Roman rule afforded comparative international peace and safe conduct for her citizens and other travelers. A network of roads was built and provided direct communication to the major cities. These advantages were heavily relied upon by the apostles in the dissemination of their message.

The spread of Hellenistic culture made it possible to employ a single language and to travel widely with relatively little trouble in verbal communication. The Old Testament had been translated into Greek at an earlier time and was in general use among the dispersed Jewish communities. God-fearing proselytes were probably bilingual, knowing their local language, as well as Greek, thus affording the further penetration of their culture by the Christian faith. The extension of the church throughout the Roman Empire was helped by the widespread use of a single language.

Undoubtedly there are other factors which facilitated the advance as well. The fact that Jerusalem was destroyed in AD 70 meant that Jesus had been born before the final devastating blow to the Jewish state ended its nationhood for nearly 2,000 years. Psychologically, to have begun evangelizing the Gentiles at a later date might have been a more difficult task. By that time, however, indigenous churches had been established throughout the empire.

Let's discuss some features of today's world which reflect the "fulness of time."

Rapidity and ease of international travel. Most cities of the world can be reached within a day's travel from the United States. Tourism and international business supply a steadily increasing volume of traffic for airline companies. Documentation for citizens of most Western nations is a mere formality. Passports are easily obtained and visas are available to visit practically all the countries of the world.

Improved language-training techniques. Fluency in a foreign language is often assumed to require years of diligent study. Ability to communicate effectively and fluently, however, can be achieved quickly. Perfection in fluency is a process which should never end while one is located in a foreign culture. Well-prepared and refined teaching texts have been developed for most of the major languages of the world. Some modern crash courses totally immerse a person in a foreign language and literally brainwash the language into his head in a startlingly short time. Wycliff Bible Translators operates a special linguistics school to assist prospective missionaries capture a foreign language more quickly and accurately.

Aids to understanding culture. Along with improved language-training courses, much help is available in orientation to the cross-cultural living situation. Christian students of cultural anthropology have written many excellent books and articles providing the individual with excellent perspectives to understand other cultures and peoples. Three faculty members in the missions department of one well-known seminary have their doctorates in the field of anthropology. Today, the modern missionary is able to sidestep many of the problems that his predecessors had to struggle through. Also, more information is available for solving difficult problems relating the Christian message to a native cultural context.

Medical care and education available. Many Christians contemplating foreign service are fearful of substandard conditions of foreign countries and worry that emergency services may not be readily available. Diplomatic and consular personnel, technical and business agents, and tourists have

greatly influenced the life in the major cities and have usually enjoyed their time in visiting or living abroad. Eminently qualified medical and dental specialists and excellent hospitals are situated in practically every major city of the world. Away from the cities not such high standards may be maintained, but even there, the service is usually good and has access to all but the very latest drugs. Education for English-speaking children is available in practically every major center of the world and there is a vast network of private schools for missionary children.

Religious hostilities eased. The rigid fierce combative attitude that formerly characterized some native peoples toward Christians has diminished. Residents of the Christian West have traveled so extensively that there is no longer the fear of the unknown with regards to their persons or faith. The recognition by Vatican II of Protestants as "separated brethren" literally wrought a revolution in attitude in Latin countries. In most places, an openness toward dialogue exists which is always the first step in communicating the message of the gospel.

Existence of the Christian church. The Christian church is a fact around the world. Some may wonder if, that being the case, there is a continuing need for missionaries. This question is being reflected upon by many responsible church leaders and is resulting in a shifting of emphasis in the work of the missionary. Many places still exist where the frontier missionary is needed to extend the gospel as well as the specialized Christian worker who may serve as adviser or teacher in helping to strengthen the base of the church. Considering that the Christian church in most countries is three percent or less of the general population, the day of missions has not ceased by any means. The existence of the church in many nations is of great encouragement to the missionary and his spiritual life is strengthened by fellowship with many fine Christians.

Greater responsiveness of people. Although certain sociological groups continue to resist conversion, some other groups are manifestly more responsive than ever before. A great turning to Christ recently took place in Indonesia. Sub-Saharan Africa is experiencing a greater turning than ever before. The churches in Brazil and Chile are growing at a rate nearly four times faster than the population rate. The easing of religious tension, the greater degree of immigration, the growing despair to achieve rapid economic advancement, and the disillusionment with government promises all are contributing to the opening up of many peoples to change. This change can be an inner spiritual change or an outward physical revolution. Where the "harvest is ripe," more workers should be deployed in those strategic tasks of "ingathering" and church planting.

Many other positive factors indicate the "fulness of time" for missions along with those mentioned above. The task of evangelization must be pursued with greater impetus. The world is changing at an increasingly faster pace. Many of these changes can work against the missionary task. Three


possible inhibiting factors include the following points:

1) Nationalism, although on the rise during the fifties and sixties, has not peaked yet. India, Burma, and several other countries have already placed restrictions on the issuance of entry visas for missionaries.

2) U.S. currency has a precarious position on the world market due to the inadequate supply of gold to support dollars used on the international money market. The fall of the dollar as a unit of exchange undoubtedly would result in severely curtailing the missionary enterprise.

3) The population explosion has consequences that are totally unpredictable. It is possible that groups now responsive will become as unyielding to conversion as the Arabs of Arabia. The challenge to the church is to reach the people *now*. The birth of each succeeding generation only makes the task of discipling greater for the church.

Christ entered history at the "right" time. Paul and others of his day spread the gospel and had indigenously established churches before the fall of Jerusalem dealt a psychological blow to the influence of the Jewish propagators of the faith. Today's apostles stand on the shoulders of courageous pioneers who, faithful to their calling, effected major changes in the lives of peoples of the world. Today's missionaries also are able to use so many factors in the presentation of the gospel to good advantage that possibly now is the "fulness of time" for the greatest expansion of the church. The age of missions will not be over, however, until the church, looking squarely at Jesus' command to go into all the world and make disciples, can offer the nations as tribute at the feet of her King. Still to be discipled are vast pagan populations of the modern world's new generation as well as hundreds of bypassed tribal groups where languages are still waiting for the privilege to echo the sound of the good news.

On the basis of the many circumstances favoring missionary advance which did not exist in the past, now is the time for more daring strategies to be employed. Now is the time for more daring devotion to Christ on the part of His people. Although the nineteenth century, in contrast to earlier periods, may have been termed the "great century" for missions by historian Kenneth Scott Latourette, it is possible that the 1970s will be known as the "great decade of advance" for the church. 

A Bit Much

Most editors are affable people who like to accommodate subscribers. One editor, however, felt the following letter was asking too much:

"Dear Sir: Last year you printed an article, at least I think it was in your paper, that interested me very much, but I have forgotten what it was. I lost my notes on the subject and can't find the paper. Will you send me another copy of the same, if it was your paper?"

H. G., El Reno, Okla.

An Open Letter to Pastors of College Students

Dear Brother,

While you are probably surprised to get a letter from me, I feel that I must pass on some of my recent thoughts.

The Sunday after communion you preached about being a member of God's kingdom and that a Christian should not hold public office. As strangers and pilgrims we have our true citizenship in heaven, you said. As I listened I began to consider the radical implications of this "heavenly citizenship." I determined to seek you out after the service and discuss my questions. But after the benediction as you came around shaking hands, I just couldn't bring myself to shoot the questions. I didn't have the nerve.

Sometimes it seems that one isn't permitted to question the status quo. As we shook hands that morning I saw where you stood and where I stood. But I couldn't bring us together. This noncommunication has really bothered me. It not only happens between you and me, but somehow it seems to include a large percentage of the congregation.

You see, in my world at school I have to do a lot of thinking. I am taught to test ideas and seek my own truth. I must always be sure to have valid sources and proper analysis, but ultimately I come to my own conclusions. Suddenly, Sunday morning comes and I am to put away my thinking, questioning, and doubting. We turn to the Bible and search out some verse to apply to our problem. If we cannot find a verse, we go by what the church has always said.

This is fine if we would always consider what the Scriptures are really saying, rather than becoming dogmatically hung up on the literal interpretation. Too often, I feel, we lose so much of what the Scripture is saying by not taking into account the historical setting and purpose of the writings. Rather than losing meaning and importance, the Scriptures become even more powerful and revelant to me when I understand who wrote them and in what specific setting the author was writing. If we really believe in the Holy Spirit we talk about, this kind of interpretation should not seem dangerous, but should make the Christian faith more applicable to our world.

One area this affects directly is our relationship to government, especially to war. Most people seem to think their only

responsibility is to pray for the president and pay taxes. I just can't buy that any more. I feel that as a Christian I have a very strong responsibility to witness to the government concerning what seems to be a gross immorality. So when people are interested in the same goals as I (i.e. ending a war), and they use acceptable methods of achieving that goal, I will support them. This witness to the government might well include prayer, but it might also include *not* paying taxes which finance the immorality.

Another implication of radical discipleship would be our relationship to affluence. We very easily get wound up about investing money and acquiring property, and then salve our consciences by making our church buildings "look as nice as our homes." To me the Christian way demands that we do not get tied to making money and raising our own standard of living, but that we see our resources as being usable mainly for our brothers' needs.

This understanding of the Christian way implies involvement. Here I really clash with many in the congregation. On Sunday morning I gather that one should only be involved enough to make a living and preach the gospel. I ask: How can I, as a *student*, express my dissatisfaction with war and killing if I do not become involved in peaceful demonstrations? Or how can I claim to be concerned about my brother's spiritual needs if I am concerned about my own financial accumulations to the exclusion of his physical needs? And how can I share Christianity with fellow collegians if I haven't faced the questions of reality honestly myself?

The church says, "Stay away from the world! Don't ask questions; it's too dangerous." Of course it's dangerous! But no more than living on a \$100,000 farm or running a \$500,000 family business, while having no concern for the suffering and injustices all around us.

And so, brother, I'll bring these rambling thoughts to a close. I hope you don't think I'm angry with you personally or with the congregation. It's just that I'm hurt because the church's definition of Christianity has not been honest enough to allow for any questions, nor has it accepted me as a searching brother.

But I'll see you on Sunday.

Sincerely,

Rose Breneman, Mim Hershey, Luke Good, Dan Hess

This open letter, prepared and signed by the four Millersville, (Pa.) College students was originally presented as a Student Services' "Flash of Action" at Mission '70.

$$\begin{array}{r} \underline{1.} \quad 2,000 \overline{) 6,000,000} \end{array}$$

Two thousand goes into
6 million how many times?

There are over 6 million students in colleges and universities in Canada and the United States. What will they learn of peace, brotherhood and Christ?

There are over 2,000 (Old) Mennonite students -- the church's witness to peace, brotherhood and Christ -- in 547 schools in 45 states and 3 Canadian provinces.

Student Services:

A ministry of the Mennonite Church for students on non-Mennonite college and university campuses.

Mennonite Board of Missions

Items and Comments

Christian higher education is entering a "new Dark Ages," precariously involved in a "survival game," a Lutheran theologian warned.

Yet, observing that "all institutions of higher learning are in upheaval, fighting for survival, occasionally enjoying the luxury of a quest for definition," he said these "new Dark Ages" will provide the context for a "new Christian mandate."

Dr. Martin E. Marty, professor of theology at the University of Chicago, told a Campus '70 Conference audience at St. Mary's College that the mandates he spoke of are not "new" from God but refer to a new response to the Christian tradition today.

Comparing the national climate of the present to the historical period of AD 400 to 1000, he said the new Christian mandate for higher education comes against a background similar to those Dark Ages.

"The old civilization is in decadence. Moral change is in the air. Violence and cruelty surround us. New superstitions are peddled everywhere. . . . And in our 'new Dark Ages,' premium has already been removed from higher learning," he said.

Rejection of the authority of Jesus and of the Bible is responsible for a "close-to-anarchy" situation prevailing in the U.S., a conservative Lutheran leader said.

John P. Strand of Minneapolis, president of the Association of Free Lutheran Congregations, said that "man is busy dethroning all authority and crowning himself."

In his report to the association's eighth annual conference, Mr. Strand declared:

"It is unrealistic to expect wars to cease when men stoop to use force to get what they want in schools, industry, and the streets of the nation. Has anyone a right to expect more of his nation than he is as an individual in home, school, and community?"

"This is a time to pray for our nation and our leaders. This is a time for repentance that God would send a Spirit-wrought awakening, making new individuals, new creatures in Christ who respect the authority of Jesus. . . ."

Mr. Strand said some strange decisions are made in high and low places when the desires of the flesh have greater influence than the Word of God.

"Abortion, the destroying of the innocent, unborn life, is defended while the punishment of evil and crime is made more and more difficult.

"Pollution of the universe, a great tragedy, is overemphasized but the pollution of the mind is defended and made a human right.

"Adultery, homosexuality, and fornication

are treated lightly and often made virtuous while the beauty of a clean and pure life and home is mocked.

"The killing of thousands each year because of drunken driving is ignored, while millions are spent each year in research against disease. . . ."

"There is much 'to-do' about woman's liberation," the Lutheran clergyman said, "but the privilege and high position of homemaking and motherhood are largely ignored."

. . .

The Social Concerns Committee of the United Church of Christ in Japan (Kyodan) has appealed to the Japanese government to take steps to end the Mutual Security Treaty with the United States.

The government was urged to adhere to the national constitution which renounces war and projects the ideal of a peaceful nation, one having friendly relations with all countries.

The statement was issued in connection with the renewal by the Japanese government of the U.S. — Japan Security Treaty, which was due for automatic extension June 23.

. . .

Christians must find viable alternatives to abortion, David Burns, a United Church of Canada minister told the Birthright organization in Toronto.

Birthright is a Roman Catholic-spearheaded, nondenominational group that offers complete pregnancy care, including counseling, accommodation, and medical service, usually to unwed mothers.

Mr. Burns said there are three possible alternatives to abortion:

- Creating a reverence for prenatal life.
- Using methods for preventing pregnancy.
- Counseling and financial aid to pregnant women.

. . .

The American Medical Association has endorsed abortion for social and economic as well as medical reasons for the first time in its history.

Its stand, made in a 103 to 73 vote of the association's House of Delegates, immediately caused controversy and caused speculation that some Roman Catholic doctors may withdraw from the AMA.

Dr. Gino Papola of Upper Darby, Pa., president of the National Federation of Catholic Physicians Guilds, said he would resign from the AMA in protest and would urge the 35,000 Catholic physicians in the

U.S. to follow his lead. His federation has 6,000 members.

"In effect," Dr. Papola charged in an interview, "the AMA has made it ethical for doctors to become paid executioners. I certainly don't want to be a doctor in the AMA under these circumstances."

According to Dr. Robert McAfee Brown, the U.S. may have to experience "humiliation" and "defeat" in Southeast Asia in order to recover "national health and sanity."

A Stanford University professor and a United Presbyterian theologian, Dr. Brown held that the truly patriotic stance today is one insisting that the U.S. is loved "too much to let it escape from Southeast Asia without having learned some very hard and searing lessons."

His comments were made in the June 22 issue of *Christianity and Crisis*, the bi-weekly journal of opinion.

Dr. Brown used the word "defeat" in a "particular concept." He recalled that German martyr Dietrich Bonhoeffer said in 1941 that he prayed "for the defeat of my country, for I think that is the only possibility of paying for all the suffering that my country has caused in the world."

In light of the U.S. "invasion" of Cambodia, said Dr. Brown, American Christians "have to ask ourselves whether we have not come perilously close to the position in which Bonhoeffer found himself."

Since 1965 the United States has delivered 9,279,295 tons of explosives. The NLF/DRV has delivered 17,000 tons.

U.S. Senator Mark O. Hatfield, speaking to some 80 graduating seniors of Fuller Theological Seminary in Pasadena, Calif., on June 2, lamented evangelicals' "trusts in chariots." He scored U.S. involvements in the Indochina war and found he had the backing of many in the audience.

As he began his speech, a banner reading, "Blessed are the peacemakers" and "We're with you, Mark!" was unfurled by students in the balcony of First Methodist Church where the graduation service was held.

Approximately one fourth of the graduating class wore white armbands to show opposition to the war effort. Afterward, propaganda was distributed outside explaining the significance of the white armbands and showing 70 signatures collected by antiwar citizens in the school and in the community.

CHURCH NEWS

Broadcasting Aids Japan Church

The Japan Mennonite Church is alive and growing on Japan's northernmost island, Hokkaido. This growth is receiving stimulation through involvement with HOREMCO, the Hokkaido Radio Evangelism Mass Communications project. Since Mennonite Broadcasts, Inc., has pooled its resources with HOREMCO, Mennonite congregations in Japan have increased opportunity to meet people in their communities who respond to radio and TV programs and evangelistic meetings sponsored by HOREMCO. This cooperation with HOREMCO has been in effect for the past two years.

In August 1956, the Mennonite Church began sponsoring a religious radio program in Japan. A branch office of Mennonite Broadcasts, Inc., was established in Japan at the time to manage the program and follow-up activities such as counseling and correspondence Bible studies.

The first program sponsored by Mennonite Broadcasts was produced by the Pacific Broadcasting Association and released on stations on all major islands of Japan except Hokkaido. Then, in 1956, with the cooperation of the Mennonite Church and the Oriental Missionary Society, the program was placed on the Hokkaido Broadcasting Company network which covers nearly all of the island.

In October 1968 the Japan Mennonite Church, noting that HOREMCO was producing programs compatible with what the Mennonites wanted to say in Japan, recommended switching support to them. HOREMCO, a joint effort of about 240 churches of many denominations, is involved in radio programs, short television programs, evangelistic meetings, summer youth caravans, and correspondence Bible study.

Last year financial problems forced HOREMCO to discontinue all television broadcasts. But now, in 1970, because of Mennonite Broadcasts' contribution to the project, a 13-week experimental TV program materialized entitled "Thought for Today." It is a five-minute, midmorning program for housewives shown twice a week. The two people appearing on the program are Mrs. Miura, a highly respected and widely read Christian novelist in Japan, and evangelist Ishikawa, radio-TV pastor with a ministry in churches throughout Hokkaido. He appears on the program in a supporting role as Mrs. Miura dis-

cusses family and community life.

Marvin K. Yoder, director of Mennonite Broadcasts' Japan office, is directly involved with HOREMCO as a member of the Executive Board and as chairman of the advisory broadcast committee. In his annual report to the Board of Directors of Mennonite Broadcasts he says, "More than half of our church areas are outside the reach of commercial radio. Commercial television already reaches these areas. Hence, mass media evangelism, to have any meaning whatsoever for more than half of our congregations, must be via television. We believe concern for the interests of our church has added weight to an already existing conviction that HOREMCO's activities must also include television."

Mennonite congregations in Japan are financing the cost of follow-up work referred to them as a result of HOREMCO programs. In 1969 the Japanese Mennonite Church's share of follow-up cost was 35,000 yen or \$100. In the future any contributions beyond the cost of this work will be given to HOREMCO through Mennonite Broadcasts.

Persons who respond to broadcasts are referred to churches in their home areas. In 1969 there were 29 individuals referred to Mennonite churches out of a total of 7,359 mail responses. Many requested the Bible correspondence course.

HOREMCO conducted evangelistic meetings in 342 churches in 1969 with a total of 18,000 persons attending. Twenty of these meetings were held in Mennonite churches and follow-up work became necessary.

Mennonite Church leaders in Japan are optimistic about the future of religious broadcasting as a means of reaching young people with the gospel. Yoder included this story in his report:

"Mr Ogasawara (about 22 years old) began the correspondence course in 1969 and was introduced to the Obihiro church. He is attending worship services and seekers' class every Sunday now. Through his concern and leadership a monthly meeting in the Makubetsu town hall was started in March."

David Augsburg, who spent two weeks in Japan in April fellowshipping with the congregations and teaching in evangelism seminars, had this to say of Mennonite ties in HOREMCO:

"The HOREMCO staff is a profoundly

committed group of evangelical Christians. One senses the presence of the Holy Spirit operating in their creativity and skilled witnessing. They are on the forefront of Christian communications not in Japan only, but also in their leadership in such witness around the world. We thank God for the privilege of working alongside them through the Japan Mennonite Church."

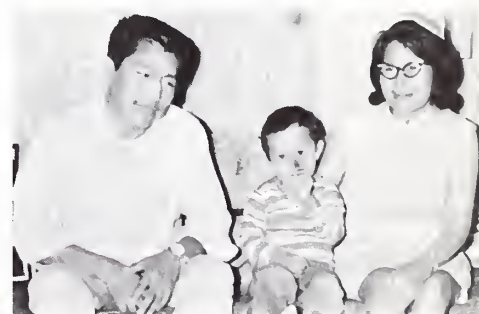
Navaho Program Communicates

"Dear Friends: This morning I just wondering about believe in God. Would someone tell me about believe in God? . . . I wondering how I can have a good life with my family and home. . . . We always listen to KHAC in Window Rock, Arizona. Yes, we always wish someone would pray for us or sing some happy songs."

Response of this nature to the *Navaho Gospel Hour* helps make the effort worthwhile for Peter and Naswood Burbank, the brothers who share the responsibility of speaking on the Navaho broadcast. Stanley Weaver, who produces the program at Black Mountain Mission in Chinle, Ariz., is also encouraged by this evidence that God is speaking through the 15-minute broadcast. Concerning their first efforts to evoke mail response, he said: "I didn't know if we would get any response at all, [but] I have been highly pleased with the response of those who are really seeking help. We have written to each one, assuring them of our prayers and offering counsel."

The program, sponsored by Mennonite Broadcasts, Inc., since it started in 1956, is heard five days a week on two Arizona radio stations: KHAC in Window Rock and KDJI in Holbrook. KDJI is situated at the center of the southern border, and KHAC, a Christian station, is at the eastern edge of the Navaho reservation. According to Weaver, this allows the *Navaho Gospel Hour* to reach almost the entire reservation.

Naswood Burbank became a Christian through contact with Black Mountain Mission. In 1957 he became the speaker for the Navaho broadcast. In 1962 his brother



Peter Burbank, a speaker on the *Navaho Gospel Hour*, with wife, Lita Rose, and son Freemon.

Peter joined the church and two years later began helping with the task of speaking to their people through radio.

Also in 1964, Peter, with Stanley Weaver and his wife, started the Blue Gap Mission. One year later, Peter married Lita Rose Tsosie and together they assumed responsibility for the new mission church. Lita Rose had been a Christian worker and interpreter at Black Mountain Mission for several years prior to their marriage. They now have a son, Freemond, three years old.

In March of this year Simon Gingerich, Secretary of Home Missions for Mennonite Board of Missions, visited the Indian churches and commented on the *Navaho Gospel Hour*: "Having evidenced the mail and the comments of a number of persons, I am convinced that the broadcast is communicating well and that it is well received by Navahos both Christian and non-Christian. I feel that the broadcast is effective and deserves our support."

Chain Letters Are Illegal

"So you need an immediate \$8,000 for your church?" This is the way a chain letter begins which is being circulated primarily among ministers and other church leaders. Some Mennonite names are appearing on these letters.

Many reasons, which may even appear good, can be listed as to why people yield to the temptation of perpetuating chain letters. But it is simply another method of seeking something for nothing. It is a snare for the greedy or gullible who have given little thought to its implications, churchwise or legally. Not only does it reflect upon the church, but such a letter is illegal in the United States and Canada.

Study of Science Teaching Being Made

A committee has been appointed by the Mennonite Secondary Education Council and colleges to study the teaching of science to nonscience majors in Mennonite secondary schools and colleges.

The persons appointed are: Oren Horst, Bethany Christian High School, Goshen; Vincent Krabill, Hesston College; Robert Lehman, Eastern Mennonite College; Albert J. Meyer, Mennonite Board of Education; Levi Miller, Iowa Mennonite School, Kalona, Iowa; William Miller, Goshen College; Elam Peachey, Christopher Dock Mennonite High School, Lansdale, Pa.; and Arthur Smucker, Goshen College. The study was initiated by the Mennonite Secondary Education Council and the Higher Education Council. Meyer served as ad hoc chairman at the initial meeting in February at which time Smucker was elected chairman.

Concerns of the committee are: (1) education in science is often inadequate for making the nonscientist sufficiently familiar with the attitudes and methods of science necessary for making his best contribution in today's world—too often it has tended to be a survey of scientific knowledge; (2) often there is inadequate integration between the high school and college curricula in science, so that gaps or wasteful repetitions may occur in some students' science education.

Additionally, the committee found a point of concern in whether colleges were properly preparing the relatively large number of secondary and especially primary teachers for the teaching of science with good understanding and "feel." More efficiency in the total teaching-learning process could be obtained in many cases with coordinated planning of the high school and college curricula. It was felt that since

Mennonite high schools graduate an appreciable number of students who continue their education at one of the Mennonite colleges, this type of project could be very significant.

To date the committee has looked at what is happening in the science curricula of some Mennonite high schools and colleges and has attempted to identify areas of need. It has also spent time in studying and evaluating existing national programs and projects on science teaching, from the early grades through college. The committee has prepared an instrument to be used in self-evaluation of science programs in Mennonite high schools and colleges during the 1970-71 school year.

Current plans call for a workshop of Mennonite high school and college science teachers sometime during the summer of 1971. It is hoped that some administration and Board members will also attend.

Thirty-One Attend Orientation

Thirty-one persons attended the July 7-21 orientation held at Mennonite Central Committee headquarters. Eighteen of the volunteers were assigned to domestic service, while 13 accepted overseas assignments.

Mennonite Church volunteers: Lucinda Bartel, Gap, Pa., will be working for the next year at Children's Center in Laurel, Md., as a teacher's aide. She is a graduate of Octorara Area High School and is a member of the Monterey Mennonite Church, Leola, Pa.

Lowell Bender, Rocky Ford, Colo., has accepted a two-year term of Pax service in Berlin, Germany, where he will be working in a hospital. He attended Hesston College and graduated from Otero Junior College. Lowell is a member of the Rocky Ford Mennonite Church, Rocky Ford, Colo.

Tom Geiser, Orrville, Ohio, will spend the next 30 months in a Pax assignment in Germany. He will be involved in a construction project in Bambergen. Tom is a graduate of Dalton High School and attended the Career Academy specializing in radio broadcasting. He is a member of the Sonnenberg Mennonite Church, Apple Creek, Ohio.

Lois Ann Handrich, Souderton, Pa., will serve as switchboard operator and receptionist at the Akron headquarters for the next year. She is a graduate of Eastern Mennonite College and had taught at Christopher Dock High School prior to entering service. Lois is a member of the Weavers Mennonite Church, Harrisonburg, Va.

Jacob Hartzler, Smithville, Ohio, has volunteered for a 30-month term of Pax service in Bambergen, Germany. He will be



Members of the Mennonite Church at July 7-21, 1970, Orientation. Left to right: Row 1: Kathryn, Kristin, and Jenelle Weaver. Row 2: Lucinda Bartel, Virginia Ranck, Anna Mae and Robert Weaver, Kim Shantz. Row 3: Don Ranck, Tom Geiser, Joy and Gerald Kauffman, Jacob Hartzler.

involved in construction work. Jacob is a graduate of Newport News High School and is a member of the Chestnut Ridge Mennonite Church, Orrville, Ohio.

Gerald and Mrs. Joy Kauffman and children Heidi and Karl, Portland, Ore., will serve for the next three years in public health work. They will spend four months in Haiti and the rest of the time in Indonesia. Gerald received his MD from the University of Oregon Medical School and Joy received her LPN from Lane Community College. Both are members of the Portland Mennonite Church, Portland, Ore.

Donald and Virginia Ranck, State College, Pa., have volunteered for a 27-month term of service in Recife, Brazil. He will be working with agricultural teaching and extension work and his wife will be involved in public health work. Don is a graduate of Pennsylvania State College with a BS in agriculture education. Virginia is a graduate of Lancaster School of Practical Nursing. The Rancks are members of the University Mennonite Church, University Park, Pa.

Kim Shantz, Fairview, Mich., will serve in the Congo for the next 30 months. He will be working at a mission in Eastern Congo with a livestock project. Kim attended Goshen College and received a BS in crop science from Michigan State University. He is a member of the Fairview Mennonite Church.

Robert and Anna Mae Weaver and daughters, Kathryn, Jenelle, and Kristin, Pittsford, Vt., have accepted a two-year assignment in Whitesburg, Ky. He will be serving as MCC representative to the Letcher County Family Services and a psychiatric social worker in a community mental health center. Robert is a graduate of Eastern Mennonite College and received his MSW from the University of Pennsylvania School of Social Work. Anna Mae received her RN from the House of Good Samaritan School of Nursing. They are members of the Bethany Mennonite Church, Bridgewater Corners, Vt.

Woodlawn Tried by Fire

Woodlawn Mennonite Church, in the heart of Southside Chicago, was scarred by a major blaze on Wed. night, July 29. Arson is suspected as the cause for the fire that did more than \$25,000 damage.

On Sunday, Aug. 2, the congregation, joined by hundreds of neighbors and friends, met on the sidewalk on East 46th Street to serve notice that the gates of hell would not overcome the church at Woodlawn.

At this impressive service Curtis Burrell, pastor of the congregation, appealed for reconciliation with the gangs who are presumed to be responsible for the fire. Burrell has been under attack by the gangs since he removed them from positions in the Kenwood-Oakland Community Organization (KOCO) last spring. Pastor Burrell observed

that the Woodlawn Church has deep roots in the community, has been a cradle of black leadership, and will use this occasion of rebuilding the structure as an opportunity for rebuilding the life and spirit of God's people meeting here. The service of reconciliation, Burrell said, is also the celebration of a "new day" for Woodlawn.

Ed Riddick, a member of the congregation and Director of Research for Operation Breadbasket, chaired the meeting. Jesse Jackson, the country preacher who heads Operation Breadbasket, preached the sermon entitled "From Man's Valley to God's Garden." Jackson eloquently described the inalienable rights of man to the good life as described in the Garden of Eden story and spoke of how various forces systematically prevent men from enjoying the life God intends for them. Men, especially those living in the area of the Woodlawn Church, are now in the valley of despair, evil, fear, and exploitation similar to that described by Ezekiel in his famous valley of dry bones. But the bones will live, Jackson asserted, for God has put "His Spirit within" and "you shall live." Jackson's hope was not unrealistic. "The church," he said, "must expect to suffer. Church buildings not being burned are being used."

The Woodlawn congregation is a member of the Central District of the General Conference Mennonite Church. Representatives of the conference and district were at this service. Former congregational leader Elmer Neufeld, Bluffton, Ohio, and former pastor Delton Franz, Washington, D.C., took part.

The Scriptures say that where one suffers, we all suffer. Does this mean where

one church building burns, all church buildings burn? As a Mennonite brotherhood we ought to support the rebuilding of the Woodlawn Church by sending contributions to the Woodlawn Mennonite Emergency Fund, Seaway National Bank, 645 E. 87th, Chicago, Ill. 62223. — John A. Lapp, Exec. Sec. of Peace Section, MCC.

MDS Units at Work in Texas

MDS personnel bunking in the damaged Prince of Peace Mennonite Church building in Corpus Christi, Tex., are hard at work in the Aransas Pass and Corpus Christi area repairing homes damaged by Hurricane Celia. MDS representative Marvin Hostetler, who, with Henry Z. Friesen, arrived on the disaster scene on Aug. 5, reported that "many, many homes of poor people have lost all or parts of their roofs. Entire roofs were lifted from their plates on brick houses. Shingles were stripped off many houses."

Since there is no appreciable clean-up work, MDS will be involved chiefly in "drying in" houses and relatively light rebuilding.

MDS units wishing to help in the work in Texas are welcome to send workers to the area after having contacted James Miller at phone 512- 853-3459 in Corpus Christi. Four carloads of volunteers are reported to have arrived from Kansas on Aug. 11 to work with local Mennonite groups who are helping out. Those wishing to contribute funds to the MDS program may address them to the MDS Emergency Services Fund, 21 South 12th Street, Akron, Pa. 17501, or through normal conference channels.

FIELD NOTES

Glen King, Finishing Department foreman at Mennonite Publishing House, died suddenly from a heart attack on Aug. 15.

Charles Haarer was installed as pastor of the Michigan Avenue Mennonite Church, Pigeon, Mich., on July 26. The installation service was in charge of Ralph Stahly, bishop of the congregation.

Richard Wenger was ordained to the ministry and installed as pastor of the Bethel Mennonite Church, Wayland, Iowa, on Aug. 9. John M. Landis preached the sermon and the ordination was in charge of Willard Leichty assisted by Vernon Gerig.

Leroy Gehman was ordained minister for the Fairview congregation, Reading, Pa., on Aug. 2. Luke L. Horst was in charge of the ordination assisted by Howard Z. Good.

New officers of the South Central Conference are: Ass't Moderator, Edward Yutzy, Yoder, Kan.; Associate Member of Executive Committee, Mrs. Dorothy Burk-

holder, Crystal Springs, Kan.; Finance Committee Member, Peter Hartman, Hannibal, Mo.; Chairman of Christian Education Cabinet, Robert Zehr, Madisonville, La. Frederick Erb was appointed to a three-year term as Conference General Secretary replacing Don Coopridge, who resigned.

Kraybill Mennonite School located near Mt. Joy, Pa., begins a new term on Aug. 31. Students are welcome from a distance who desire to enroll in grades nine and ten. Lodging is available in the community. You may write or call Russell J. Baer, Supervising Principal, R. 1, Box 267, Bainbridge, Pa. 17502. Tel.: 717 367-3191.

The mystery of a barn-burning and the questions of peace and war are being posed once again this summer in Lancaster County, Pa. The setting: *Who Burned the Barn Down?* a Civil War drama which deals with the ways of peace is taking a four-night run on September 2, 3, 4, and 5, at Centerville (Pa.) Junior High School. Tickets are on sale at the Dutch Family

Festival, 2497 Lincoln Highway East, Lancaster, Pa. 17602. Reservations for the play can also be made by calling 717 397-4431.

Correction: In the Aug. 4 issue of *Gospel Herald* (p. 657) Lawrence Hart was listed as a Cherokee Indian. He is Chief of the Southern Cheyenne Tribe and not a Cherokee.

Helen Rufenacht began a 2 1/2-year missionary term on Aug. 8 in Eastern Mennonite Board of Missions and Charities' East Africa Area Office. Her address is P.O. Box 7596, Nairobi, Kenya.

Harold and Esther Kraybill have begun a two-year term as a missionary doctor couple in Ethiopia. Their address is P.O. Box 102, Dire Dawa, Ethiopia.

Marian Newswanger has begun a three-year mission term in Ethiopia. Her address is P.O. Box 84, Nazareth, Ethiopia. A commissioning service was held on July 12 at the Chester Mennonite Church. Roy H. Newswanger was the speaker.

Lena Horning has returned from a term of service in Kenya. Her address is R. 1, Box 370, Denver, Pa. 17517.

Paul and Ella Martin arrived in the States on Aug. 15 on furlough from a term of missionary service in British Honduras. Their address is c/o Barbara Martin, Bowmansville, Pa. 17507.

James and Rhoda Sauder were scheduled to return on furlough on Aug. 17 from a term of missionary service in Honduras. Their address is: R. 1, East Earl, Pa. 17519.

New members by baptism: nine at East Bend, Fisher, Ill.; seven at Glad Tidings, Bronx, N.Y.

Change of address: **Robert W. Mast** from Chesapeake, Va., to R. 5, Box 85, Harrisonburg, Va. 22801. **Charles Haarer** from Morgantown, Ind., to Box 444, Pigeon, Mich. 48755. **John A. Hostetler** from Willow Grove, Pa., to Mariahilfer Guertel 11/1, Wien 15, Austria. **Clarence R. Sutter** from Dayton, Ohio, to 2083-C Valley Forge Drive, Kettering, Ohio 45440. Tel.: 513 434-6950. **David Mann** from Albany, Ore., to 3003 Benham Avenue, Elkhart, Ind. 46514. **Paul**

Lantz from Millersburg, Ohio, to R. 1, Conneaut Lake, Pa. 16316. **Eugene Herr** from Harper, Kan., to 1720 S. 13th St., Goshen, Ind. 46526. **Robert Lee family** to 81 Woodside Ave., Amherst, Mass. 01002.

The 25th anniversary homecoming for Belleville Mennonite School will be held Saturday and Sunday, Sept. 5, 6. Activities will begin at 1:30 on Saturday and continue through Sunday evening. All persons planning to attend the banquet Saturday evening send for reservations to Mrs. Lester Hartzler, Gardenview, Reedsville, Pa. 17004.

Attention, Pastors: For reasons of interest and historical documentation, MCC requests that congregations using the "Mennonite Central Committee 50th Anniversary 1920-1970" church bulletin folder please send two copies of the same with your particular program printed or included therein. Please address copies to Information Services, MCC, 21 South 12th Street, Akron, Pa. 17501.

Mrs. B. Charles Hostetter and sons arrived in Nigeria on July 22. The Hostettters' new address is: P.M.E. 1063 Yaba, Lagos, Nigeria.

S. Paul Millers arrived safely in New Delhi, India, on Aug. 9. Their address: Union Biblical Seminary, Yeotmal, Maharashtra, India.

The Merlin Swartz family arrived in the States on furlough from Lebanon in mid-July. Their address: Apartment 2, 42 Francis Avenue, Cambridge, Mass. 02138.

Gladys Widmer, Puerto Rico, arrived in the States on Aug. 7 for a 1 1/2-month vacation.

Paul and Marjorie Guengerich, Harrisonburg, Va., will be serving in Japan on an OMA basis for one year. During Arletta Selzer's one-year furlough, Paul will be acting principal at the Hokkaido International School in Sapporo. Marjorie will teach at HIS.

Readers Say

Submissions to Readers Say column should comment on printed articles.

A few statements in the article, "Women, Equality, and the Church," by Dorothy Swartzen-truber in the July 21 issue have rekindled a concern of mine that I think needs consideration. Certainly in the Bible many women made great contributions to the church and this is still proper.

However, my point concerns a certain view of the church expressed in the article too prevalent among us and contrary to the Scripture. She writes, "Many thinking women want to get involved in the mainstream of the church's program. Whether the church is prepared to appoint some of these women to its committees and boards remains to be seen." These statements indicate that to her the "mainstream of the church" is serving on "committees and boards." The quote from the *Canadian Mennonite* gives a similar impression that the "mainstream of the church" is "the inner circle of control." I also find this concept of the church among many lay people.

But this is not a New Testament view of the church. Was the board of deacons the mainstream of the church? No. The mainstream of the church called them out to perform a necessary sidelight task, so that the mainstream of the church could go on being the church.

Our boards, committees, commissions, church-related schools and institutions are to be doing a task assigned them by and for the mainstream, so the mainstream can be more effective. This doesn't diminish the importance of committees, boards, etc., but it does put them in proper perspective as servants in the mainstream of the church. If and when they have fulfilled or fail to fulfill their function for the church, they should cease to exist.

Thank God for the many committee members etc., who see themselves as servants. But the opposite impression is often given when members of our boards, committees, etc., come to us as "resource people" with elaborate plans and programs rather than as servants waiting to hear what the mainstream asks them to do.

So, Dorothy, and other readers, if as you go about your daily tasks and worship, you help to make disciples by sharing Christ in word and deed, lifting the fallen, encouraging the weak, healing the brokenhearted, ministering to the sick, educating the young, inspiring others to the noble and true, then you are in "the mainstream of the church." — John F. Murray, Kouts, Ind.

Roy Yoder's excellent article in the August 4 *Gospel Herald* prompts me to write. I have a growing conviction that the government-approved I-W alternative of earning service carries all too little witness to our Christian peace convictions. In saying this I do not mean to impugn the motives of many of our young men who have taken this option. In fact, I think it throws the spotlight more on the convictions or lack of them in us adults. Many of our youth have lived consistent lives and left a Christian witness during their two years of service in spite of others who have apparently taken earning service as the easy way to "get it over with."

Our Lord instructed us to go the extra mile if we want our discipleship to be worthy of His name. It seems to me that the two years of earning service acceptable in lieu of military training under the laws of the U.S.A. are analogous to the one mile which Caesar could demand of a citizen in Jesus' day. But Christ made it clear that His disciples would have to go that minimal government requirement one better. It seems to me that Voluntary Service and Pax provide that opportunity.

I am inclined to regret that the Mennonite Church ever accepted earning service as an acceptable option. I have nothing but gratitude for our government's liberality in making provision for our conscientious objector convictions but I do not assume that our government's provision is necessarily identical with God's will for us. I believe it was an unnecessary and regrettable concession that we made when we placed I-W earning service for all practical purposes on a par with VS and Pax. I suspect that this has militated considerably against our efforts to be a disciplined church and will continue to erode away at our integrity along with other compromises we have made.

I am quite convinced that draft resistance in the forms either of refusal to register, migration to Canada, or returning the draft card are viable options that the church should fully support provided the motivation is demonstrably Christian. As a Pennsylvanian I cannot argue with the fact that this state was founded, one might say, by and for draft-dodgers! A great many of our American Mennonite forebears came to these shores to dodge the growing practice of conscription in Europe, among other reasons. The new paperback book published by the newly formed Conrad Press in Waterloo entitled *I would like to dodge the draft-dodgers*, but . . . and edited by

Calendar

Washington-Franklin Conference Sessions — North, Marion, Pa., Aug. 27.
Illinois Mennonite Conference, East Bay Camp, Bloomington, Ill., Aug. 28-30.
Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Frank H. Epp should be required reading for most of us.

Admittedly, I have come embarrassingly late to this conviction, but I believe we should respond appropriately whenever our understanding changes. I am gratified by the large number of persons, young and older, who seem to be growing toward this same conviction with regard to earning service. Should we move increasingly as a brotherhood in the direction that earning service is seldom an acceptable alternative to military service, it seems clear that we will need a much more vigorous program of teaching than we have had until now. I am ready to help in the retooling necessary. Our days in which to do this may well be numbered.

Gerald C. Studer, Scottdale, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beyeler, Robert and Julia (Rohrer), Orrville, Ohio, second son, Steven Jeremy, born Apr. 14, 1970; received for adoption June 1, 1970.

Brubaker, Harold S. and Virginia (Martin), Manheim, Pa., fourth child, third daughter, Sharon Janae, Aug. 8, 1970.

Chupp, David and Debbie (Hershberger), Orrville, Ohio, first child, Deanna Clarise, May 7, 1970.

Diller, Eugene and Donna (Graber), Hesston, Kan., fourth child, third son, Philip Alan, July 27, 1970.

Eshleman, John and Marlene (Schrock), Upland, Calif., second living child, first son, Brian Eric, Aug. 3, 1970. (One child deceased.)

Groff, Paul and Margaret (Horst), Ephrata, Pa., second child, first daughter, Karen Louise, July 30, 1970.

Hertzler, Donald and Evelyn (Groff), West Liberty, Ohio, third child, first daughter, Sandra Jean, Aug. 2, 1970.

Horst, Amos and Leta (Landes), Harrisonburg, Va., second son, Duane Allen, June 11, 1970.

Hostettler, Wayne and Loretta (Weirich), Denver, Colo., second child, first son, Jeffrey Wayne, July 21, 1970.

Kilmer, Wayne and Peggy (Jones), Dalton, Ohio, fourth child, second son, Kevin Wayne, July 8, 1970.

Metzger, Noah and Doris (Hoffman), Elmira, Ont., third child, second daughter, Janelle Susette, July 23, 1970.

Miller, Chris J. and Lola Faye (Detweiler), Aurora, Colo., second child, first son, Timothy Jay, July 27, 1970.

Rohrer, David M. and Velda (Mast), Orrville, Ohio, fourth child, second daughter, Sheila Joy, May 31, 1970.

Schrock, David and Rachel (Horst), Dayton, Va., first child, Ransford Lynn, June 1, 1970.

Schrock, Homer E. and Ruth E. (Petersheim), Philadelphia, Pa., fourth child, third daughter, Teresa Joy, July 16, 1970.

Schroeder, Jerry Dean and Anna R. (Dettwiler), Arkansas City, Kan., second son, Kelly Neil, June 27, 1970.

Shenk, Maurice and Alice (Herr), Richmond, Va., first child, Christopher Eric, born June 3, 1970; received for adoption, July 2, 1970.

Tompkinson, Tom and Cyndi (Kauffman), Harper, Kan., second child, Eric Shawn, June 21, 1970.

Ventura, John and Hope (Sanchez), Denver, Colo., fifth child, third daughter, Nina Marie, May 14, 1970.

Wer Schneider, Michael and Karen (Lehman), Ogdensburg, New York, second child, first daughter, Tracy Lynn, July 18, 1970.

Wert, J. Lloyd and Beverly (Shreiner), Coatesville, Pa., second son, Philip Todd, July 30, 1970.

Yoder, Harvey and Arlene (Miller), Middlebury, Ind., first child, Monica Anne, July 13, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder — **Shank**. — Elam B. Burkholder, Richland, Pa., and Ruth E. Shank, Myerstown, Pa., both of the Blainsport cong., by H. Raymond Charles, Aug. 8, 1970.

Campbell — **Heatwole**. — Eldwin Campbell, Cremona, Va., Pike cong., and Vera Rose Heatwole, Dayton, Va., Bank cong., by Lloyd S. Horst, Aug. 1, 1970.

Gerig — **Hofstetter**. — Orin Gerig, Orrville, Ohio, Church of God, and Sylvia Hofstetter, Orrville, Ohio, Kidron cong., by Reuben Hofstetter, May 31, 1970.

Gingerich — **Dumbauld**. — Lawrence A. Gingerich, Logan, Ohio, St. John's Chapel, and Ann L. Dumbauld, Chillicothe, Ohio, by Lester L. Roth, June 20, 1970.

Grieser — **Stuckey**. — Glenford Grieser, Archbold, Ohio, Central cong., and Karen Stuckey, Wauseon, Ohio, North Clinton cong., by Olen Nofziger, July 25, 1970.

Hartman — **Miller**. — Dwayne Hartman, Elida, Ohio, Pike cong., and Dorothy Miller, Arcola, Ill., Quinn Chapel cong., by Curtis Bergey, July 11, 1970.

Hostettler — **Cramer**. — Ura Hostettler, Harper, Kan., and Elizabeth Cramer, Wichita, Kan., by John Duerksen, June 21, 1970.

Knabe — **Barnum**. — Darryl Knabe and Barbara Barnum, both from the Albany (Ore.) cong., by David W. Mann, June 27, 1970.

Kuhns — **Eberly**. — Dennis R. Kuhns, Greencastle, Pa., Cedar Grove cong., and Joyce L. Eberly, Mt. Joy, Pa., Mt. Joy cong., by Nelson L. Martin and Raymond Charles, Aug. 1, 1970.

MacBride — **Bechtel**. — Richard Patrick MacBride, Baden, Ont., and Dorothy Bechtel, Kitchener, Ont., both from the Preston cong., by Rufus Jutzi, May 1, 1970.

Martin — **Shantz**. — Phares D. Martin, Orrville, Ohio, Crown Hill cong., and Marjorie Shantz (for many years a missionary in Puerto Rico), by Rufus Jutzi, May 2, 1970.

Martin — **Brubaker**. — Stephen Lynn Martin, Ephrata, Pa., Indianatown cong., and Betty Elaine Brubaker, Lancaster, Pa., Rohrerstown cong., by Ivan D. Leaman, Aug. 8, 1970.

Miller — **Steiner**. — Calvin Miller, Dover, Ohio, Walnut Creek cong., and Dorothy Steiner, Apple Creek, Ohio, Kidron cong., by Elno Steiner and Irvin Nussbaum, June 20, 1970.

Miller — **Miller**. — Chester Miller, Dalton, Ohio, Kidron cong., and Charlotte Miller, Beech cong., Louisville, Ohio, by Bill Detweiler, June 28, 1970.

Miller — **Gerber**. — Ellis L. Miller, Sarasota, Fla., Grey Ridge cong. (Millersburg, Ohio), and Berdene E. Gerber, Walnut Creek, Ohio, Walnut Creek cong., by Paul R. Miller and Paul Hartman, Aug. 1, 1970.

Musick — **Keener**. — James Glen Musick, Dover, Del., Baptist Church, and Kathy Elaine Keener, Hagerstown, Md., Cedar Grove cong., by Nelson L. Martin, June 21, 1970.

Myers — **Hofstetter**. — Vern Myers, Perkaspie, Pa., Haycock cong., and Becky Hofstetter, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, June 27, 1970.

Passmore — **Holderread**. — Larry Passmore and Cathy Holderread both from Corvallis (Ore.) cong., by David W. Mann, June 6, 1970.

Roberts — **Haarer**. — Jerel Roberts, Nashville, Ind., and Rachel Haarer, Morgantown, Ind., both of the Bean Blossom cong., by Charles Haarer, father of the bride, June 20, 1970.

Schlabach — **Schlabach**. — Nelson Schlabach, Berlin, Ohio, and Joan Schlabach, Sugarcreek, Ohio, both of the Walnut Creek cong., by Paul R. Miller, Aug. 4, 1970.

Shantz — **Jutzi**. — Larry Shantz, Kitchener, Ont., and Marjorie Jutzi, Preston, Ont., both from the Preston cong., by Rufus Jutzi, June 5, 1970.

Short — **Roth**. — Thomas Lee Short, Archbold, Ohio, Zion cong., and Ruth Eileen Roth, Logan, Ohio, St. John's Chapel, by Lester L. Roth and P. L. Frey, June 27, 1970.

Stauffer — **Ficke**. — Lemar Tim Stauffer, Milford, Neb., and Connie Lou Ficke, Pleasant Dale, Neb., both of the Bellwood cong., by Herbert L. Yoder, Aug. 2, 1970.

VanHorn — **Wittrig**. — Joe VanHorn and LaVerne Wittrig, both of the Albany (Ore.) cong., by David W. Mann, July 25, 1970.

Walson — **Nafziger**. — Robert Paul Walson, Champaign, Ill., and Mary Ellen Nafziger, Hopedale, Ill., Hopedale cong., by Ivan Kauffmann, Aug. 1, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aungst, A. Dora, daughter of the late Hiram G. and Fannie (Cassel) Kauffman, was born at Landisville, Pa., Aug. 15, 1893; died at the Duke Convalescence Residence, Lancaster, Pa., July 15, 1970; aged 76 y. 11 m. On June 2, 1915, she was married to J. Wayne Aungst, who survives. Also surviving are 2 sons (John W., Jr., and H. Wilbur), 4 grandchildren, and 2 great-grandchildren. She was a member of the Elizabethtown Mennonite Church, where funeral services were held with Clarence E. Lutz and Walter L. Keener officiating; interment in the Landisville Mennonite Cemetery.

Czuplak, Michael, son of Mike and Mildred (Denovich) Czuplak, was born in Johnstown, Pa., June 13, 1950; died instantly in an automobile accident Apr. 8, 1970; aged 19 y. 9 m. 26 d. He is survived by his parents and one sister. He attended the Carpenter Park Mennonite Church, Hollsopple, Pa., where funeral services were held Apr. 12, in charge of Sanford G. Shetler and John Stahl; interment in the Stahl Cemetery.

Heishman, Mary Rhoda, daughter of Ephraim and Florence (Ryan) Heishman, was born Mar. 6, 1912; died at Wardsville, W. Va., Aug. 1, 1970; aged 58 y. 4 m. 26 d. Surviving are her mother, one sister (Mrs. Virginia Brill), and 2 brothers (Thomas and Rodney Heishman). She was a member of the Crest Hill Mennonite Church, where funeral services were held Aug. 3, with W. T. Rollins and J. Ward Shank officiating; interment in the Wardsville Cemetery.

Hertzler, Ellen K., daughter of Franklin and Maggie (Heimer) Kratz, was born near Collegeville, Pa., Jan. 21, 1892; died of a heart attack at her home in Norristown, Pa., June 17, 1970; aged 88 y. 4 m. 27 d. She was married to Aldus K. Hertzler, who preceded her in death in 1954. Surviving are 7 children (Emanuel C., Sara E. Hertzler, Aldus K., Paul W., Elam K., Naomi — Mrs. John Bender, and Ruth — Mrs. Galen Swope), 17 grandchildren, and one sister (Mrs. Elmer Mack). She was a member of the First Mennonite Church of Norristown. Funeral services were held at the Methacton Mennonite Church, with Markley Clemmer officiating; assisted by Harold Weaver, Paul Hackman, and Milton Brackbill; interment in the adjoining cemetery.

Histand, Martha H., daughter of Abram and Ella (Smith) Hendricks, was born at Hilltown, Pa., Oct. 20, 1897; died at the Sellersville (Pa.) Hospital, July 30, 1970; aged 72 y. 9 m. 10 d. On Feb. 22, 1919, she was married to Harvey W. Histand, who died Aug. 6, 1949. Surviving are 6 children (Miriam Histand, Viola — Mrs. Melvin Myers, Claude H., Robert H., and Gertrude His-

tand), 20 grandchildren, one great-grandchild, 3 brothers (Clarence S., Paul S., and Warren S.), and one sister (Mrs. Chester Cassel). She was a member of the Doylestown Mennonite Church, where funeral services were held Aug. 2, in charge of Joseph L. Gross, J. Silas Graybill, and Roy Bucher; interment in the adjoining cemetery.

Immel, Elva, daughter of Levi and Clara (Hershberger) Stutzman, was born near Walnut Creek, Ohio, Apr. 28, 1889; died at the Cleveland Clinic, Cleveland, Ohio, Aug. 1, 1970; aged 81 y. 3 m. 4 d. On Aug. 29, 1914, she was married to William Immel, who preceded her in death July 27, 1959. Surviving are 3 sons (Harlan, Robert, and Glenn), one daughter (Clara Schlegel), 22 grandchildren, 2 great-grandchildren, one brother (Ervin Stutzman), and one foster sister (Mrs. Pauline Castle). One son (Clay) preceded her in death. She was a member of the Walnut Creek Mennonite Church, where funeral services were held Aug. 4, with Paul R. Miller officiating; interment in the church cemetery.

Lichti, Violet, daughter of William and Fanny Poole, was born in Perth County, Ont., June 20, 1940; died following a car accident, Apr. 24, 1970; aged 29 y. 10 m. 4 d. On Sept. 15, 1962, she was married to Wayne Lichti, who survives. Also surviving are 2 daughters (Christine and Juanita), and one son (Randall). She was a member of the Listowel Church, where funeral services were held Apr. 27, with Henry Yantzi and Amsey Martin officiating; interment in the Elma Township Cemetery.

Longenecker, Loda K., daughter of the late David and Alice (Keener) Heistand, was born in Lancaster County, Pa., Nov. 18, 1892; died of cancer at the St. Joseph's Hospital, Lancaster, Pa., Feb. 17, 1970; aged 77 y. 2 m. 20 d. In 1913 she was married to John G. Nissley, who died March 13, 1923. In December 1926 she was married to Clayton M. Longenecker, who survives. Also surviving are 2 stepsons (John G. and Aaron G. Longenecker). She was a member of the Elizabethtown Mennonite Church. Funeral services were held at the Miller Funeral Home, Elizabethtown, Pa., Feb. 20, in charge of Clarence E. Lutz and Walter L. Keener; interment in the Kraybill Mennonite Cemetery.

Rhodes, Omar J., son of Chris and Eliza (Gingerich) Rhodes, was born at Kalona, Iowa, Mar. 26, 1906; died at Kalona, Iowa, Aug. 1, 1970; aged 64 y. 4 m. 6 d. On Aug. 12, 1934, he was married to Edna Yoder, who survives. Also surviving are 3 sons (Warren, David, and Ross), one daughter (Jeanette — Mrs. Charles Mellinger), 6 grandchildren, 4 brothers (Frank, John, Emery, and Eldon), and 3 sisters (Mrs. Fred Frey, Mrs. Amos Hostetler, and Mrs. Walter Marner). He was a member of the Kalona Mennonite Church, where funeral services were held Aug. 4, in charge of Carl L. Smeltzer; interment in the Sharon Hills Cemetery.

Peters, John, son of the late John and Anna (Varga) Peters, was born at Hooversville, Pa., Aug. 27, 1904; died at Memorial Hospital, Johnstown, Pa., May 21, 1970; aged 65 y. 8 m. 24 d. He is survived by his wife, the former Anna Seeko, one daughter (Patricia — Mrs. Milos Denovich), one grandson, 3 sisters, and one brother. An infant daughter, Beatrice, preceded him in death. Funeral services were held at the Mason Funeral Home, Davidsville, Pa., May 24, in charge of Sanford G. Shetler; interment in the Stahl Mennonite Cemetery.

Zehr, Freda, daughter of William and Lena Schertz, was born near Eureka, Ill., Jan. 27, 1891; died Apr. 6, 1970; aged 79 y. 2 m. 10 d. On Mar. 20, 1913, she was married to Emanuel E. Zehr, who preceded her in death. She was also preceded in death by her parents, 3 infants, one sister, and one brother. Surviving are one son (Earl Edward), 4 grandchildren, 5 sisters, and one brother. She was a member of the Manson Mennonite Church, where funeral services were held, in charge of Nick Stoltzfus and James Detweiler; interment in the Rose Hill Cemetery.

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Cover photo by Jan Gleysteen. The Mennonite meetinghouse of Witmarsum, Friesland (birthplace of Menno Simons), built in 1952 in the traditional style.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
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What Is Your Work?

By C. Norman Kraus

We are in a period when it is necessary to radically adjust our concepts of work and vocation. We are living in a time when machines are doing the production jobs that men once had to perform and they are doing them better. We are living in a period when, as one labor leader put it, the "knowledge workers" rather than production workers are the largest group in the labor field.

An industrial psychologist pointed out that by 1975, three fourths of the people working in industry will be making new products not now on the market. They will be making them with machines that are not even yet on the drawing boards. Against this background of a radically changing industrial economy, a background of automation, and the age of what someone called "intellectronics" we Christians need to reexamine our concepts of work and vocation. We need to ask again what is the Christian's work?

A man's work is important to him because it is a primary means of self-identity. If you ask a person who he is, he will often identify himself by naming his work: "I am a carpenter," "I am a farmer," "I am a teacher," "I am a mechanic or businessman," etc. He answers this way because a man's life finds meaning in his work.

This was true of Jesus Himself. When John the Baptist asked Jesus for an identification, He pointed him to His work. He said, "Go tell John what you see. The lepers are cleansed, the blind see, the poor have the good news preached to them." And again when His disciples once begged Him to eat food, He said, "My food is to do the will of Him who sent me and to accomplish His work." Or again, He said, "I must be busy doing the work of Him who sent me; the night comes when no man can work." In these statements Jesus indicates that He found His own sense of self-identity in His work.

Unfortunately, our concept of work in modern society has become very narrow. We have come to equate it pretty much with *job* and I would like to separate these two concepts — work and job. By job we generally mean the production of some material goods or services for which a wage is received. As jobs in our modern society become less and less creative in an assembly line industrial economy, the meaning of work becomes more and more identified with the wage which is

the reward of our labor. We measure the significance of work by the wages it brings.

In our society it makes little difference what one does so long as the remuneration is satisfactory. And unfortunately this is true among Christians also. For many people this situation results in a greatly diminished meaning of life. They see no option but to identify their work with their job and paycheck. Thus, they measure the meaning of their lives in terms of their material security and pleasure that their work brings to them. In the words of Jesus their lives are bound up in working for the bread that perishes.

I think the problem for the Christian in this kind of world is to find the way to reestablish the meaningfulness of work. Notice I did not say necessarily the meaningfulness of your job. I am using the word work in a broader sense. Our problem is to make our daily employment of time and energy become more than a job. We want to be occupied with the kind of endeavor that will add up to a *lifework* — a phrase which implies a sense of accomplishment and value.

It is work in the sense of *lifework* that we intend when we speak of it as a vocation. When we call our work a vocation, we intend to suggest that there is some kind of real value and worth in it. When we speak of it as Christian vocation, we intend to indicate that it is work to which God has called us. It is our vocation or calling which gives meaning to our lives as Christians.

What is it that God has called us to do? What is our work as Christians? The crowds that came running to Jesus after He had fed them were quite frustrated when He told them they should not work so hard for the bread that gets moldy. They asked, "Well, what shall we do to perform God's work?" And then He frustrated them even more by saying, "This is God's work — to believe on Him whom He has sent." What was Jesus saying in this passage? I think He is saying that we should not confuse our strenuous physical and mental exertion — *our* work — with *God's* work. We should not confuse the real or supposed service which we render in our occupations with God's vocation or calling. Rather, our work as Christians is to have faith in Him whom God has sent. Let me give you two examples.

Moderns attempt to inject meaning into a job by being a *skilled* worker, an *expert* mechanic, a *good* farmer. It is rather generally assumed that the way to be Christian if

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God's Word Stands

By Dorcas S. Miller

God gave His Word:
Living, inspired, written,
He will guard it well.
The gates of hell
Cannot prevail
Against it.
The devil himself
Cannot destroy it.

But he can make us mistrust its message,
Lead us to quarrel about its contents,
Cause us to be confused by apparent errors,
And urge us to ignore its warnings.

He can challenge us to discredit the translators,
Give us unkind labels for the publishers,
Indict the character of those handling the ancient manuscripts,
Hiding ourselves behind Education or Ignorance.

He can suggest that it is too difficult for us to understand,
Delay our attempts to begin its perusal,
Interrupt our thoughts while reading,
Or convince us that we are too busy to really study it.

We may take His Word and cast it in clear type,
Print it on strong paper,
Bind it in sturdy leather,
Tool it to artistic perfection,
Publish it in dozens of editions,
Price it to suit every budget,
Buy it, give it, or receive it —
But forget to read and to obey it.

God gave us His Word.
The devil himself cannot destroy it.
But Man. . . .

. . .

"Many cannot accept the practice of separation from the world because they have set before themselves the primary objective of being well thought of in the world, and they try to bend their observance of the Scriptures to that end.

"If all people were bound for the same goal, there would seem to be no reason why they should be separated on the way. But since the Bible plainly teaches that believers go to heaven, and unbelievers go to hell, it is even more obvious that they cannot bear each other's company on the way." — Paul Erb.

you are playing pro baseball is to be the best baseball player. The idea is that somehow *expertise* will give a sense of accomplishment and, therefore, the meaning that we want to our work.

I am suggesting that this is a kind of idolatry. We should by no means equate being a *good* baseball player or mechanic or even a skillful nurse, teacher or preacher with God's work. Indeed, it is just as incorrect to identify expertise in preaching God's Word as it is to identify expertise in playing baseball with it.

The second example, and one that is perhaps a little closer home, is the attempt to identify our occupations, any occupation, as a "service." This has been carried almost to the point of being ridiculous. Everybody in business wants to serve you. Even the high pressure salesman who uses all the psychological gimmicks in the book to unload a white elephant at your door wants to think of himself as your servant. "Service is our business" is the common slogan. This would be funny if it were not so pathetic. There is also a real temptation to attempt an automatic identification of our service and God's work by entering the so-called "service" professions.

What then is our vocation? What is our work? What is that by means of which we as Christians are to find self-identity? I would sum it up very simply by saying that it is our work to follow Jesus Christ in doing God's work. And what is this work?

It is to be instruments of His grace and love, in bringing health, wholeness (our religious word is *salvation*); in reconciling the hostilities that exist between men; in restoring men to life and hope, and in bearing witness to Jesus Christ.

This is our work and it is the work of every Christian, not just some Christians. No matter what kind of a job you have, no matter where you are, you have one vocation, one work, namely, to bear witness to the Christ. As a matter of fact, I would suggest that this is our work even if we are out of a job. It is this work or vocation which should be our means of self-identification.

So, if it is true that our vocation or work is that which provides our center of identity, I should hope that when anyone asks you who you are, you can simply answer, "I am a Christian." — from *I-W Mirror*

My Car Is a Habit

By Nelson W. Martin

While listening to the radio one day, I heard this ad, "Car driving is a hobby for most people, but when you test drive our new models, driving will become more than a hobby; it will be a habit!"

To many of us, our car is more than a hobby; it is a necessity. It is the way we get to work, school, church, and social activities. Inevitably, cars do affect our lives as Christians. Jesus said, "Be ye witnesses unto me." This may include the size and cost of our car, the speed in which we leave church, and the attitude we have of policemen.

A neighbor of our local church said he has no desire to become a Christian because of the way some fellows leave choir practice on weekday evenings. Phillips translations of Rom. 13 says, "The honest citizen has no need to fear the keepers of law and order, but the dishonest man will always be nervous of them. If you want to avoid this anxiety just lead a law-abiding life."* If all of us as Christians would try as hard to keep the law as we try to keep from being caught by the law, accident rates would fall so drastically that insurance companies would be forced to make huge cuts in premiums.

The Bible says, "Thou shalt not kill." This probably doesn't surprise anyone. You have heard that statement many times. You would never put a pistol to another man's head and pull the trigger. But do you and I fully realize that we have the potential to kill every time we drive? More than 100 Americans are killed daily in traffic accidents. During a recent holiday weekend, it was much safer to be in the war-torn jungles of Vietnam than to be on an American highway.

There are basically two main causes of accidents. The first is speeding. Speeding is no new problem. In 2 Kings 9, the writer tells of a man driving a chariot into a city, and says, "For he driveth furiously." Some of us do the same. While driving through one of our Western states, each motorist encounters this revealing sign: "In this state last year, 4,029 people died of gas: 2 inhaled it, 27 put a match to it, and 4,000 stepped on it."

The second main cause of serious accidents is drinking. Almost 50 percent of all accidents involve a drunken driver. Alcohol deadens the mind and makes the judgment of speed and highway conditions very poor. Just because you do not drink or speed does not necessarily free you from these "accident makers." We must all be on the lookout for the driver who is not looking out for us.

I will always remember traveling home late one night on a busy Philadelphia expressway, following a car which was hit head-on by another speeding vehicle. I will not forget the fiery crash, the bloody crushed teenagers, and the demolished

By Still Waters

"Blessed are the peacemakers, for they shall be called sons of God." (Mt. 5:9)

But the role of a peacemaker is seldom a peaceful one. Jesus left the peaceful carpenter shop to be a peacemaker. His path was one of conflict and finally death on a cross. Many thought of Him as a disturber of the peace—that is, those who really never knew Him. But those who really knew Him and stayed by His side understood His reconciling work. Even His disciple Simon, the Zealot, who was the sworn enemy of every foreign sympathizer, could live in harmony three years with a Matthew who collected taxes for Roman rulers. And following the resurrection these two were strangely drawn together by the Spirit of God in the upper room.

So it is the peacemakers and not the piece-makers who are really happy and blessed by God. And, says Jesus, the ones who reconcile rather than ruin, who bring together rather than tear apart, who unite rather than separate, will be called sons of God, for His only Son came to reconcile, bring together, and unite. Peacemaking is not easy. It is much easier to divide. Even a child can destroy. It takes special knowledge and wisdom to build. In peacemaking we are doing Godlike work. And what happiness can exceed that which experiences the result of a reconciling work?

O God,


When we get busy and do not pray, stop us.

When we pray and do not act, start us.

When we pray and do not mean it, search us.

When we pray and really mean it, strengthen us.

Amen.

cars. It is in these times that we again pause and realize that our driving should be committed to God, just as all other areas of our lives. May we be challenged again by the words of the Apostle Paul, ringing so clear to each one of us drivers: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 

*From *The New Testament in Modern English*, J. B. Phillips, 1958. Used by permission of The Macmillan Company.

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Who Answers Those Inquiries?

What things make the Mennonites different, a so-called peculiar people, and what are their main goals and beliefs?

Could you give me the addresses of a young Amish man and an Amish girl who would like to correspond on a pen pal basis? . . . I am a Catholic in good standing, German, unmarried, and in my mid-twenties.

Please send me the official shoofly pie recipe.

I would be interested in corresponding with a Mennonite maid or widow between the ages of 55 and 70 years. I have been corresponding at dating with one for five years. She informs me that she is making plans to marry a retired minister next spring. This of course is her privilege — to marry a widower.

What is your church service like?

What are the costumes of the people?

I would like information on settlements of Mennonites in other countries.

I would like information on the theology and practice of foot washing.

I plan to teach a course in religious movements in the United States. Your church is one of the number I will cover in the class.

Information that would help me understand the Mennonite position on believer's baptism.

I am a wee bit anxious to find myself an integral part or member of a society like yours and a nonmember of this present highly civilized culture. . . . I am more than willing to make my way out by bus (from Massachusetts) to meet any one of you and become educated about your society.

What place does the church have in conditions such as war, poverty conditions, and race conflicts? . . . What are some of the strengths and weaknesses of the Mennonite Church today?

I am wondering if you have any followers in the New England area that I could join with? . . . Would it be possible to join even perhaps at a distance?

What are the requirements of being a Mennonite minister? (from a non-Mennonite)

As a youth I wanted to be a Franciscan monk in the Catholic faith. Because of the nature of this desire, naturally I would be interested in the Mennonites and the Amish.

What is the present position of the Mennonite Church on the use of alcoholic beverages? Would the Mennonite Church be in favor of an alcohol education course for high school students as a means of lessening the problem?

I am writing a paper concerning the Amish society and overall Mennonite Church. What is the suicidal rate, if any, and is it among the young people or old? What is the illegitimate rate, if any? Are many people illiterate? Are many people leaving the order for the urban world?

I would like to know if there is a way of becoming one of the Amish people?

Do you hold that baptism saves or is a factor in salvation, or is it purely a symbol of a salvation already effected by faith?

What is your view of the millennium?

What is your view of the ecumenical movement?

What is your position on the bearing of arms?

How often do you partake of the Lord's Supper?

If you observe footwashing, does it come before or after the emblems are administered?

What is your teaching concerning the Trinity?

What is the position of the Mennonite Church on homosexuality?

What is the attitude of your faith toward interfaith dating and marriage?

Could you send me any information on the Mennonite influences in Southwestern Pennsylvania?

Could you send me a few copies of your weekly order of service, and of some of your special services?

How would you answer questions like these? Does any one answer them?

Mennonite General Conference office at Scottdale, Pa., receives an average of two to five inquiries a week about some phase of the Mennonite Church, its life, and work. The above are a few of the questions which come.

In addition, a large number of high school, college, and university students take some phase of Mennonite life for a particular study and write the Scottdale office for further information. Likewise, the executive secretary of the Historical and Research Committee, as well as the Mission Board office and other offices of the church, receive frequent inquiries.

This interest varies widely. Basically, most of the inquirers are interested in knowing more about the life of the Mennonite people and their beliefs. Some want information about specifics such as the kinds of food they eat, the clothes they wear, and other cultural patterns. One woman stated that she was advised by her doctor to eat certain health foods and that she heard the Mennonites grow and prepare special foods. She wanted specific information on this. One man wrote that he was now approaching 67 years of age and was planning to retire from the field of education shortly. He said he learned that our office provided a pen pal service. He was interested in finding someone who might enjoy sharing life with him. Unfortunately, the office is not equipped to meet this unique request!

A packet of materials has been selected to send to persons making general inquiry about the Mennonite Church. The executive secretary of Mennonite General Conference attempts to answer requests for specific information. Some persons write and ask how they can become members.

In many cases this provides an evangelistic opportunity. Frequently persons are referred to a local church or pastor of the area. And the questions keep coming. — D.



Richard Peterson, Raymond Martin, Laurence Sauder, Nathan Eby, Daniel Martin, Elvin Engle.

Project Timothy

By Martin W. Lehman

Timothy heard Paul preach at Lystra. He may have seen the cripple leap to his feet at Paul's command. He may have watched the mob worship Paul as Mercury, the messenger of the gods, then stone him as a heretic. He may have cried over what looked like Paul's dead body, may have seen Paul rouse himself, go back into Lystra for farewells, and leave to continue his journey.

On Paul's second missionary journey, Timothy's home church commended him to Paul, who then made him a part of his team. Timothy became Paul's son in faith and service. He wrote to the Philippians, "As a son with the father . . . [Timothy] has served with me in the gospel." Timothy became Paul's closest friend, for he wrote, "Timothy and I are likeminded."

Timothy became Paul's most trusted agent, for he wrote, "No one will care for you as naturally as Timothy." Paul entrusted personal belongings to Timothy, for during Paul's last imprisonment he wrote to Timothy, "When you come bring my cloak, my books, and my notebooks." Paul foresaw the gospel radiate in ever-expanding circles when he wrote to Timothy, "The things you learned from me entrust to faithful men who are able to teach others also." Timothy himself became an organizer of churches, ordaining bishops and deacons.

Project Timothy is what its name implies. Congregations and their pastors are working together to do what Paul did when he took Timothy with him on his journey. It is an attempt to recruit ordinary Christian men to the service of Christ, to help them discover, develop, and use their gifts, and to help them find the places where God would have them use their gifts.

Sponsored by the Georgia-Peninsular Florida District of the Lancaster Conference, Project Timothy is subsidized by the Eastern Mennonite Board of Missions. The district includes ten churches: four in white suburbia, three in black communities, two in farm centers which use migrant agricultural laborers, one in a settled white rural community.

Differences exist, naturally, among the churches and their pastors. But all the pastors are convinced that if their

churches are to become relevant, Southern, and permanent, they cannot depend on money and men piped in unceasing flow from the northern churches. The pastors believe that growing, responsible churches develop leaders of their own. Although the pastors wish they could have had seminary training, they know that a seminary is not the only place to qualify men for Christian service. So they have searched for a way to train Christian witnesses and leaders which would let a man enjoy a near normal relationship to his family, job, community, and church, yet give him an educational experience.

The pastors began to look for men — men in their own churches who wanted to be better men, who wanted to learn, who wanted to share spiritual experiences with others. Men willing to read for hours, willing to risk the pain of self-discovery, willing to accept the discipline of directed learning. And most of all, men who were willing to obey the call of the Holy Spirit, now or in the future.

The pastors found such men — forty of them, counting themselves, and they could have found more. The men range in age from sixteen to fifty-seven; in education from elementary grades to graduate students. With these forty men, Project Timothy began on January 1, 1970, as a two-year program divided into six terms of four months each. Each term has a central theme. The themes are:

- I. Better Men
- II. Enjoy Your Bible
- III. Mennonite History and Doctrine
- IV. How to Give Away Your Faith
- V. Understanding Our World
- VI. The Pastor


During each term books related to the theme are to be read. For the first term (the only term as yet completed), four books were required. These books were *Power Through Prayer*, by E. M. Bounds; *Dare to Live Now*, by Bruce Larson; *This Way to Happiness*, by Clyde Narramore, and *Sit, Walk, Stand*, by Watchman Nee. Since the abilities and interests of the men varied widely, they could choose four additional books from an approved list. After the book was read,

the participant wrote a paragraph of response to it, and it became his personal property.

The local Pauls and Timothys meet regularly in small groups to discuss the books they are reading and to share personal problems. The meetings vary. Laurence Sauder and Marvin Nisley, two of the Atlanta men, asked their wives to join them, met weekly, and the foursome shared deeply, often late into the night. The five Immokalee, Florida, men met weekly, too, but for a five-thirty restaurant breakfast and sometimes for only thirty minutes. Elvin Engle, one of the five, reported, "Our meetings were great. If it hadn't been for them, I probably would have dropped out."

Each term is to be climaxed by a seminar to clinch the lessons of the past term and to introduce the next term. The first seminar was held May 2 and 3 at Lakewood Retreat, Brooksville, Florida. Major emphasis was on personal development in the small group, using methods suggested by "Faith at Work." The Faith at Work film, *A New Thing*, touched off a lively discussion. A Sunday morning panel tried to leap into "The Church of the Seventies," using as a springboard the March 31, 1970, *Gospel Herald* article, "No Business as Usual," by John Drescher.

Sometimes the question is asked, "Is Project Timothy copyrighted?" No, nothing about Project Timothy is copyrighted. Not the name, the book list, or the seminar program. Especially not the idea. That men should be called to service from the brotherhood and equipped for service by the local ministry is an idea that is Mennonite, biblical, and old.

It is too soon to know if Project Timothy will be a success. E. M. Bounds says, "God needs better men, not better methods." The first term aimed to make better men. And when some men volunteered, "I'm a better man for being in Project Timothy," success seemed on the way. 

Mission '70

By Elaine Rosenberger

Silence tiptoed through the tent,
I saw the holy people bent
And felt God's presence there —
In pages of an open Book,
In recognition's startled look,
And shuttered souls laid bare.

I heard once more in anger's heat
His whip, His voice, His sandaled feet
On temple's earthen floor;
Hearts were cleansed by godly shame
While others bristled, shifted blame,
And guilty, hardened more.

God in silence speaks His mind
Where the holy seek and find

"Comfort from above";
But He walks in ratty rooms,
Reservations, cheap saloons,
And palace where a sad heart croons —
To feel, to heal, to love.

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

A weakness camouflaged is a major sin in the making. Take jealousy, for example. Very few people will confess to entertaining envious thoughts, because to do so would be to admit their inadequacies—and this is most painful for human beings.

Jealousy begins to take form at an early age. Sibling rivalry is almost a natural part of development. Now parents are not above playing favorites—and this can produce all sorts of lovely frustrations that last a lifetime—but even when there is no parental partiality, children can imagine inequalities. From such small beginnings, the seed of jealousy can grow—and grow—and grow. In school, in marriage, in work, in church—it sends its tentacles into all areas of human relationships.

Remember the convert I mentioned in earlier communiques? His wife has developed a marvelous case of jealousy—against the church. She is certain her spouse cares more for it than he does for her, but she can't fight the church the way she could another woman in a romantic triangle. Thus, instead of reaping sympathy from her friends and heaping social indignation on her straying spouse, she must suffer in silence. This is leading to ever greater alienation, and it may even drive her to seek attention elsewhere.

Many an employee suffers from subliminal jealousy. While he would never identify his problem as such, the average white- or blue-collar worker can instantly dissolve a friendship if some real or imagined favor is shown a fellow employee. The offer of a better job, extra overtime, a new desk, an expense-account trip—the list is endless—can turn the tide. Immediately the former friend becomes an apple-polisher, an undercutter, a brownie (which, of course, he sometimes is).

And what do you suppose sells more cars than all the TV commercials and magazine ads combined? It's the man next door. When he drives home a new model, a neighboring husband will begin explaining to his wife that the old bus is about ready to fall apart, and repairs to put it in shape would be too costly to be practical. So he goes out and buys not only a new model but a more expensive one. Does he realize that jealousy is what makes him do it? Never! (His wife may suspect the true motive, but if she is smart she will resist the urge to tell him.)

Jealousy is a great invention. I only wish I had invented it!

Challenge in Bavaria

By Harvey Miller

Start from Munich. Driving north through housing developments, you pass extensive construction work. Olympics 1972 and airfield grading make this a busy, bustling section, through which the four-lane *Autobahn* leads you. A scant twenty miles drive through the lovely countryside of Bavaria brings you to our destination — Freising.

Fourteen Bible school students came to Freising the first week in March to assist their alumnus, Wilfried Gundlach, in launching a new mission endeavor. They fanned out over the 30,000 people of the city with invitations and tracts, contacting individuals who were open to hear a testimony. While this attack on the city took place, friends of the new venture were praying. Intense anticipation vibrated in the hearts of many. What would the results be? Would some persons in this Catholic city respond to the invitations?

The head pastor of the Catholic Church had previously been contacted by missionary Gundlach. In a gratifying interview he agreed that the Bible is the basis for faith, requiring the personal decision of each individual. He would be thankful if persons beyond his reach could be confronted with the gospel.

The efforts were not in vain. Beside the several Mennonite and Baptist families in the area, a number of persons came to the evening meetings that week. They heard gospel messages. They listened to testimonies and singing by the Bible school team. They saw a missions slide picture report and a film on God's creation.

The high point of the week was the Saturday evening youth meeting. A number of young people from the city joined the youth of surrounding Mennonite churches to make an audience of about seventy. Three young people accepted Christ.

And how did all this begin? Not overnight, to be sure.

Some years ago a young German Mennonite man, now a lay minister, spent a year among the Mennonites in America. He came home with a vision for local mission work. His father, a minister, came to share the conviction and for years they waited on the Lord for His leading. Meanwhile, a number of others in several congregations caught the vision. But it was not until after the death of his father that this vision could be realized.

Since the small Eichstock Mennonite congregation was financially involved in the youth retreat center they had recently built, the interested brethren began to cast about



Missionary Wilfried Gundlach conducts the Sunday morning service in the newly opened mission chapel. A nucleus of Mennonite and Baptist families in the immediate area form a basis for the beginning of the work.


for some possibility to begin mission work in their area. They approached the Eastern Board with regard to opening work in the area. They were assured help in such a project, provided they would take the initiative in organization and planning. They rose to the challenge. Together with the Eastern Board, they worked carefully toward the forming of a suitable organization. The result was the first Mennonite Home Mission in Germany, organized as a nonprofit association on May 18, 1969. Apart from the writer, as Eastern Board representative, the executive committee is all-German.

In tracing the beginnings of the new missions project, we pick up another thread. Six years earlier, Eastern Board missionary, Omar Stahl, met a young man in an evangelistic crusade in Saarbrücken, Germany. The young man was converted in the crusade. For some time he was in close fellowship with the Stahls. After his marriage, he went to Brake Bible School for three years. Subsequently he transferred his membership from the state-supported Evangelical Church in Germany to the Mennonite Church at Eichstock, where he was ordained to the ministry. On October 15 he brought his wife and two children to Freising and began the groundwork of opening the new mission. His name: Wilfried Gundlach.

The Lord has marvelously blessed the new work. Local

Harvey and Mildred Miller have served as EMBMC missionaries in Europe since 1951.

believers sacrificed time and money to help get the alterations in the mission center done in time for the initial campaign with the Bible school team. The building provides a chapel for a maximum audience of seventy-five. At present there are ten to twenty in the Sunday morning services, most of whom are believers in the area. Children's work began with a dozen. Prayer meetings at the center and cottage meetings in the city are held on alternate weeks.

Looking into the future, the "Mennonitische Heimatmission" has no vain illusions of a task easily accomplished. The goal is church building. Committed to this goal, missionary Gundlach is seeking the Lord's leading in the road ahead. A few Mennonites and Baptists are involved in the missionary outreach. Can they be consolidated into a working fellowship while doing the utmost toward reaching others for Christ? There are no ready answers available. One thing is clear to all the responsible brethren. Here is a challenge that calls for the Spirit's leading step by step. To shrink from the task because of unanswered questions would be cowardice before God. He it is who called. He has given direction in many ways already. He will build His church in Freising. 

The Importance of Accuracy

You cannot compromise with correctness. A thing done is done correctly or incorrectly. Accuracy comes before clarity and nothing can be clear that is not accurate. Things get twisted so easily in the telling of them. When an accident occurs, or workmen go out on strike, there are almost sure to be widely differing stories about what has happened. Two persons see the same thing from different angles, and each is sure he knows all about it. It takes a skillful reporter to give a strictly factual account of such a happening.

A good physician is skilled in the art of finding facts. He listens attentively to the patient's description or symptoms of the disease. But he does not depend entirely on the word of the patient, however trustworthy the patient may be. His practiced eye sees what escapes the patient's notice; and his understanding of the working of the human body enables him to know the real meaning of the patient's observations. The life of the patient may well depend on getting things straight. It is confronting to know that our Great Physician is also our High Priest and Advocate. He knows all about us, even our very thoughts. Those who try to hide anything from Him only deceive themselves. — Christian E. Charles.

The Meaning of Life

By Janice Christophel

I stood one day on a lonely path
Wondering where to go.
Wanting peace from all the wrath
That filled my troubled soul.

I sought a friend, but none I found
To share that inner pain,
To ease the load that pressed so cold
Upon that deepest plain.

Slowly wondering down that path,
My being deep in thought,
Wrestling back and forth within . . .
Myself, or what I sought.

Within the stillness of that night
There seemed a gentle touch,
As if a voice was whispering peace;
Be calm, have rest, release.

And then I knew that Hand of Love
Was watching over me.
I had been blind, but now I see
God loves and cares for me.

Want to Be Old?

Do you want to live long? Well, by the statistics you should be rich, a married woman, and in the class of white-collar jobs. You should also be born in an English-speaking or Scandinavian country, be the second child, female again, or a mother between 25 and 29. Your grandparents should also be very old.

Don't be a king, they have the worst longevity record, only 49 years. Don't be a Catholic priest if you are going to be a minister and want to live long. Protestant ministers live five years longer.

Science has added a bonus of 23 years to life since 1900. The average life-span is about 72 years today. If you hang in there until 2000 it may well average 80 years.

Now the value of life does not depend on its span of time but on the quality of our performance and faith. — Moses Slabaugh.



By Wilbert R. Shenk

A New Era for the Nigeria Mennonite Church

Since July 1967 no Mennonite Board of Missions personnel have been assigned to the South-Eastern State of Nigeria as this area was very much involved in the Nigerian civil war. During the past year and a half there have been exchanges by correspondence with leaders of the Nigeria Mennonite Church and certain members. Efforts by the moderator and secretary of the church to attend the Africa Mennonite and Brethren-in-Christ Fellowship meetings in Kinshasa in July 1969 did not succeed. However, Million Belete, AFBCF chairman from Ethiopia, did manage to reach Uyo and spend several days visiting the churches in August 1969 following the Kinshasa meeting.

From February 25 to March 8, 1970, Vern Preheim of Mennonite Central Committee and I were in Nigeria to plan Mennonite participation in the relief and rehabilitation work. We also succeeded in paying a short visit to the Mennonite Church area.

It was very important that we could meet and visit with the leaders of the church from all four areas. They were eager to be reassured that we wanted to continue a fraternal relationship to them, and our coming was one tangible evidence of that commitment. The time was all too short but we nevertheless managed to meet with the leaders of the Itam, Ubium, and Ibiono areas in one session and then — together with O. E. Essiet, moderator; I. U. Nsagak, secretary; and B. O. Udoh, assistant secretary — visited the more isolated Ibianga area in the afternoon.

Three Thousand Members

The church has grown during the past three years from 30 congregations to approximately 50 today. Membership has increased during this time from 2,400 to about 3,000. A vigorous new evangelistic thrust has been particularly evidenced in the Ibianga area.

The Mennonites were located in an area close to the state line. For a long time there were intertribal tensions present. When war came this region became a battleground.

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The battlefield moved back and forth, with each change affording a new round of difficulty for the local people. The Ibianga congregations were evacuated from their homes for nearly a year, spending this time in the bush.

Among the concerns discussed with the church leaders were pastoral support, the possible return of mission personnel, subsidy to church, reopening of Bible school, a renewed appeal for medical and educational work, and scholarship and agricultural programs. Most of these matters were under discussion already for several years. In a written response to the church I attempted to indicate how the postwar situation is a new one which, in many respects, precludes the possibility of returning to prewar dreams and visions:

“War is always a decisive happening with many implications for the future. Already several years before the war came, we had been feeling and saying that a new era was opening. The old patterns in mission-church relationship, for example, were no longer adequate and new concepts were needed. At times you found us as a mission reluctant to respond to your pleas in the conventional manner. This was because we were also trying to be sensitive to what we felt the demands of the new day are. Consequently some things you expected and wanted of us did not materialize.

“It seems very clear now that the war sealed that earlier chapter of history and, whether we want it otherwise or not, there can be no returning to the old ways. In fact, we feel that your government’s policy is sound and geared to the future welfare of your people and should therefore be respected.”

Should Foreign Missionaries Return?

First, in weighing the question of justification for the mission to attempt to return missionary personnel to work with the Nigeria Mennonite Church, three factors must be kept in view: (1) In general government policy toward missions is restrictive and new visas will only be issued after careful scrutiny and assurance that the personnel receiving visas will be doing something a Nigerian cannot do and

which is essential to the national welfare. Certain states are more sensitive in this matter than others. Among the sensitive areas is the South-Eastern State. (2) During the next two years when rehabilitation is being carried out, there would be added risks to both church and mission in keeping a clear line to avoid misunderstanding. (3) Most basic of all is the question of whether the return of missionary personnel after this three-year period of complete autonomy from mission direction — and taking into account the encouraging growth and vitality the church now evidences — is actually justified. Are there not other ways and means of symbolizing and experiencing our fraternal relationship apart from dependence on a mission presence? In view of these concerns, we agreed that the question of the return of missionary personnel will be dropped for at least the next two years.


Second, the board has a policy of not subsidizing national pastors and evangelists. Offering such help now, even though there has been hardship during the past three years, would not encourage the church to come to terms with the long-range question of pastoral support and the total pattern of the ministry.

Third, it is even less realistic to talk today about a mission implementing medical and educational work than it was a decade ago. Rather, our board is prepared to continue and even expand somewhat the scholarship program which was inaugurated several years ago. This is something that the church can administer and it has the kind of flexibility in application that is highly desirable in this still fluid situation. This includes scholarships for trade training (apprenticeships in crafts), secondary and technical school, and theological/Bible school. This will provide assistance to between 45 and 50 students each year.

In addition, the mission has agreed to help the church in establishing an agricultural program as a continuation of what was being done before the war — although the approach is now somewhat modified. This is to be carried out in the four church areas.

Fourth, although we are strongly committed to theological training and see the need for training programs, the question of what kind of approach should be taken by the church in Nigeria in the future is still not clear. There is a Bible school in the Ibianga area which was founded by the Mennonite congregations there within the past year. Twenty-four students are now enrolled and plans for adding a special one-year pastor's course are under way. If similar programs could be founded in the other three areas in the next several years, this would serve the growing needs of the total church and would possibly point the way for the founding of a somewhat higher level school in a central location sometime in the future.

We are now entering a new kind of history with the decision not to return missionaries to work with the Nigeria Mennonite Church. This will be our first experience in trying to maintain a vital and mutually helpful relationship with a church where we no longer have a physical presence. This now forces us to consider what the basis of that re-

lationship should be and what can be done to keep it alive. Undoubtedly, there must be provision for exchanges of fraternal visits, special teaching missions, and literature that is usable in that context. We must think imaginatively and be open to the leading of the Holy Spirit in order to find our way. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

As a youth, I read the book by Drummond: *The Greatest Thing in the World*. Love has been the greatest motivating force since God promised a Savior to man. Our response to God's love is determined by our love to Him. "As he thinketh in his heart, so is he" (Prov. 23:7). See also Mark 7:21-23. God has given purpose for the life of each one of us, and has also given directions how to attain it. Being made free from the power of sin by the atoning blood of His Son; and then becoming His willing servants, we produce fruit unto a holy life. Romans 6:21, 22. Certainly a holy life is righteousness and obedience motivated by love to Christ. According to Paul in Ephesians, if we so learned Christ, and have been taught by Him; it follows then, that we will put off the old man, which is corrupt according to deceitful lusts; and that we put on the new man, which after God is created in righteousness and true holiness. God "hath chosen us . . . [to] be holy and without blame" (Eph. 1:4). "That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). This is love if we keep His commandments. John 14:15. It follows then, that a genuine love for Jesus who died for us, will give direction to our life.

I cannot help but think that the worldly drift, so pronounced in today's Christianity, reveals a fatal lack of love. A mere profession is not sufficient. Matthew 7:21. Genuine love to Christ would take away the immodest miniskirt, as well as all worldly fads prevalent in both sexes. It would also give us a proper relationship to our fellowman, and remove all racial barriers. As I see it, if we do not possess that love and appreciation to our Lord for the great price He paid for our salvation, then we will seek a carnal satisfaction in the sports, fashions, entertainments, and pleasures of this evil world. "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." And then follows a love for this world with its lust and follies. Unregenerate men make sport of being girl watchers when miniskirts appear. But we have been called out of darkness into His marvelous light.

— John H. Herr

The Parable of the Donk

By Wesley S. Mast

In the town of Cantwen located in the state of Nakap lived several varieties of donkeys. Their appearance and behavior varied, due in part to donkey mutations, to the uniqueness of particular donkeys, and to changes in environment.

The donkeys' residence was on the highest hill of Cantwen. In the last two decades of the twentieth century the donkeys "waxed fat and kicked." Nevertheless, they lived together in donkey barns scattered over the hill, each donkey with his individual stall, a computerized and automatic diet, and instant cleaners for donkey waste. The donkeys met together once a week to listen to the head donkey hee-haw from a manual called "Ideal Donkey Behavior." After this weekly speech the donkeys returned to their individual stalls, or to their plot of land (each donkey was allotted a half acre to till and to raise corn). Each donkey had his own plow, hoe, and harvesting equipment. Except for the donkey tradition, which said that all donkeys should meet weekly to listen to the head donkey, each donkey made his decisions by himself, even though the donkey manual said that donkeys were created to live together and their survival depended on loving relationships with other donkeys.

Though the last twenty years of donkey activities were becoming increasingly asinine, the year of 1970 was the worst. Donkeys were frustrated. In January of 1970 a donkey named Odor accidentally tramped on the cornstalk of a donkey named Steward. Since Steward was in charge of his things, that is his own plot of land, he immediately saw that justice was accomplished, and kicked Odor in the front-left knee. Odor's knee was knocked out of joint and he fell to the ground. As a responsible donkey Steward decided to be sure that no more cornstalks would be destroyed, for Odor was a serious threat to the donkey corn crop. The operation was simple: put a tranquilizer in Odor's water and after fifteen minutes proceed to operate. (As a responsible donkey Steward did this at night.)

In a more severe uprising two months later the hoof of one donkey got caught in the mouth of another donkey. Not even the PhD in the removal of hoof-in-mouth cases

could remove the hoof. The one donkey died from lack of food and the other donkey died three months later from lack of exercise and from air pollution.

Out of these and many more crises the donkey colonies produced several answers. Though it is generally difficult for donkeys to do anything together there were several groups of donkeys who met together to discuss the situation. Donkeys began to mix in ways unknown to their history. The distinctiveness of donkey varieties decreased and donkeys began to gather for different reasons, and emerged with different answers.

One group of donkeys (all from the hill on Cantwen) said that the problem with donkeys comes from heart sickness. According to their research donkeys throughout the world had received help only from heart transplants. So the heart donkeys began to examine each other. Five donkeys had heart murmur, four had high blood pressure, and two had faulty valves. The diagnosis was obvious: donkeys need new hearts. If it were possible to get a heart transplant, all would be well. So eleven donkeys had heart transplants.

The donkeys had not anticipated the change that would come when the new heart is placed in a totally new environment. But after several days they became well adapted. And every week on Monday night the new-heart donkeys met together to tell each other when each had received his heart transplant and precisely what his feelings were since the transplant, particularly the warm, inner feeling of donkey heart transplants.

The donkeys told others about the results of heart transplants, the certainty of happier donkey life, and the guarantee that in spite of donkey kicks the heart would always function. They assured other donkeys that a new heart was just what all donkeys needed and that it would be beneficial in every case.

Back home donkey behavior had changed little, if at all. In one week two hoof-in-mouth cases were reported. Even the donkeys with new hearts, though able to do more work, found relationships with other donkeys more difficult than before, for each donkey claimed he had received a better heart than other donkeys.

A second group of donkeys (also from Cantwen) did research on the sociology of donkeys and methods of donkey

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The Witness of Missionary Medicine

By Mark A. Kniss

power. They traveled to other donkey groups to find new ways to benefit all donkeys as a system. As a result of their research the answer to the donkey crisis as they saw it was an equalizing of power for all the donkeys. It was obvious that the head donkey owned and operated all of Cantwen. He was the one who underfed some donkeys, the one who gave large plots of land to rich donkeys and small lots to poor donkeys. He must go.

The donkeys met at night, making plans to take over the donkey presidency and to guarantee that all donkeys would have equal wealth and equal power. Their strategy was this: when the chief donkey gave the command to rise at 4:00 a.m. they would lasso him and put him in jail. And so they did.

These donkeys met every Saturday night to celebrate the overthrow of the head donkey and the subsequent implementation of the "Equality for Donkeys" program. Like the first group they planned how to achieve maximum results from their efforts and traveled throughout the donkey world sharing their vision for the entire donkey population.

Even though better conditions were promised, donkey life remained the same at Cantwen. Donkey plots were shared equally and donkey stalls eliminated, but the power remained in the hands of a few rather than one. Not all were treated equally for the few at the top themselves implemented equality — an impossible task.

A third group of donkeys met together, fed up with their own bulky actions yet with the hope that perhaps a few donkeys might put into action something yet unknown around them. The inadequacy of heart transplants and the difficulty of the new donkey government led them to believe there must be another way. They investigated the origins and the history of donkeys. They found, to their surprise, that in several different periods of donkey history very small groups of donkeys had actually plowed in teams. Their code was quite simple: pay close attention to healing the bruises and sores of fellow-donkeys and nudge fellow-donkeys when they need help.

And so a few donkeys shared their land with each other and submitted to each other in making decisions. Though there were many sores there were many more resources for healing.

Some persons today are questioning the validity of missionary medicine, and this is not entirely without reason. Economically speaking, the witness of medical missions is the least productive method of evangelism. That is, dollar for dollar, medical missions bring fewer people to Christ than any other form of witness or evangelism. There are, of course, exceptions to this rule.

What then is the justification or the witness potential of missionary medicine? First, it is the direct fulfillment of Christ's command to "go . . . heal . . . teach . . . baptize. . . ." In all good conscience we can no more omit the command to heal than the commands to teach and baptize, and Christ did not base this on economic feasibility.

Second, in so far as the staff of the healing institution are Christian in their motivation and outlook, missionary medicine is a visible demonstration of the compassion of Christ. The people of India are seemingly more hungry for love and compassion than the people of North America. This is the reason that many patients are willing to travel eighty or one hundred miles — passing by two or three adequate medical facilities and several private practitioners — to be examined, treated, and cared for at the mission hospital.

Third, the work of medical missions is a demonstration of the power of God which is released through faith in Christ. Many times I have remarked that by American standards a patient has no logical or scientific basis for recovery, and yet he walks out of the hospital a new person. It is gratifying to know that most of these patients recognize that they have been healed by God and that the hospital staff are His instruments and servants. However, acts of love and compassion alone are not enough. The witness must combine word and deed. The word and deed of missionary medicine are mutually reinforcing, with either one or the other of itself being weak and incomplete.

The witness of missionary medicine is the supportive and practical demonstration of the love and compassion of Christ and His genuine concern for the wholeness of man. The validity of the witness of missionary medicine cannot be based on the number of decisions for Christ, but rather on the dedication and compassion of each member of the healing team and the extent to which this is demonstrated and communicated to those receiving this ministry.

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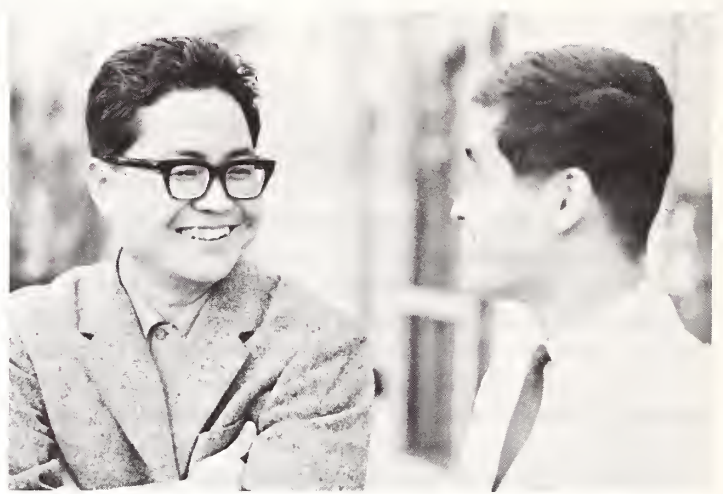
Introducing Yamade-San

By Ruth Shenk

We first met Masakazu Yamade when he was a Bible school student in Tokyo and we were just beginning our study of the Japanese language. He had already graduated from college with a degree in law and knew English well so we could communicate easily. Language aside, there was also a spiritual communication for we had a similar call to serve the Lord and were equipping ourselves for that service. He contributed to our preparation by helping us understand the customs in Japan and frankly telling us what missionary traits were appreciated and what were not.

Twelve years have passed since then. Yamade-san, serving as church conference chairman, is a central person in the life of the church here. He and his wife also are taking responsibility for the Kaneko family in Ecuador² by gathering support for them and sending out reports of their work to the churches here.

Yamade-san was part of the Mennonite Church here from



Yamade-san talks informally with Tanaka-san, another English teacher.



Mr. and Mrs. Yamade pose in the entrance to their home where they greet many guests.

its very beginning. He was in the first group to be baptized in 1951 in Obihiro. After graduating from Bible school he sold and distributed Christian literature in Kushiro, and also served as assistant pastor for one year.

One day he was introduced to a pleasant, good-looking girl who was working in a department store. She was a member of the church but had drifted from the fellowship because she had to work on Sundays. He urged her to come back and through his interest and concern led her and other members to renewal. Sometime later she was asked about marrying Yamade-san but at first she turned down the proposal because he was more in earnest about his faith than she was. Later she accepted and feels because of her marriage to him, she has been able to grow in her faith.

The Yamades planned and built their own home about five years ago. It is furnished tastefully and shows their love of beauty and order. They enjoy gardening. Mrs. Yamade likes flower arranging and provides a new arrangement for the church each Sunday. Since their marriage, Mrs. Yamade has also studied and received her qualification as a kindergarten teacher. Recently she has begun teaching at a church kindergarten.

The church has priority for the Yamades even though Mr. Yamade earns his living as a High School English teacher. He also teaches church history and Christian education at the Bible school in the evenings.

The Yamades are open to new leading from the Lord although he is serving effectively as a layman now. They know the excitement and joy of daily walking with Jesus. ㊦

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We Can't Escape Politics

An editorial in *Christian Century* raises some uncomfortable questions for the Christian regarding his relationship to politics. Traditionally Mennonites have separated themselves from active participation in politics by a gulf greater than the Grand Canyon on the grounds that church and state should be kept apart.

The editorial places some current attitudes to politics on a continuum: (1) Christians believe it is a good thing if an active politician is a Christian; (2) they are less happy to admit that the church should prepare individuals to actively participate in politics; (3) they find less acceptable the idea that the church should involve itself directly in politics; and (4) they are least ready to admit that politics plays a part in the community of believers itself.

Like many citizens, I can't completely rid myself of the idea that "politics and political language is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to the wind." Politics, like Victorian sex, seems to be necessary, but evil. Yet I have to admit, even as the editorial suggests, that I like to know that a political leader is a Christian. Maybe he shouldn't be in politics, but I'm glad he is. I fear less what he will do if I know his basic commitments.

Also, like some Christians, I am not quite ready to suggest that the church should openly encourage individuals to participate in politics. It's almost the same as asking a person to deliberately become a movie star. It's OK for an actor to continue in his career if he was one before he became a Christian, but to deliberately aim for a movie career? Our traditional stance has been that energetic, Spirit-filled men should be steered away from the political arena to the mission field. I can't quite imagine what it would be like to have an altar call for young men to heed the call of the Lord to politics.

It seems to me that we have convinced ourselves that politics is really not the Christian's concern, so everything

By Katie Funk Wiebe

belonging to politics has been put into a carefully partitioned compartment in our lives where it won't overflow to other areas. Yet when political fever hits a person, it affects all of him.

Over the years I have noticed that there is no subject which causes temperatures to rise higher and faster than do political issues. Our religious periodicals may carry many articles about missions and evangelism, but the letters to the editor which are most vehement are about socio-political affairs. Criticism of a political party, or the president, or the nation, strikes fire faster than any "death of God" theology. Though the church may not advocate involvement in politics, people seem more bothered by such matters. And is it because politics have been compartmentalized, they feel they have the right to get irritated and offensive? Who then is god in such a person's life?

A few weeks ago I listened to Dr. Robert Lindner, professor at Kansas University, clarify some of these issues at the annual Tabor College alumni dinner. He spoke as an "evangelical Christian." (Sometimes it seems necessary to indicate what stripe of Christians we belong to.)

He cleared the air by stating that most political issues today are spiritual issues because both are concerned with people. Though it is possible to separate church and state, it is impossible to separate church and politics, he said. Spiritual concerns and political issues cannot be divided. People always must have some view of the state. Most political issues have moral or spiritual dimensions which cannot be ignored by the Christian such as war, racism, justice, birth control, and abortion.

He pointed to the need for men with ethical principles in government. Who should have stronger principles than a Christian? He pointed to the fact that the Anabaptists, the present-day Christians in Russia, and others could not or cannot participate in politics. Today's Christians can.

He warned that if good men stand by and do nothing, we can get a repetition of Nazi Germany, where the intellectual community at the university and the church remained silent and avoided responsibility in political affairs.

I was glad to hear what he said in view of the fact that today's dissatisfied college students are being urged to work toward electing men of their choice to government. Has the church a responsibility here also? It can continue to keep politics at arm's length even while its members must decide on political issues almost daily. To escape it is impossible.



Items and Comments

Observing that the church not only should be poor, but "should be seen as poor," Pope Paul VI announced that reforms were under way to give the church "an image of poverty" more in keeping with the gospel.

Speaking at his weekly general audience in St. Peter's Basilica, the Pope stressed the "immense importance" of Pope John's vision of the church as "the church of the poor."

After recalling the value of evangelical poverty as a personal virtue demanded of Christians, Pope Paul VI underscored Vatican II's call for "another kind of poverty — ecclesiastical poverty — which should be practiced by the church as a collective body meeting in Christ."

The pontiff frankly admitted that in the course of history the church has presented different "aspects," such as that of "a great property owner" or "a civil power." She has also, he said, presented the "aspect" of great wealth, "by decorating her cult — her worship — with magnificent temples and rich vestments," in an endeavor to express "its sacred character and spiritual inspiration."

But, he went on, people today, "especially those who look at the church from the outside," rightly demand that she not show herself as "an economic power," nor as "given over to financial concerns," and "insensitive to the needs of peoples and nations."

. . .

The growing affluence of Americans and religion's involvement — or lack of involvement — in social action were cited as major reasons for an overall decline of religion in America.

However, a sociology professor pointed out that a decline in membership did not necessarily indicate a decline in religious influence. And an upward trend in church membership among the "authoritarian" and "fundamentalist" churches was noted.

Religious leaders surveyed by the *Philadelphia Inquirer* said that the decline in church membership and attendance was largely due to the growing affluence of Americans which enables them to afford diversions they never had before.

. . .

The Union for National Draft Opposition (UNDO) received 16,000 draft cards from card-carrying American men during May 1970.

Oakland, California, reported that between October 1 and March 31 over half of the men ordered to report for induction did not show up, 11 percent of those who reported refused induction. Only 35 percent of those

originally ordered for induction were finally inducted.

. . .

The Church of the Brethren has revised its Statement on War, placing its support behind young men who refuse to cooperate with the draft as well as those who elect alternate service to combat.

Delegates to the historic "peace churches" annual meeting in Lincoln, Neb., made the change.

"The church will seek to use its influence to abolish or radically restructure the system which conscripts persons for military purposes," said an amendment to the statement.

Long supportive of conscientious objection to war, the Church of the Brethren had previously cooperated with the alternative service clause in draft laws. Young men from the denomination were almost automatically exempted from combat duty.

Some advocates of selective objection, that is those who oppose particular wars, and persons totally opposed to conscription have argued that the current laws favor the "peace churches" and discriminate against antiwar members in those churches not teaching total pacifism.

The new Brethren policy, in effect, puts the church on record for the first time in support of those who disagree with draft laws. More emphasis is thereby placed on the conscience of the individual and less on the policy which the denomination had recommended.

An amendment added on the convention floor urged members to divorce themselves, as far as possible, from "employment and investment" related to defense industries.

It further stated that the recruitment by the armed forces on a Brethren college campus is "inconsistent" with the church's position.

. . .

Between the Lines reports that Arnold Toynbee states that our spiritual disintegration as a people has caused the U.S. to replace Russia as the most feared world power. The horribly indiscriminate destructiveness of our technological weaponry in Vietnam and the obnoxiously corrupt and tyrannical government we have created and support in Saigon have caused more resentment and fear than the Soviet invasion of Czechoslovakia or any other recent communist action.

We have observed for ourselves that the foreign press is full of such reflections — papers from Canada, Britain, France, Italy, India, and Japan. Friends have sent us newspapers from Ankara and Istanbul which

exhibit rabid anti-Americanism in their editorials and cartoons. Yet Turkey is our ally, standing on the Soviet's menacing borders.

. . .

The conflict between concerned scientists and the military technicians and industrialists was intensified some months ago when radiation physicist, Dr. Ernest J. Sternglass of the University of Pittsburgh, released the results of extensive studies indicating that fallout from the U.S. nuclear tests had probably caused about 400,000 prenatal or infant deaths in this country since the early 1950s. Though the public has heard relatively little about this, the Sternglass report shook the AEC and stirred vigorous debate in scientific circles.

Two eminent scientists of the famed AEC Lawrence Radiation Laboratories in Livermore, California, Dr. John Gofman, medical director and nuclear chemist, and biophysicist Dr. Arthur Tamplin, have charged that the new reactors and the underground blasts will create radioactivity approaching dangerous levels. Since Gofman and Tamplin have long been highly respected scientists and officials within the AEC and nuclear industries, the controversy takes on added dimensions. Gofman and Tamplin warn that even in view of the "permissible levels of radiation" now set by the AEC, there would be at least 32,000 extra cancer deaths yearly if the above plans are carried out.

Both previously estimated that 16,000 cancer deaths might be caused if the entire U.S. population were exposed to the maximum dose now ruled as permissible by the AEC. After further study they doubled their estimates to 32,000. Then more recently, Dr. Gofman released to Congress further "highly confidential" studies in which the fear was expressed that if all present projects were carried out, the fatalities from atomic exposure might be closer to 250,000 deaths annually, all of which gives added substance to the Sternglass thesis and verifies the suspicion many have had that the AEC still seriously underestimates the danger of radiation.

. . .

U.S. Air Force planes have sprayed enough chemicals in South Vietnam since 1962 to defoliate 3.8 million acres of forest and bush, as well as 500 acres of cropland, according to recent U.S. Defense Department figures. In addition, millions of large holes — many 35 ft. deep and 45 ft. wide, caused by U.S. bombings — have rendered much valuable cropland permanently useless.

CHURCH NEWS

Anabaptism: Evangelical Thrust for '70s?

If Mennonites succeed in a bold new move to explore their place in evangelism, Anabaptist influence will achieve new eminence among Protestants. An all-Mennonite consultation on evangelism in April 1972 will lay the groundwork for cooperation in evangelism similar to successful—and influential—all-Mennonite cooperatives such as Mennonite Central Committee and Mennonite Disaster Service.

Anabaptist-Mennonite distinctives are certain to play a new role in evangelism in the next decade, states Myron Augsburger, named by *Time* magazine as one of America's foremost evangelists, and currently president of Eastern Mennonite College in Harrisonburg, Va. Augsburger heads up the steering committee of the mammoth all-Mennonite Consultation on Evangelism scheduled for Chicago's Conrad Hilton Hotel, April 13-16, 1972.

"Mennonites have been saying for years that evangelism reaches across national boundaries, affects every area of human life, calls for reconciliation, and builds for peace," asserts Augsburger. "Many thoughtful evangelicals are urging us to speak up, to share our concepts of discipleship in a world where reconciliation is so desperately needed, between man and God and man and his neighbor.

"The great commandment of Christ," Augsburger affirms, "to love God with heart, mind, and soul, and to express this love in concern for our fellowman, our 'neighbor'—this commandment is ours to follow daily in all our lives. This is total-man evangelism, Anabaptist-Mennonite evangelism. Our world needs it as never before."

The 1972 all-Mennonite congress has been in planning since the U.S. Congress on Evangelism in Minneapolis in September 1969. The roster of men on the steering committee reads like a Mennonite Who's Who. Members of the executive committee include, in addition to chairman Augsburger: Vice-Chairman Roy Just, Secretary Paul M. Miller, Henry Ginder, J. B. Toews, Palmer Becker, Reuben Short, and John Powell.

Part of the Mennonite approach to a

witness for Christ has been their concept of brotherhood. Clergy and laity distinctions are seen only as differing functions of brothers in Christ. Thus evangelism is not seen as a part-time specialty of pastors and congregational leadership, but of all Christians, all of the time.

For Mennonites, evangelism has meant winning people to an all-out commitment to Jesus Christ, in a combination of spiritually responsive faith and responsible social action. It isn't an easy commitment.

It has been easier for liberal churches to emphasize social action without pressing for evangelical commitment to Jesus Christ. On the other hand, it has been easier for fundamentalist-evangelical churches to preach a salvation message without calling for commitment to social service.

The various Mennonite groups—from conservative Old Order Mennonites to progressive-wing General Conference churches—have long cooperated on vigorous social and humanitarian services. Mennonite Central Committee represents all Mennonites in relief work around the world, providing both material goods and Voluntary Service workers "in the name of Christ." Men of all groups jump into action in rescue, clean-up, and rebuilding work through Mennonite Disaster Service. MDS was cited recently by the Red Cross for long hard hours of dedicated service "in the name of Christ" working in the devastated areas of Mississippi and Virginia after Hurricane Camille.

"We need now to explore ways together of becoming increasingly effective in communicating the gospel, and in winning men and women to an active commitment to Jesus Christ," declares Augsburger.

The April 1972 all-Mennonite consultation anticipates the Mennonite World Conference being held later in midsummer 1972 in South America and the interdenominational Key Bridge Conference in Washington in 1973. Planners hope that the Chicago consultation on evangelism will deepen convictions for evangelism and explore ways Anabaptist-Mennonite emphases can be used to the full in reaching modern men and women with the gospel.

Compassion Funds Activate Camping Program

Compassion Funds have made it possible for approximately 80 youth to experience a week at a Christian camp in northern Virginia during the period August 10-21. The campers, ages 12-14, came to Highland Retreat from Newport News, Harrisonburg, and Chesapeake, Va.; and Durham and Winston-Salem, N.C. The Virginia Mennonite Board of Missions, Harrisonburg, initiated the idea, while Mennonite churches in these five cities were responsible to invite local youth.

Camp Friendship is one of four projects sponsored by the Virginia Board that is approved by the Minority Ministries Council of Mennonite Board of Missions, Elkhart, Ind. Half of the Compassion Fund contributions may be retained by Mennonite district conferences for projects within their respective districts upon approval of the Minority Ministries Council.

In Virginia Conference, the council has also named Northeast Community Project in Harrisonburg and two projects in Durham, N.C., as being eligible for Compassion Funds. All these activities are designed to bring a Christian witness to inner-city youth.

Robert Friedmann, Anabaptist Scholar, Dies

Robert Friedmann, Anabaptist scholar and close brother to many throughout the Mennonite Church, died on July 29, 1970, at his home in Kalamazoo, Mich., following an illness of several months.

Born into a Jewish home, Friedmann became interested in Christianity through the study of Leo Tolstoi. After a careful study of Anabaptist history during the early 1920s he became a convinced Christian. For a half-century Friedmann immersed himself in Anabaptist-Mennonite research and published literally hundreds of articles in the *Mennonite Encyclopedia*, the *Mennonite Quarterly Review*, and other scholarly journals.

According to Friedmann, Anabaptism was the apotheosis of New Testament Christianity, a level never before—or since (we might pause to reflect)—reached within history. He saw himself as an Anabaptist, and was one in heart and understanding with the era and men responsible for the rediscovery of the Anabaptist vision, men such as H. S. Bender and Guy Hershberger. In fact, he was one among several who together attempted to understand Anabaptist beginnings in the sixteenth century.

Friedmann was a "universal" Anabaptist, equally at home with (Old) Mennonites and "GCs"; with Hutterites and European Mennonites. He had a warm word for the Amish, considered himself akin to the

Society of Brothers and Reba Place, and carried on an extensive correspondence with Quakers and members of the Church of the Brethren. But Friedmann's horizons were still broader. He understood and respected a whole spectrum of theological positions held by scholars and churchmen of other faiths.

Robert Friedmann himself was a convinced Anabaptist, however, and remained so until his death in his eightieth year of life. It is fitting that his family and friends have set up a "Robert Friedmann Memorial Fund," the proceeds to go to the Mennonite Historical Library at Goshen, Ind.

— Leonard Gross

Virginia Mennonites Confront Housing Needs

They call themselves the "Mennonite Volunteer Building Assistance Association." In the past six months this group in southeast Virginia has renovated five homes and a long list of homeowners are awaiting their help.

The organization is composed of a representative from each of the four Mennonite churches in Newport News, Va. Vasco Boyd represents the Calvary church; Nevin Steiner, the Warwick congregation; Gerald Showalter, Huntingdon Avenue; and Raymond Smoker, the Providence congregation.

The project was initiated when the local Office of Economic Opportunity ran out of funds and a representative came to Nelson Burkholder, pastor at Calvary, and requested volunteer labor. He knew Mennonites were noted for their skill and ability to work—a syndrome not to be despised.

Since the Newport News Mennonites did have a mind to work, an organization was started as volunteers began to repair homes that failed to meet the standards of the city building inspector. Volunteers contribute Saturday labor while the four cooperating congregations provide financial backing. The group anticipates repairing 12

houses a year unless more churches become involved and the project mushrooms.

The volunteers are finding the program to be a rewarding experience. Gerald Showalter says, "You don't find time; you make time." The workers are inspired to see homeowners join in the repair work, and most of all, neighbors are beginning to repair their homes on their own initiative when they see what can be done.

What do the homeowners think? Mrs. Heath on 24th Street was overwhelmed when three men came to evaluate the needs of her house. She said, "In 76 years I've never seen anything like this, that men pray about repairing my house before doing anything else." A widow of 29 years and the only white person in the black community, she has lived 46 years in what used to be the nicest section of Newport News. She plans to stay.

The Mennonite Volunteer Building Assistance Association executive committee is ready to evaluate the work to date and project the future. Perhaps their organization will qualify for Compassion Funds through the Minority Ministries Council. They are very much aware, however, that funds are more readily available than labor.

Youth Consider Faith at Weekend Camp

Youth exploring the meaning of faith was a major thrust during a three-day church camp experience held July 31 to Aug. 2 at Onneto on the island of Hokkaido, Japan. Mennonite congregations in Eastern Hokkaido cooperatively planned the annual Bible study centered session. Onneto Youth Center is a wooded lakeside retreat within view of steam-spouting Me-Akan in scenic Akan National Park. This year more than 60 persons ranging from toddler to adult were involved, the largest group being upper teens.

Rain changed plans for climbing Me-Akan, broke up volleyball games, drove hikers indoors, and provided more time for informal sharing. It was a time when two Kamishihoro high school sisters could ask the missionary wife, "Did you believe in God when you were a child?" "Was your marriage arranged?" "Do you think a woman's happiness is in the home?"

It was a time when Taiki and Kushihiro and Obihiro young people, including the missionary daughter, could ask and share, "What are American schools like?" "How can I stop worrying about college entrance exams?" "When did you become a Christian and how is your life different now?" "What does prayer mean?" All these were opportunities for older Christians to guide young seekers a step toward Christian faith.

Reiji Asai, lay pastor at Furano, testified: "Most campers were seekers or new

believers, but practicing hymns together, and fellowshiping in the Lord in this beauty spot of nature was a great experience."

The camp theme was "Life's Oasis . . . whoever is thirsty should come to Me and drink." In the Sunday worship service pastor Hiroshi Mori of Kushihiro presented Jesus' invitation to all thirsty ones. Camp was a time for realizing our thirst and reaching again for living water.

— Adella Kanagy, Ashoro, Hokkaido, Japan.

New Audiovisuals Treat Social Concerns

Communication between the generations, war, and drug abuse are three contemporary social concerns treated in two films and a filmstrip now being offered to congregations and other groups from the Mennonite Board of Missions audiovisual library.

A deceptively simple allegory. *The Magician* starts with a group of children playing. They chance upon the magician, who entices them with his tricks and gallery of "magic" that includes a toy gun for everyone. The magician has a gun, with which he fires at targets. Now a child is urged to shoot the gun at targets which progress in form from inanimate objects to animals, to an "enemy" man, to that of a mother holding a child. Still lined up, the children are eventually given real guns and are marched off over a hill—and there is heard the sound of loud gunfire. Another group of children arrives, and the whole sequence begins to repeat itself.

The Magician, a black-and-white 13-minute production from Sterling Educational Films of New York City, is a visual story. Only background music and the unidentifiable words of military commands are heard. An antiwar classic recommended for junior high through adult audiences, *The Magician* is available on a rent-free basis.

I Just Don't Dig Him concerns Ken, a 14-year-old youth, and his relationship with his father. As the film opens, conflict between father and son comes to a head over Ken's staying out until 2:00 a.m. Charges and countercharges fly back and forth. The following day both father and son compare their opinions with a peer who has a more objective view. After obtaining a different perspective, both father and son begin to suspect that they haven't seen each other in a true light.

Produced by the Connecticut State Department of Mental Health, *I Just Don't Dig Him* will serve as an excellent discussion starter in the area of teenage-parent relationships. The 11-minute color film includes a leader's guide.

Marijuana: What Can You Believe? a two-part filmstrip from Guidance Associates, presents an objective discussion of marijuana designed to alert parents and teens



Nelson Burkholder (left) is chairman and Nevin Steiner is treasurer of the Mennonite Volunteer Building Assistance Association.

to the dangers associated with this drug. In Part One, a doctor working in the Haight-Ashbury district of San Francisco discusses marijuana from a cultural, social, and clinical point of view. Part Two expresses the views of various young people who testify to their varying experiences with the drug. The two-part filmstrip includes a 30-minute narrative on record and a leader's guide.

All three of these free-on-loan audio-visual resources, in addition to more than 250 other previously acquired film and filmstrip titles, are available from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. A complete catalog listing may be obtained from the same address.

14 Enter Voluntary Service



The first of two Voluntary Service orientation schools being held during August at Mennonite Board of Missions saw 14 persons accepting the following one- or two-year assignments:

First row: Susann Pensinger, Portland, Ind., child care worker for one year at Kansas City (Kan.) Children's Home; Iva Sommers, Goshen, Ind., teacher of missionary children for one year in Ahome, Mexico; Rachel Yoder, Shipshewana, Ind., teacher in Robstown, Tex., for one year; and Loree Davis, Biddleton, Idaho, unit hostess for one year in Albuquerque, N.M.

Second row: Joan Stahly, Milford, Neb., one year as child care worker with the Winston-Salem, N.C., unit; Diane Block, Louisville, Ohio, nurse aide at Maple Lawn Homes, Eureka, Ill., for one year; Susan Bender, Hubbard, Ore., secretary for one year at Mennonite Hospital, La Junta, Colo.; and Judy Bontrager, Scott City, Kan., one year as a girls' club leader with the Buckeye, Ariz., unit.

Back row: Brenda and Ralph King, teacher and community service worker, respectively, for two years in Robstown, Tex.; Kenneth and Marie (absent from picture) Stevanus, Peru, Ind., program directors with the Los Angeles, Calif., unit for two years; Rollin Ulrich, Eureka, Ill., two years as orderly at Mennonite Hospital, La Junta, Colo.; and Adele Koch, Listowel, Ont., girls' club leader for one year with the Northwest Portland, Ore., unit.

The Aug. 24-Sept. 3 orientation will

find 28 volunteers in attendance, with 28 participants anticipated to date for Sept. 14-24. Currently 322 youth through senior adults are stationed at 55 different VS locations in the United States, Canada, Mexico, and Puerto Rico with Mennonite Board of Missions.

VS Personnel Openings Listed

"The summer months always find an increase in the number of persons entering Voluntary Service in the wake of high school and college graduations," Clare Schumm, placement counselor at Mennonite Board of Missions, said in Elkhart on Aug. 13. "If we could only keep the momentum going toward the end of each year, closing VS personnel gaps would cease to be an ongoing problem. As it is, our present personnel situation could be rated fair to good, depending on which unit location one speaks of."

Schumm pointed out that securing married couples to direct unit activities continues to be a primary task. The priority item right now, he said, is to find a mature couple to serve as host and hostess of the Voluntary Service Center located on the Mission Board grounds. Responsibilities include planning and preparing meals for orientation groups, providing lodging for VS-ers, housecleaning, and some headquarters maintenance between orientation schools.

The following VS units have an immediate need for married couples to coordinate activities: Cleveland, Ohio; Carlsbad, N.M.; Adriel School at West Liberty, Ohio; Durham, N.C. (a proposed new unit); St. Louis, Mo.; and Frontier Boys Village, Colorado Springs, Colo.

Current openings for nurse aides, LPNs, and RNs include Appalachian Regional Hospital, Ary, Ky.; Maple Lawn Homes, Eureka, Ill.; Mennonite Hospital, Aibonito, P.R.; Mennonite Medical Center, La Junta, Colo.; and Hattie Larlham Foundation for retarded children, Mantua, Ohio. Schumm also indicated the need for an orderly at Queens Avenue Manor in London, Ont.

Persons with social work training will find immediate openings with the Mennonite Friendship Center, Northwest Portland, Ore.; or the Kansas City (Mo.) Teen Center concentrating in the area of pre-delinquent youth.

Construction work, especially related to Mennonite Disaster Service as in Pass Christian, Miss., as well as rehabilitation of urban housing for reselling to disadvantaged families, is a more recent addition to Voluntary Service assignments. Pittsburgh and Philadelphia are two units of this type opened in 1969, with Pittsburgh presently calling for additional personnel with construction skills.

Upcoming VS orientations at Mennonite Board of Missions are slated for Sept. 14-24, Oct. 12-22, and November 9-19. For more information on current Voluntary Service openings write directly to John Lehman, Director of Personnel Recruitment, Box 370, Elkhart, Ind. 46514.

Seven Elected as Trustees for EMC

The Virginia Mennonite Conference, which has primary responsibility for the operation of Eastern Mennonite College, elected two new trustees and reelected two others to the 32-member group during their annual meeting in July.

Elected to their first four-year terms were James R. Brunk of 2011 Woodcrest Circle in Harrisonburg and Isaac M. Risser of R. 5, Harrisonburg.

Virginia Conference reelected Earl R. Delp of 1538 College Ave. in Harrisonburg and Clayton D. Showalter of Broadway, Va.

LaMarr Kopp, assistant dean of resident instruction in the college of liberal arts at Pennsylvania State University, State College, was elected to a one-year term.

Reelected to a one-year term was Richard C. Detweiler, moderator of the Franconia Mennonite Conference and pastor of the Souderton (Pa.) Mennonite Church. He is a 1949 EMC graduate.

Also reelected to a one-year term was Charles Longenecker, a faculty member at Lancaster (Pa.) Mennonite High School. He graduated from EMC in 1957 with a BA in biology.

Reelected chairman of the trustees by acclamation was Dewitt Heatwole, a dairyman from R. 4, Harrisonburg.

Churches Will Observe MCC's 50th Anniversary

Plans are under way in the Lancaster and Akron, Pa., areas for the observance of MCC's 50th Anniversary. An ad hoc committee composed of Mahlon Hess, Landis Hershey, Floyd Bartel, and Peter Dyck reports that the program will begin on Sat., Sept. 26, at 7:30 P.M., in Lancaster. It will feature contemporary music and a keynote speaker. Many young people are expected to attend.

Guest speakers will represent MCC in the local churches on Sunday morning, Sept. 27. Sunday afternoon there will be an open house at MCC headquarters, Akron, complete with films, refreshments, and tours of the offices. Further announcements will be forthcoming.

Other observances of MCC's 50th Anniversary are being held. In Washington state, Walter Reimer, Homer Andres, and Milton J. Harder announce a reunion of former and present MCC workers at Camp

Camrec in the Cascade Mountains on Sept. 11 and 12. The program has not been finalized, but those who have slides, photos, or movies are requested to bring them and a projector. The emphasis will be on informal fellowship and sharing. For further information on the Washington reunion, write Milton J. Harder, 20355 34th Avenue South, Seattle, Wash. 98188.

Eastern CPS Reunion Held at EMC

The 25th Anniversary Reunion of World War II Civilian Public Service workers was held at Eastern Mennonite College, Aug. 1 and 2.

The reunion was for all former CPS men who had served in camps and units in the Eastern United States. A total of 763 persons registered for the reunion. This figure represents 263 men, their wives, and 250 teenagers and children. Thirteen states, including California, Florida, and New York, were represented.

Activities for the two-day reunion included planetarium demonstrations in the science center, tours of the campus, tours to the sites of the Grottoes and Luray CPS camps, and tours to nearby caverns and the Shenandoah National Park.

Saturday evening the group was welcomed to EMC by Dewitt Heatwole, chairman of the Board of Trustees of EMC. The "Salt of the Earth," a group of teenagers from Lancaster, Pa., provided special music for the program. After this, the women met together for a "Reminiscences" and "Dear Abby" session, with Mrs. Ruth Stoltzfus leading the discussion. The men held a short business meeting and then broke up into camp and unit meetings.

During the business meeting officers were elected for the 1971 meeting to be held at Camp Tel-Hai, Honey Brook, Pa. Those elected were: president, Harold D. Lehman, Harrisonburg, Va.; vice-president, Robert Benner, Akron, Pa.; secretary, Warren Good, Ephrata, Pa.; treasurer, Chester B. Nolt, Bareville, Pa.; and trustee, Charles Martin, Ephrata, Pa.

Seminar Planned for Washington

Mennonite pastors and members of Mennonite Central Committee's constituent churches will have a unique opportunity to examine firsthand the workings of government when the second Mennonite Churchman's Seminar takes place in Washington, D.C., Oct. 5-8.

The seminar will take place on Capitol Hill, where the MCC Peace Section Washington Office is located, across the street from the United States Supreme Court and

the Capitol buildings.

Sponsored by the MCC Peace Section Washington Office, the three-day exposure to government will also engage participants in biblical and theological examination of questions pertaining to the relationship of church and state, the Christian and government.

Government officials, Congressmen, and church-related staff members will be invited to lead discussions on the crucial issues confronting our government and society in the areas of peace and human need.

Special highlights of the seminar will include a dinner meeting with a leading Senator, with opportunity for questions and discussion; briefings at various executive departments on foreign and domestic

Changes Demand New Broadcast Approach

"I heard one of your messages concerning the Word of God. . . . I am a drunkard and a marijuana addict . . . pray for me to see if I can become the man I was before I lost my wife."

This was one listener's response to a *Luz y Verdad* broadcast from Puerto Rico. The speaker on the program was Lester T. Hershey, director of Mennonite Broadcasts' Spanish programming.

This response is just one example of the problems a radio speaker faces, and the changing situation in Latin America increases the complexity of the problem. Hershey is trying to instill in his messages the relevance of Christ for the problems of twentieth-century men and women.

An important current development in Latin America is the rapid growth of a middle class. The centuries-old gap between the aristocracy and the poor is being filled by an active class of people demanding a better life. They are demanding—and getting—better education, and education brings a desire for better jobs and living conditions.

Another frequent result of education is an individual's growing need to examine new ideas before he decides to accept them. He wants to be sure that a new principle applies to himself before he adopts it. In other words, it must be relevant.

This changing situation has many implications for missions in Latin America and for the Mennonite Church's use of radio and television there. The traditional evangelical approach to gospel preaching is losing its appeal to many listeners in the face of increasing financial and occupational security.

This trend in Latin America is a real challenge to Christians who are called to the mass media ministry. Hershey says of his radio talks, "I make an application to let the listener know that the answer is Christ, His Word, and the Christian life." In an

policy; appointments with Congressmen representing Congressional districts of seminar participants; and a presentation by church agency staff on how Congress operates.

Participants will be limited to 40. Seminar costs are kept at a minimum, with hotel accommodations arranged at moderate rates on Capitol Hill.

In the evaluation reports completed by seminar participants after the first seminar in Oct. 1969, one note was sounded repeatedly: "More of our people need to have this seminar experience."

Persons interested in participating and desiring further information should write to Delton Franz, Peace Section Washington Office, MCC, 100 Maryland Ave., N.E., Washington, D.C. 20002.

effort to present relevant messages he has chosen themes dealing with loneliness in the midst of a population explosion, fear of a meaningless life, social guilt, etc.

Of course, this trend is not limited to radio nor to Latin America. It serves to remind everyone that, whoever the neighbor is, he is most likely to be convinced that Christianity is worthwhile when he sees proof of its relevance in the life of a professing Christian.

Atlee Beechy on Special MCC Assignment

Atlee Beechy, member of the Mennonite Central Committee Executive Committee and Professor of Education and Psychology at Goshen College, left the United States for Europe and Asia on a special seven-month assignment for MCC.

Beechy will be visiting representatives of the Democratic Republic of Vietnam (DRVN) and Provisional Revolutionary Government (PRG) to express again MCC's interest in providing assistance to civilian war sufferers. He will seek an invitation to have a North American Mennonite visit North Vietnam.

A second aspect of the assignment is to further the projected longer-term program of MCC in South and Southeast Asia. Beechy will be spending approximately one month in India and Indonesia respectively for this purpose.

A similar mission was undertaken by Dr. Beechy in July 1968 when he visited DRVN and National Liberation Front (NLF) representatives in Paris, Algiers, Prague, New Delhi, and Phnom Penh.

Beechy has been invited as a participant in the International Peace Academy seminar being held Aug. 22 through Sept. 10, 1970, in Vienna. He is one of four United States citizens selected. The seminar will

bring together approximately 50 international participants to study peace theory, international control of violence, and peaceful social change.

In India, Beechy will be giving six weeks of his time lecturing and conducting seminars under the direction of the Fulbright program. Dr. Beechy served as a Fulbright lecturer at the University of Allahabad in 1960-61.

While in Europe and Asia, Beechy will be consulting with various local Mennonite peace committees and Mennonite Church leaders. Mrs. Beechy will accompany Atlee on most of this travel.

Beechy is on sabbatical leave from Goshen College, Goshen, Ind., and is volunteering his time to MCC for this assignment.

Hershey Fills Personnel Gaps

Lester T. Hershey, speaker on the *Luz y Verdad* radio program originating in Aibonito, Puerto Rico, has been asked to assume the leadership of the Cayey congregation, one of 17 Mennonite churches in the Puerto Rico Conference. Sergio Rosario, former pastor at Cayey, is accepting full-time management responsibility for the Mennonite bookstore in Ponce.

In explaining his temporary responsibility, Hershey said, "This means that I will try to coordinate the work, rather than act as pastor. It may mean that I will attend the Cayey church more regularly and preach more often there. I had been attending the Guavate congregation Sunday nights giving a Bible study, since Guavate doesn't have a pastor."

Although not the ideal situation, it does provide opportunity for Hershey to keep in touch with the people, which is important for his work as radio speaker. But the fact that he is not assuming full responsibility for a congregation indicates the changing role of the missionary. The modern mission worker is seen as a helper rather than a leader of national churches.

Lebanon Adds Medical Center

A \$180,000 medical center addition to the Lebanon (Ore.) Community Hospital has been completed and is in operation with two general practitioners, two staff members, and a one-day-a-week psychiatrist.

The addition, located east of the present hospital and connected by a covered walkway, provides 7,500 square feet of working space. It includes a business area, waiting room, and medical rooms for six doctors.

The medical center concept has been in the planning for three years, according to

Gene Kanagy, hospital administrator. Convenience and efficiency are two objectives of the medical center's proximity to the hospital.

Lebanon Community Hospital Corporation, a nonprofit agency under contract

to the Health and Welfare Division of Mennonite Board of Missions, manages the hospital and the new medical center. The 54-bed hospital has been expanded three times since its construction in 1952. It is a fully accredited institution.

FIELD NOTES

Ralph Palmer, 307 Lucas Creek Road, Denbigh, Va. 23602, has recently received a large order of tracts from Herald Press. He plans to distribute these tracts in the Southern states this fall and winter using his new camper for traveling and for living quarters. Pray for this work.

Paul Lantz was installed as pastor of the First Mennonite Church, Meadville, Pa., and the Sunnyside Mennonite Church, Conneaut Lake, Pa., on Aug. 16. Allen Ebersole was bishop in charge of the service.

Winston J. Martin, Stratford, Ont., was ordained to the ministry at Avon Mennonite Church on July 19. Orland Gingrich officiated and Newton Gingrich brought the message.

Norman C. Shertzer, R. 2, Lancaster, Pa., was ordained minister for the Slackwater congregation on Aug. 15. Ivan D. Leaman was the officiating bishop, with the sermon given by Sanford G. Shetler.

Women's Retreat, Sept. 17-19, at Camp Hebron, with Catharine Leatherman on the theme, "Life in the Blood." Reservations or information may be secured by contacting Mrs. Rohrer Hershey, R. 3, Lititz, Pa. 17543.

Don and Anna Ruth Jacobs were scheduled to arrive in Nairobi, Kenya, on Aug. 26 for a term of service under Eastern Mennonite Board of Missions. Their address is P.O. Box 7596, Nairobi, Kenya.

J. Paul and Erma Lehman began a term of service in Ethiopia on Aug. 23. Their address is P.O. Box 2060, Addis Ababa, Ethiopia.

Jere Brubaker began a three-year term as a teacher at Rosslyn Academy, Kenya, on Aug. 26. His address is P.O. Box 14146, Westlands, Nairobi, Kenya. A commissioning service was held on July 26 at the Willow Street Mennonite Church. Dan Senenig was the speaker. Clayton Keener conducted the commissioning.

Paul and Esther Bucher began a three-year term in Saigon, Vietnam, on Aug. 20. Their address is Box 991, Saigon, Vietnam. A commissioning service was held for the Buchers on Aug. 2 at the Stony Brook Mennonite Church. Lester Hoover was the speaker; Raymond Charles conducted the commissioning.

Alice Hess will begin a three-year term as a teacher at the Rosslyn Academy, Kenya. Her address will be P.O. Box 14146, Westlands, Nairobi, Kenya. A commissioning service was held for Alice at Habecker Mennonite Church, Aug. 9. Leon Stauffer and Chester Wenger were the speakers; Ivan Leaman conducted the commissioning.

New members by baptism: twenty-one at Marlboro, Alliance, Ohio; five at Fairview, Surrey, N.D.; four at Bethel, Gettysburg, Pa.

Change of address: Ross T. Bender from Goshen, Ind., to 2550 Ball Rd., Willow Grove, Pa. 19090.

Masami Yoshino, member of the Tsurugadai Church in Kushiro, arrived in the U.S. on Aug. 13 to participate in the MCC Trainee program. She had been working as an assistant laboratory technician in the city hospital since high school graduation. For several years she has taught Sunday school and attended the Eastern Hokkaido Bible School. She has interest in observing Christian homes and Sunday schools in North America.

Fumio Fukushima, a grade school teacher, was baptized in his home at Sahoro near Shintoku, Hokkaido, on Aug. 7 by Pastor Ishimoto of Ashoro congregation and missionary Lee Kanagy. Mr. Fukushima's growth in Christian faith and his decision to follow Christ came through his wife's prayers and his sense of responsibility for his two small children. Mrs. Fukushima was baptized at the Rikubetsu Mennonite Church prior to her marriage. Communion among the five Christians present followed the baptism. Two nursery school teachers show interest in the monthly Bible study held in the Fukushima home.

Groundbreaking ceremonies for the Tottori congregation in suburban Kushiro, Japan, were held on July 26, 1970. Three women who were the first to be baptized at Tottori turned the first shovelful of dirt, followed by Pastor Mimoto and missionary Charles Shenk. A year's planning and prayer had preceded the event as well as an extra three-month waiting period while the owner processed the deed and granted permission to build.

Dawn Buckwalter, daughter of mission-

ary Ralph Buckwalter, left her home in Obihiro, Japan, on Aug. 10 with plans to attend Hesston (Kan.) College this fall. Gloria Shenk, Kushi, Japan, and Ruth Kanagy, Ashoro, left home on Aug. 13 to enroll at Eastern Mennonite College. Dan Kanagy, a Hesston graduate, was among the 40 Intermenno Trainees leaving New York on Aug. 18 for a year of work experience in Europe. His assignment is in the Netherlands.

After seven years of serving the Tokachi churches while living in Obihiro, Japan, Ralph and Genevieve Buckwalter and family moved on Aug. 19 to share in the life and nurture of the church in Asahigawa, which Hiroshi Kaneko, now in Quito, Ecuador, had begun. Prayer is requested for Spirit-led growth in Asahigawa, as well as strong leadership by the lay team of three brethren in Obihiro.

Pastor Kawano of Nakashibetsu and teacher Sawatari of Obihiro were delegates from the Hokkaido Mennonite churches to the International Work Camp sponsored by MCC in Asia. Beginning Aug. 8 and lasting for two weeks, Asian and American delegates worked at landscaping a school for refugee children.

One thousand representatives from various women's groups in eastern Hokkaido heard Charles Shenk speak on his view of the Japanese woman and the importance of the home based on the Bible. There was good interest and response from the primarily non-Christian audience.

Mennonite Board of Missions, Elkhart, Ind., has received a \$3,000 bequest from the estate of the late Mrs. Mary (Borneman) Berky of Boyertown, Pa. Two thousand dollars was designated for the general mission program and \$1,000 for the Yeotmal Theological Seminary, Berar, M.P., India. An additional \$500 was sent directly to Mennonite Broadcasts, Inc., in Harrisonburg, Va., the mass communications division of the Mission Board.

Election results at the General Church Council meeting of the Meserete Kristos Church in Ethiopia held at the Bible Academy on July 31 and Aug. 1 are as follows: MKC Chairman, Beyene Mulatu; Secretary, Negash Kebede; Treasurer,

Million Belete; Assistant Secretary, Asrat Gebre; additional Executive Committee members. Teferi Orjino and Michael Ale-mayehu.

In other business the council approved a budget of \$110,000 for 1971. This includes \$12,500 for evangelism. A constitution for an evangelism board yet to be organized was ratified. Until such a Board is set up, Robert Garber and Paul Yoder will serve as co-secretaries for evangelism.

Readers Say

Submissions to Readers Say column should comment on printed articles.

The comments on the peace symbol by Gerald C. Studer were only partially helpful. He states rightly enough, "symbols mean what they are worn to mean." Thus to call "unsatisfactory" the explanation that the symbol means nuclear disarmament, is to make a wrong judgment. If this is what it meant for the group in England who started using the symbol, this is what it meant to them.

One cannot find out the current meaning of a symbol by looking it up in an old book. There you can only find out what it did or did not mean in the past. I know of no one who wears the symbol who takes it to mean "the man dies." They wear it to say they are for peace. For some it means nuclear disarmament and for others it means "end the war in Vietnam." The title of the article is right. It is a "peace symbol," and by now that is an internationally recognized meaning. Any author writing of the meaning of symbols today would have to say this is the standard meaning today. — David Habegger, Elkhart, Ind.

Praise be to the Lord Jesus Christ. Just wanted to let you know how very much I appreciated your editorial "Not by Intellect—But by My Spirit." In fact I read it to our congregation this morning and asked them to go home and read it again. Oh, brother, keep printing everything you can lay your hands on concerning the work of the Spirit (New Testament truth) for if the Mennonite Church or any other is going to see a work done for God it must be by His power and in His way, not man's. So much of what is being tried is in the energy of the flesh and I'm one who is sick and tired of it all. I'm praying that the people will open up and yield to the outpouring of the Spirit which is taking place today so that we will not miss out on the blessings and will be used of God to help evangelize our loved ones, neighbors, and the world. We are praying for you. — Willard Hershberger, Shreve, Ohio.

I want to express my appreciation for the article "As I See It," by Helen Good Brenneman in the Aug. 4 issue of the *Gospel Herald*. The article and the way she has written it expresses a lot of good Christian common sense. Too many of the articles in the recent past show the influence of the polarization, the confusion, and the selfishness of our present society. We seem to take pleasure in dissecting and pointing out the wrongs, and there are many and always will be because we are human, and fail to work or propose constructive ideas that would help to heal instead of aggravate our ills. I would recommend for study and reading two books by Dr. Elton Trueblood. One is *A Place to Stand*, in which he shows that in Jesus Christ there is a common place or ground of meeting for the liberal and the conservative. The other is *The New Man for Our Times*, where he shows that the divisions arising from social concerns are not necessary, that the

activist is in danger of losing the redemptive gospel of Jesus Christ, and that the Pietist has lost his concern for others. He contends that the true Christian is both and that each should learn from the other. We cannot hear when we are shouting the other person down. Luke 6:41, 42. I think that Dr. Trueblood has done a real service to the Christian church in these two books. — Ralph Nofziger, Archbold, Ohio.

Despite James D. Lehman's letter in the "Readers Say" column (Aug. 4) Dennis Byler's "Letter to the Draft Board" (June 30) is not an affront to the Mennonite Church. But as his letter shows, is taken as a personal affront. I refer him to the resolution of the General Conference at Turner, Oregon, last year which recognized the validity of conscientious noncooperation with the draft, and which pledged the support of the Mennonite Church for young men who took this position. I also refer him to the MCC Peace Sections' "Message on Conscience and Conscription" which offers the same support. Obviously, this type of response to the selective service is not an affront to those who were supposed to be speaking for the rest of the Mennonite Church.

I submit that if Brother Lehman thinks being a good American citizen is synonymous with being a good Christian citizen as his letter infers, then he is not rightfully heir to his Mennonite heritage. The step taken by Dennis Byler will demand of him a greater degree of discipleship than that required of those who choose the easy way out, often diminishing their peace witness in the process. Many of our Mennonite forefathers in this country followed the same path during the Civil War when they could have accepted the provision allowing them to buy their way out of the military for \$300. They went underground; they went to jail; they were persecuted; but the church stood behind them.

Have we today in the Mennonite Church come to the point where we identify so closely with nationalism and patriotism, and so unquestionably accept "Western values" that they become more important than brotherly support for one of us whose discipleship has led him to take a stand adverse to these values?

Have some of us decided that our preferred status as a church with the selective service is so valuable that we cannot risk that status for the sake of a brother who will not accept our compromise with the warmaking powers? — Gerald E. Shenk, Washington, D.C.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Adams, Ronald and Eileen (Burkholder), Wooster, Ohio, first child, Anthony Scott, Aug. 1, 1970.

Beckler, Norman and Diane (Saltzman), Milford, Neb., third child, first son, Darvis Lynn, July 25, 1970.

Douce, Leonard and Nancy (Gresser), Wooster, Ohio, first child, Neil Matthew, —; received for adoption, July 7, 1970.

Eicher, Martin and Betty (Rowe), Bryan, Ohio, third son, Daniel Martin, Aug. 6, 1970.

Geiser, Harold and Elaine (Smucker), Orrville, Ohio, first child, Teresa Mae-Bel, July 14, 1970.

Hargett, Ron and Orva (Yutzy), Hutchinson, Kan., third son, Craig Nicholas, July 29, 1970.

Heiser, Lowell and Linda (Plienes), Odell, Ill., fourth child, third daughter, Marcia Diane, Aug. 6, 1970.

Horn, Carl and Ethel (Burkholder), Smithville, Ohio, second daughter, Andrea Lea, June 23, 1970.

Kehl, J. Lester and Wanda (Schrock), Baden, Ont., fourth child, second son, Stuart Ashley, Aug. 2, 1970.

Calendar

Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Kennel, Vernon and Shirley (Noel), Bruning, Neb., fifth living child, third daughter, Lanae Denise, Aug. 7, 1970.

Kirbis, Brian H. and Cheryl (Lyndaker), Jacksonville, N.C., first child, Brian Scott, July 26, 1970.

Krabil, Ron and Louise (Stauffer), Three Hills, Alta., second daughter, Ronda Jean, Apr. 17, 1970.

Martin, Clyde W. and Doris (Kreider), Lititz, Pa., second child, first son, Clyde Lamar, Aug. 13, 1970.

Massanari, R. Michael and Lois (Shetler), Aibonito, P.R., second child, first daughter, Analisa, July 17, 1970.

Nauman, Donald and Erla (Zimmerman), Mannheim, Pa., second child, first son, Brian Donald, July 20, 1970.

Nesselrodt, Stanley and Ruby (Good), Newport News, Va., second child, first daughter, Lisa Diane, Aug. 7, 1970.

Nolt, Daniel and Bonnie (Hall), Lititz, Pa., third child, second daughter, Beth Anne, Aug. 10, 1970.

Roth, Wayne and Aloha (Roth), Milford, Neb., third son, Brady Eugene, July 19, 1970.

Ruby, Carl and Mary Ellen (Brenneman), Tavistock, Ont., first child, Patricia Ann, July 6, 1970.

Stalter, John and Frances (Roth), Eureka, Ill., second child, first son, Terry Wayne, July 31, 1970.

Stoner, Harry Richard and Rhoda (Hess), Conestoga, Pa., second child, first daughter, Ruth Marie, _____.

Swartzendruber, Winston and Corrine (Miller), Ephrata, Pa., first child, Marcella Joy, Aug. 13, 1970.

Witmer, James and Rachel (Horst), Brecksville, Ohio, third daughter, Anne Meredith, Aug. 11, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht — Helmuth. — Jerry Albrecht, Elkhart, Ind., Belmont cong., and Barbara Helmuth, Napanee, Ind., North Main Street cong., by Norman Lyndaker and Ray Bair, Aug. 1, 1970.

Brubaker — Gingrich. — John David Brubaker, Myerstown, Pa., Kralls cong., and Velma Sauder Gingrich, Myerstown, Pa., Myerstown cong., by J. Paul Graybill, Aug. 8, 1970.

Classen — Yoder. — Kenton Lee Classen, Sturgis, Mich., Locust Grove cong., and Mable Joan Yoder, Topeka, Ind., Emma cong., by Ivan Miller, Aug. 8, 1970.

Crisswell — Stuter. — James Crisswell and Christine Stuter, both of the Woodland cong., Reedsville, Pa., by Ivan E. Yoder, June 12, 1970.

Deremiah — Birkey. — Arlo D. Deremiah, St. Joseph, Ill., Lutheran Church, and Debra J. Birkey, Fisher, Ill., East Bend cong., by Irvin Nussbaum, Aug. 14, 1970.

Dunlevy — Sutter. — Ken Dunlevy and Freda Sutter, both of Des Moines, Iowa, by Clarence R. Sutter, father of the bride, July 25, 1970.

Frey — Nussbaum. — Barney Frey, Wauseon, Ohio, West Clinton cong., and JoAnne Nussbaum, Orrville, Ohio, Kidron cong., by Bill Detweiler, July 25, 1970.

Gammie — Bowman. — Barry Maurice Alexander Gammie, Lockwood, Sask., United Church, and Ruth Elizabeth Bowman, Guernsey, Sask., Sharon cong., by James Mullett, Aug. 8, 1970.

Grove — Yoder. — Dennis E. Grove, Hanover (Pa.) cong., and Linda G. Yoder, Snow Hill (Md.) cong., by Omar Stoltzfus, June 6, 1970.

Grove — Yordy. — Robert Grove, Waynesboro,

Va., Springdale cong., and Donna Yordy, Flanagan, Ill., Waldo cong., by J. Robert Detweiler, May 2, 1970.

Hartzler — Rufenacht. — Dwain John Hartzler, Clarence, N.Y., Clarence Center cong., and Jean Kay Rufenacht, Pettitsville, Ohio, West Clinton cong., by J. Robert Detweiler, July 25, 1970.

Hogben — Roth. — Wesley Earl Hogben, and Delores Catherine Roth, East Zorra cong., by Newton L. Gingrich, Aug. 1, 1970.

Kaufmann — Johns. — H. James Kaufmann, Tiskilwa, Ill., Willow Springs cong., and Lois Johns, Middlebury, Ind., Bonneyville cong., by Galen Johns, father of the bride, Aug. 9, 1970.

Kaufmann — Hamilton. — John Kaufmann, Jr., Tiskilwa, Ill., Willow Springs cong., and Jean Hamilton, East Lansing, Mich., Methodist Church, by J. Robert Detweiler, June 20, 1970.

Kempf — Good. — Donald W. Kempf, Shickley, Neb., Salem cong., and Shirley Good, Dewey, Ill., East Bend cong., by Irvin Nussbaum, Aug. 8, 1970.

MacGregor — Smucker. — Terry E. MacGregor, Peoria, Ill., Methodist Church, and Patricia Ann Smucker, Orrville, Ohio, Smithville cong., by Bob and Bill Detweiler, Aug. 15, 1970.

Nussbaum — Ulrich. — Harry Dale Nussbaum, Mt. Eaton, Ohio, Kidron cong., and Linda Mae Ulrich, Roanoke, Ill., Metamora cong., by Donald E. Yoder, June 27, 1970.

Peachey — Luke. — Abe J. Peachey and Diane Luke, both of the Woodland cong., Reedsville, Pa., by Ivan E. Yoder and Erie H. Renno, Apr. 18, 1970.

Schaefer — Zehr. — James Marlin Schaefer, Phoenix, Ariz., Trinity cong., and Dianne Faye Zehr, Goshen, Ind., Yellow Creek cong., by Donald E. Yoder, Aug. 1, 1970.

Schlabach — King. — Larry Forrest Schlabach, Guernsey, Sask., Sharon cong., and Twila Mae King, Edmonton, Alta., Holyrood cong., by Stanley D. Shantz, Aug. 8, 1970.

Schulz — Sommers. — Dennis Schulz, Kitchener, Ont., First Mennonite cong., and Betty Ann Sommers, Kitchener, Ont., by Robert N. Johnson, Aug. 7, 1970.

Scott — Kaufmann. — Dale Scott, Jr., Kirksville, Mo., and Elizabeth Kaufmann, Tiskilwa, Ill., Willow Springs cong., by J. Robert Detweiler, Aug. 1, 1970.

Siebert — Yoder. — Gerald Siebert, Arthur, Ill., Arthur cong., and Yvonne Yoder, Hesston, Kan., Hesston cong., by Peter Wiebe, Aug. 14, 1970.

Smith — Gunden. — Stephen Atwell Smith, Elkhart, Ind., Episcopal Church, and Rebecca Jane Gunden, Elkhart, Ind., Goshen College cong., by J. Robert Detweiler, Aug. 9, 1970.

Stouffer — Wagler. — Abe Stouffer, Woodville, Ont., and Elaine Wagler, Parkhill cong., by Elmer Schwartzentruber, July 18, 1970.

Sutter — Amstutz. — Sem Christian Sutter, Goshen, Ind., East Goshen cong., and Mabel Sue Amstutz, Goshen, Ind., College cong., by J. Robert Detweiler, May 9, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byer, Martha Melinda, daughter of David and Elizabeth (Snider) Lehman, was born in Pickering Twp., Ont., May 3, 1883; died at Tillsonburg, Ont., July 26, 1970; aged 87 y. 2 m. 23 d. She was married to David Byer, who preceded her in death. Surviving is one foster daughter (Agnes — Mrs. Joe Houser). She was a member of the Wideman Church, where funeral services were held July 29, with Emerson McDowell and Newton Gingrich officiating; interment in the Byers Mennonite Cemetery.

Good, Arthur E., son of Peter and Mary (Naffziger) Good, was born in Livingston Co., Jan. 2,

1896; died at the Burnham Hospital, Champaign, Ill., of a heart attack, Aug. 7, 1970; aged 74 y. 7 m. 5 d. On Sept. 12, 1917, he was married to Bertha Eichelberger, who survives. Also surviving are one daughter (Mrs. Violet Heiser), 2 grandchildren, 5 great-grandchildren, 2 brothers (Ivan and Joseph), and 4 sisters (Mrs. Ezra Yordy, Mrs. Emanuel Birkey, Mrs. Lester Hershey, and Mrs. Melvin Grieser). He was a member of the East Bend Church, where funeral services were held Aug. 10, with Irvin Nussbaum and Ivan Birkey officiating; interment in the East Bend Cemetery.

Hartzler, Elmer J., son of Samuel E. and Amanda (Detweiler) Hartzler, was born at West Liberty, Ohio, July 22, 1909; died at his home near Princeton, Ill., of an apparent heart attack, Aug. 7, 1970; aged 61 y. 16 d. On Dec. 16, 1933, he was married to Mildred Albrecht, who survives. Also surviving are one daughter (Marceil — Mrs. Donald Yoder), 2 grandchildren, 2 sisters (Naomi — Mrs. Floyd E. King and Mary — Mrs. Edward Loudon), and 2 brothers (Leonard and Mark). He was preceded in death by one sister (Ruth — Mrs. John Kurtz). He was a member of the Willow Springs Church, where funeral services were held, with Milo Kauffman officiating, assisted by Arnold Roth.

Hunsberger, Eli, son of Daniel and Lydia (Lehman) Hunsberger, was born in Elkhart Co., Olive Twp., Ind., Dec. 1, 1881; died at his home, Wakarusa, Ind., Aug. 8, 1970; aged 88 y. 8 m. 7 d. On Jan. 1, 1906, he was married to Edna Harrington, who died June 25, 1963. Surviving are 2 sons (Carl and Russell), 3 grandchildren, one step-grandchild, 6 great-grandchildren, 4 step-great-grandchildren, one step-great-great-grandchild, one brother (Irvin), and 2 sisters (Edith — Mrs. Ed Marks and Ella — Mrs. Reuben Martin).

Kauffman, Cora Agnes, daughter of Bennett and Elizabeth (Austead) Kauffman, was born in Davidsville, Pa., Mar. 26, 1886; died at the Lancaster (Pa.) General Hospital, July 24, 1970; aged 84 y. 3 m. 28 d. Surviving are 3 sisters (Mrs. Della Apple, Mrs. Effie Auker, and Elda — Mrs. Roscoe Frymoyer) and 2 brothers (Oscar and Boyd Kauffman). She was a member of the Cross Roads Church, where funeral services were held July 28, with Allen Kauffman and Donald Lauver officiating; interment in the Richfield Union Cemetery.

Kaufman, Lydia A., daughter of Levi H. and Sarah (Erb) Troyer, was born in Holmes Co., Ohio, Sept. 8, 1910; died at Buffalo, N.Y., Aug. 8, 1970; aged 59 y. 11 m. On Nov. 20, 1931, she was married to Jesse Kaufman, who survives. Also surviving are 7 children (Lawrence, Lester, Nellie — Mrs. Merlin Bontrager, Janice — Mrs. Fred D. Bealy, Lily — Mrs. Anthony Zendana, Mervin, and Jesse, Jr.), 17 grandchildren, one brother (Atlee Troyer), one sister (Mrs. Mattie Raber), 8 half brothers (Jonas, Albert, Leon, Vernon, and Raymond Troyer, and Samuel, Ervin, and Elmer Miller), and 3 half sisters (Edna and Ella Troyer, and Savina Miller Schrock). She was a member of the Clarence Center Church, where funeral services were held Aug. 11, with Howard S. Bauman officiating; interment in the Good Cemetery, Clarence, N.Y.

King, Glen, son of Amandus and Fannie (Detweiler) King, was born at West Liberty, Ohio, June 22, 1913; died at Dawson, Pa., of a coronary occlusion, Aug. 15, 1970; aged 57 y. 1 m. 24 d. On Dec. 25, 1939, he was married to Orpha King, who survives. Also surviving are one daughter (Phyllis — Mrs. James Yoder), one granddaughter, 5 brothers (Chancey, Archie, Raymond, Leroy, and Robert), and 3 sisters (Bertha, Mrs. Loma Arbogast, and Mary — Mrs. Arthur Miller). He was a member of the Scottdale Church, where funeral services were held Aug. 17, with Gerald C. Studer officiating. Another service was held at the South Union Church, West Liberty, Ohio, Aug. 18, with Roy S. Koch and A. J. Metzler officiating; interment in the South Union Cemetery.

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Schwartzentruber, Christ E., son of Daniel and Barbara (Erb) Schwartzentruber, was born in Wilmot Twp., Ont., Apr. 17, 1898; died at the K-W Hospital, of a heart attack, June 28, 1970; aged 73 y. 2 m. 11 d. He was married to Mary Yantzie, who died in Apr. 1966. In Jan. 1968, he was married to Winnifred Lehman, who survives. Also surviving are 2 sons (Earl and Paul), 2 daughters (Ruth — Mrs. Roy Schlegel and Helen — Mrs. Delton Boshart), 2 stepsons (Carl Duckworth and Charles Lehman), one stepdaughter (Mrs. Thomas Kosch), and one brother (Allen). He was preceded in death by one sister (Mrs. Dan Lichti). He was a member of the Steinmans Church, where funeral services were held July 1, with Elmer Grove and Elmer Schwartzentruber officiating; interment in the church cemetery.

Thomas, Lizzie, daughter of Jeremiah and Fannie (Bender) Yoder, was born near Arthur, Ill., July 28, 1898; died at her home near Middlebury, Ind., from heart complications, Aug. 1, 1970; aged 72 y. 4 d. On Jan. 4, 1917, she was married to Samuel D. Thomas, who survives. Also surviving are 5 daughters (Diana — Mrs. Freeman Mast, Irene — Mrs. Henry J. Yoder, Orpha — Mrs. Lester Troyer, Edna, and Ella), 2 sons (Vernon and Orval), 25 grandchildren, 3 great-grandchildren, and 2 brothers (Mose and Edward). She was a member of the Griner Church, where funeral services were held, with Albert Miller and Harley Troyer officiating.

Vogt, Cora, daughter of Samuel and Elizabeth Ann (Landes) Wenger, was born at Canton, Kan., Jan. 7, 1886; died at the Schowalter Villa, Hesston, Kan., Aug. 8, 1970; aged 84 y. 7 m. 1 d. On Nov. 27, 1929, she was married to Chris Vogt, who died Nov. 5, 1951. Surviving are 4 stepsons (Paul, Willard, Ralph, and Harvey) and 2 stepdaughters (Clara — Mrs. Roy Roth and Helen — Mrs. Reuben Ewy). She was a member of the Hesston Church, where funeral services were held Aug. 12, with Peter Wiebe and James Hershberger officiating; interment in the Garden Township Cemetery.

Yoder, David J., son of Jerry and Elizabeth (Christner) Yoder, was born in Middlebury, Ind., Feb. 26, 1880; died July 28, 1970; aged 90 y. 5 m. 2 d. His first wife, Mary Lucinda, died in 1947. On May 12, 1949, he was married to Kate Ramer, who survives. Also surviving are 2 daughters (Elizabeth Yoder and Ida Miller), 2 sons (Henry and Levi), 16 grandchildren, 15 great-grandchildren, and one sister (Susie Headings). He was preceded in death by 2 daughters (Ruth and Barbara) and one son (Rueben). He was a member of the Pershing Street Church. Funeral services were held at the Yoder Church, July 31, with Gideon Yoder, Sanford King, and Calvin King officiating; interment in the Yoder Cemetery.

Zehr, Laverne, son of Nicklas and Clara (Erb) Zehr, was born in East Zorra Twp., Ont., Apr. 8, 1916; died at the Stratford General Hospital, of a stroke, Aug. 8, 1970; aged 54 y. 4 m. On May 3, 1939, he was married to Edna Nofziger, who survives. Also surviving are 3 children (Marlene — Mrs. Bruce Roe, Carol — Mrs. Don Mordue, and Donald), 3 grandchildren, his mother, 4 brothers (Curtis, Ivan, Delmar, and Lorne), and 2 sisters (Doris — Mrs. Melvin Wagler and Jean — Mrs. Gerald Gascho). He was a member of the East Zorra Church, where funeral services were held Aug. 11, with Newton L. Gingrich officiating; interment in the adjoining cemetery.

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Cover photo by Hedgecoth Photographers

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Volume LXIII, Number 35



The Name of the Christian Game

By David Poling

Out on Coney Island, under the roller coaster, is a six-room apartment. In what must be the wildest living arrangement in New York City, lives Fred Moran. At times he admits, it seems like the roller coaster trains "are coming right on through." However, he continues to reside in this uncertain housing with its earsplitting level of noise because his family owns the roller coaster. We have a way of accommodating extremes, especially if we own it. People who owned slaves got used to it. Slum lords are really used to wretched surroundings when it is their source of income. Accommodation too often precedes corruption.

In the life of the Christian community, we are faced with a generation of young people who no longer accept even the little corruptions of the church and will hardly be satisfied with its accommodations. They want the roller coaster off the living room ceiling. And after a lengthy period of debate and disagreement, it is high time for the people in charge to realize that these taunts for change, reform, and radical upheaval are not going to subside.

On an international level, the institutional church is facing a massive confrontation. The old walls of *tradition*, *prestige*, and *authority* are being scaled in almost every country. The grand old church, with its medieval basement, reformation windows, and nineteenth-century towers is under constant siege. Already the moat that was once filled with a mixture of piety and persuasion has been drained. And to compound the trauma of change and controversy, the critics who are circling the religious establishment are people who were once listed on its honor rolls!

What is it that has brought such an intense, at times, unbearable conflict between Christians who affirm allegiance to one Lord and subscribe to a hope and yearning for unity? Why does Christianity now stand at one of the major intersections of world-history — surely comparable to the struggles of the first-century church, the rise of Constantine, the reformation of Martin Luther?

It is my belief that the Creator of the world, the God and Father of our Lord Jesus Christ, is also our contemporary. And everywhere, in the ferment and change, the unsettlement and dishevelment, the straining and shoving, the One who is our contemporary is at work. God is in the revolution to work His will and to stir up every impulse that pounds

in the human breast for justice, brotherhood, and love. And wherever the forces of evil, death, despair, and depravity prevail, it is God's will that they shall not abide, and friends, we happen to have around the world a fraternity of young people who want to be on God's side!

And to add one more wild, unqualified statement of faith, I believe that God has raised up these young people in every climate and country and we are privileged to observe (if we can look across the generation Grand Canyon) the most religious grouping of youngsters ever to sprint across the quadrangles of history!

And for those who are held captive by their hang-ups over the wardrobes, beards, and music of this turbulent mass of youth, they have only to miss the signs of the times and, Christians, nothing could be more disastrous or more biblically dishonest.

This is not to say that every participant in reform and change is a teenager. Many within the church have been in their forties (Hans Kung, Charles Davis), others leading the advance for a shockingly relevant faith gently nudge fifty, like Corita Kent. But the wavelength is the same, the heartbeat in time, the strategy coordinated. Whether these yearnings for the best life, the high life (which is drugless but spiritual) with constant "soul" can be felt in the political, social, or religious precincts, the thrust is the same: the pursuit of love in its most Christian meaning and most dangerous and risky applications.

And everywhere. From Czechoslovakia to Morningside Heights, from Paris to Prague, the rule is not to ask the moral question but to live it. And when that happens all the old arrangements, accommodations, illusions that have strangled the life out of the church and the power out of the gospel no longer apply.

We have never had a breed of young people like this. And if a generation gap had not developed a mood of dissent between them and the generals and bishops and university chancellors and Mayor Daleys — their protest would have been a sport and their movement phony.

Consider these specific encounters of the last year which have set youngsters against adults, the revolutionaries against the establishment: Vietnam dissent and draft protests; campus disorders; papacy and birth control. In each of these detonations you have the same ingredients for controversy although the specific issue may reside within the govern-

David Poling is the President of the Christian Herald Association. He writes regularly for the *Saturday Review* and the *New York Times Book Review*.

ment, the university, the political system, or the church.

1. Vietnam and the Draft. Vietnam became the most unpopular war in American history. Yet it was the young people of draft age, with coaching and support by clergymen like the Berrigan brothers, Bill Coffin of Yale, and Robert Brown of Stanford, who started the protests, took to the streets, and faced down the military-defense establishment that had lied to the American people about Vietnam and our involvement. These same young people needled the church into a more serious questioning of the war and with the catalytic appearance of Senator Eugene McCarthy, pulled down the Johnson administration in one big sickening crash. Before the year was out the concept of selective pacifism gained support not only from the National and World Council of Churches but also the Catholic Bishops of America. Draft reform, as well as a conclusion of the Vietnam conflict, will have the highest priority of the Nixon administration — all because of thousands of young people who would not accept the warfare concepts — and accommodations of their parents!

2. Campus Disorders. Millions of Americans watched the stain and shame erupt at Columbia University last spring. The campus disorders have shaken San Francisco and dozens of other academic communities. The great majority of alumni and parents and angry citizens have been quick to blame the agitators, professional revolutionaries, and part-time “pinks” for all of this raucous. More nightsticks, patrol cars, and tougher deans is the cry of the confused. Yet when the dust settled at Columbia and the distinguished Cox Commission Report published (at the request of the university trustees) the complaint and petitions of the student activists was heavily supported! Not only had the vigorous student minority spoken for thoughtful and rightful change in college life, but was joined swiftly by faculty endorsement as well. The Cox Commission noted that the administration had turned the university into a “business enterprise, with faculty as employees and students as customers.” Again, the administration lied to the students when inquiries were made concerning army contracts and Pentagon projects. The trustees at Columbia recently announced a totally new plan for university development that will include the Harlem neighborhood as well as student advisers.

3. The Papacy and Birth Control. The dissension began as a traditional struggle between liberals and conservatives within the Catholic Church and then enlarged into an unresolved power struggle. The authority of the Pope has not only been challenged — it has been taken away! The procedures of discipline of unruly members and disobedient clergy will exist but it is highly improbable that they will be employed. Here again, we see the disarray that comes when the establishment (this instance a branch of the Christian church) seeks to maintain a standard or belief that is finally an individual moral decision. A creaky and celibate and ancient college of cardinals can no longer legislate the dictionary of ethics of millions of Christians. As Francois Houtart wrote in *The Eleventh Hour*, we have yet to discover the revolution initiated by John XXIII.

“The real mission of the church as institution is to make every member of the people of God a *conscious* member of the people of God. It is not to build schools or hospitals, or imposing complexities of ‘religious’ institutions. It is to build up conscious membership in the people of God enabling them to live in conscious accord with Christian value of faith and love.”

All these issues and topics of change have, for the most part, been fueled by the young and encouraged by progressive clergy. It should be no small wonder that bewildered and disenchanted laymen should back away from the confusion and racket, yearn for the nostalgic, predictable programs of other decades, and even threaten a financial boycott. Building projects have suffered. Councils of churches as well as local parishes on the social action front have experienced financial loss and attendance decline.

But our greater alarm and more serious dismay should develop when a Christian community panics in crises and runs to the rest homes of noninvolvement. This is not the counsel of the New Testament. It is not the experience of the best, thrilling hours of Christian witness. This plea for safety, this persuasion of world escapism is a sub-Christian notion promoted by those who fled to the church for security and moral neutrality. They number thousands, tens of thousands, and their extraordinary vocabulary of religious clichés is only surpassed by their flight from the real world that God created and loved. As I have written in *The Last Years of the Church*, these people are now exposed and although they may succeed in clutching to the institution, they have already lost the faith. They own the roller coaster. . . .

But those who stick together, maybe even praying together and singing together, are going to share in the celebration of a great and good time. For these are good times. How dare we be abusive of a world, a community, a gathering of peoples that God loved so much, so fully that He sent His Son! And all the establishments of generals and bishops and mayors fought Him and slandered Him and crucified Him and yet His people are everywhere with the message.

“In the nineteenth-century the progress of science intimidated us. Theologians sought to provide a safe place for the church within the area of human activity. They said there was art and science and religion. Religion became a kind of Indian reservation where God and Christ and the Holy Spirit might be cultivated.”

The tumult of this hour has blown that concept into a theological dust bowl. We may yet find the church in the wild wood, but it will not be a vital, throbbing Christian experience. And if it is depicted on Rose Bowl floats and in New England commemorations, it is a wave good-bye.

And what shall happen and what can we expect? This new dawning of the faith — for it is fresh every morning — will endure a great deal of creative quarreling (over social issues), a large opening to allies who are very hesitant about creeds and awkward about confessions of faith, and an exuberant belief that God is our contemporary — and if not, our contestant!

The Worst Heresy

I have an ax to grind. If you don't like the grinding of an ax, go away. I know that ax grinding is considered a bit boorish, but I am going to grind it anyway. If you get sparks in your eyes, you are responsible. I told you to go away.

My ax is the nonuse of our Mennonite curriculum materials in some congregations. How in the world does a Mennonite congregation think it can turn out Anabaptists without teaching the stuff out of which Anabaptists are made? Why are there whole congregations who try to get by with the sort of tokenism that buys from the Mennonite Publishing House a story paper or two while leaving the basic teaching materials — Sunday school quarterlies, mission study texts, leadership training materials — wholly unordered? What kind of loyalty is that, and what sort of commitment to the believers' church tradition is it?

I know the argument. It is cheaper, say some, to buy materials from the independent publishers. I don't doubt that. But since when are we ready to trade what our fathers died for — the concept of an adult believers' church, brotherhood and equality of all members, peace, separation of church and state — for something a few pennies cheaper? Whether it is cheaper is surely less important than whether it is right.

The worst heresy, I am sure, is the one which tells the truth but not all of it. So the materials from the independent publishers appear to be biblical, yet they are not. They are not biblical because they avoid, for example, the hard line on peace. I believe that when Jesus said, "Love your enemies," He meant the people in North Vietnam; the communists, the Black Panthers, the Red Chinese. Our Mennonite curriculum writers believe Jesus meant just that. Now if an independent publisher would print that, he would hardly expect to sell his materials to the people who never believed in nonresistance in the first place.

The independent publisher is in business. His job is to develop a product that is broadly acceptable. He must offend as few as possible so he can sell as much as he can.

Isn't it odd then that that product is good enough for some of our churches? Wouldn't Blaurock and Manz and Grebel be horrified to know that now, 450 years after they gave their lives for what they knew was the whole gospel, many Mennonites can't tell the difference or don't care enough to put Anabaptist materials into the hands of teachers and pupils?

What besides cost influences a congregation to sell out to the heretical half gospel stuff? Must I admit that we are compelled by color, by pictures, by sporty illustrations, and by the claims of high-powered advertising?

I said I had an ax to grind. I have ground it because I feel deeply about the importance of using materials consistent with our faith if we are to have a next generation of people who believe what the Anabaptists believed. I feel

We Come

*Comfort us
Oh, Christ—
We come to Thee
For comfort.*

*We cast
Our care,
Our carelessness,
Our common
Complaints
And failures
On Thee.*

*Cleanse us;
Create anew;
Turn carelessness
To true
Concern.*

*Committed
And consecrated,
Command
Our contrite hearts.*

— **Winston J. Martin**

deeply about this because I see the evidence in our brotherhood already of a God-and-country gospel which is completely foreign to our faith.

I think it is time for a new surge of interest for our Mennonite curriculum materials. We can begin by helping every congregation in the brotherhood to get a supply of the new kindergarten materials. Beyond that there is the nursery course, the graded, the youth, and adult studies. Which of these are missing when your Sunday school order arrives?

Arnold Cressman
Mennonite General Conference
Department of Christian Education

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Drugs and Spiritual Vacuums

Although there are certainly many reasons why persons turn to drugs not enough is being said about the relation of drug use and the meaninglessness and emptiness of their spiritual experience. Studies show, according to the testimony of numerous persons who turned to drugs, the use of drugs is simply another attempt to satisfy an inward spiritual emptiness.

In writing about *Exploring Inner Space: Personal Experiences Under LSD-25* Jane Dunlap quotes a girl who explicitly gives the reason why she and others she knows become drug users. After discussing today's emphasis on the intellectual, physical, and material and the underdevelopment of the emotional and spiritual she points out that spiritually she sometimes felt consumed with an empty yearning. She describes her need in an insightful way.

"Although growth means constant change and development, my belief in God and feeling about Him stayed much the same year after year except that I discarded my concepts of heaven and hell. In short, I was in a spiritual rut; furthermore I had no idea how to get out of it. Frankly I feel that I had a great deal of company and that my rut was really quite crowded. For these reasons, when filling out a questionnaire which asked, 'Why do you wish to take lysergic acid?' I wrote 'In hope of overcoming spiritual poverty.' Another time I filled the blank with: 'To get chemical Christianity.' "

Among a growing number of specialists on human behavior there is increasing conviction that spiritual poverty and lack of meaning in life pervades the condition of people in Western culture and that drugs are turned to in an effort to fill this spiritual void.

In *Life* magazine, December 8, 1967, the noted English historian Arnold Toynbee wrote an appraisal of American culture. He stated that one of our American weaknesses is that we have lost the "art of contemplation" and "the inward spiritual form of religion."

An editorial in *Christianity Today*, commenting on Toynbee's statement, said, "Partly because of our churches' neglect of this aspect of Christianity, American young people have turned to drugs to find what they call a significant religious experience. But now many seem to be forsaking drugs and turning back to some of the contemplative religions of the Far East. Let us hope that before long they will discover the authentic mysticism at the heart of the Christian faith."

One thing should be coming clearer. We cannot develop man in certain areas such as the intellectual and the physical without corresponding development in the moral and spiritual and have a whole person. Our age tells us again that restlessness and aimlessness results from loss of spiritual certainties.

Further, we cannot replace the spiritual by scientific and

technological materialism. Man still needs the sanctuary of spiritual reality which science, as necessary and good as it is, cannot give. The verities of faith cannot really be replaced by material security, technology, or mere humanness. We can have all else, even win the world, and lose our own souls. Substituting faith in scientific propositions for spiritual postulates will never do.

Therefore the church has a tremendous job and opportunity cut out for it. Not only by divine commission but also out of man's inherent need the church is called to proclaim a gospel and provide a life which can fill the spiritual emptiness today and which will help people develop spiritually even as they develop intellectually, physically, and emotionally. And the church which bemoans the times rather than sees, feels, and meets the inner emptiness of persons is blind to what might well be its primary point of contact today.

Will the church find prayer, meditation, and the understanding of spiritual verities meaningful experiences today? Unless it does, can it blame those who turn to drugs to fill the emptiness only Christ can fill? — D.

We Are Protestants

But we have forgotten it. Strange isn't it that those who were the protesters of the sixteenth century should now by and large be so hard on those who protest. Further, it seems that many have forgotten what the protesting was all about in the Reformation when we received the derogatory name — protestants. Maybe we have succumbed to the place we don't see any points for protest.

But put it down, although the Christian's protest may be drastically different from the world's and even concerned with different issues, when the church sanctions and blesses the actions of the run of society, its witness is nil. One of the sad things about Christendom today is that just about everyone seems surprised and even shocked when the church dares challenge the status quo of its community or country.

Maybe we should simply forget the fact that we are protestants and fit ourselves into the regular run of society which sets its stamp of approval on whatever society does. Unless, of course, we want to be the church. The true church has always protested wrong whenever it is perceived, in its own ranks, in the government, in the community, and world. There is something strikingly biblical and appropriate in being like the prophets and Jesus — protestants. — D.

What the Well-Dressed Woman Isn't Wearing

By Kerry Elliot

It was a birthday party for Harry, a relative of mine who had reached the venerable age of 50. The group was just a small one — the family and a few friends.

Among the gifts was a necktie. Harry admired it, and thanked the giver. Then he turned to his wife. "When I'm finished with it, Hon," he winked, "you can make a bathing suit out of it."

His wisecrack drew a round of laughter and a long, low whistle. But it didn't draw a blush from Hon. She just kept on overflowing the upper limits of her dress and showing the lower limits of her girdle as she refilled coffee cups.

The episode was a small one, granted. But it was revealing — in more ways than one. Harry, you see, is a leading elder in a thriving evangelical church. All the people present were church members, most of them leaders of one kind or another. But, like many Christians, they have adopted a casual, almost indifferent attitude toward immodest dress. Bare midriffs, backless gowns, miniskirts, and beachwear that boggles the eyeballs are all perfectly acceptable to these good church people. The thought of Hon running around in Harry's necktie was a joke, not an embarrassment.

I protest such lack of modesty. To me, today's flesh-displaying fashions make a travesty of the Christian woman's claim to godliness.

"Oh, come, come," you say, struggling with your skintight shorts. "What's so sinful about a miniskirt?"

Well, in my opinion, miniskirts are immodest. They have no more place in the wardrobe of a Christian than bikinis or peek-a-boo dresses.

"Oh, don't be ridiculous," you retort, fingering the plunging neckline of your blouse. "It's just a fashion. It doesn't mean anything."

Doesn't it? Fashion designers don't think so. What a woman wears is an expression of morality, they tell us, a reflection of a woman's attitude. Designer Leo Narducci says that the woman who wears his revealing styles is one who is "sure of herself, who thinks of sex more openly. . . . She's not concerned about nudity. She has a body and she knows it."

"Oh, dear," you say, adjusting your straps to make yourself suddenly shapelier, "but I don't think of sex appeal when I wear my shorts and halter." Maybe you don't. But the fellows do. And I don't mean just the dirty old men either, unless you put most of the male population from puberty to senility in that category.

If you don't believe me, read your ladies' magazines. The fashion writers know the words to use: naughty, daring, seductive, slightly wicked. . . .

And if you still don't believe me, read the men's magazines. You can pick them up at the garbage rack in your local drugstore. They're not edifying, but boy, are they frank. It'll curl your platinum wig to read a few unexpurgated comments about the effect you're having by waving all that skin around.

And fashion is shaping your outlook — maybe more than you realize. *Newsweek* makes the significant observation that Rudy Gernreich's nude fashions have "changed people's minds and life-styles as well as the way they dress," all of which is one reason why a lot of Christians are no longer shocked at seeing the undraped female form in advertising, on TV, and in the movies. It has become, to a greater or lesser degree, part of their own life-style.

Not that worship of the female form is new, of course. Scanty costumes were all the rage back there in the temples of Baal and Diana.

"But what can I do?" you purr, fluttering your artificial eyelashes. "Do you expect me to look different from the whole world? *Everybody* wears these styles, you know."

Now there's an argument for you — "Everybody's doing it." Most parents beat that one down a dozen times a day with a reply that says, in effect, "Everybody but you." And if that makes you look different, sweetheart, be thankful. You'll probably look better. The Christian woman isn't in a glamor contest with the dolls from Hollywood, remember? She has higher standards. Her values are not determined for her by Fifth Avenue, or even by the steno pool at the office. Sometimes it's her privilege to be identified as a Christian by looking distinctively different — even if that means wearing clothes.

I can't help but wonder if you have fallen for the hedonistic half-truth that says being *feminine* means being *sexy*.

Toothpaste, the ads claim, gives your mouth sex appeal. Soap gives your skin sex appeal. Hair color gives your hair sex appeal. Eye shadow gives your eyes sex appeal. And you believe it. Because you have been brainwashed into equating femininity with sex.

So you disguise yourself with make-up, pack yourself into a shape not even God intended, and waltz around half dressed to make sure we get the message.

Well, cut it out. True femininity may require toothpaste, but it sure enough doesn't need a see-through blouse. To flaunt your sexuality in public is a betrayal of your femininity, not an endorsement. Not that it is unbiblical or unchristian, or unnatural to be aware of your sexuality and to derive from it all the legitimate fulfillment God intended, but to display your sexual credentials in public is like playing the tuba on the subway to prove that you're a musician.

No doubt you've heard of the secretary whose skirts became so short and tight that finally the boss couldn't resist the temptation. He patted her. And before she could slap him he disarmed her with the simple comment, "Miss Shapely, if you're not selling something, please don't advertise it."

To argue that to the pure all things are pure won't do, either. A man can be provoked into thinking what he doesn't want to think. It isn't honest to expose a man to the aroma of steak and apple pie and coffee, and then accuse him of being a glutton because he licks his lips. This is particularly true in regard to our teenage boys and young men. To tantalize them with displays of the delicious young female form, when they are already struggling with the frustrating drives of adolescence and the pressures of a sex-ridden culture, is not only unchristian but downright cruel. Can you blame the boys for trying to spring the trap when it's loaded with such luscious bait?

Cover Up

But lest you get carried away with the idea that you are all mouth-watering morsels, let me remind you that there are bodies beautiful and bodies otherwise. Some of you need to cover up if for nothing more than your contribution to the Beautify America campaign. Some of the flesh we see freight-ing through the supermarkets and basking on the beaches should be shielded from view simply as a service to humanity.

But perhaps you're still not convinced. You like the freedom of the new styles, all open and slinky and loose. After all, nudity is the natural state, isn't it? As one wit put it, "If God had intended us to run around nude He'd have made us without clothes."

Very clever. But the wit overlooks the fact that the nude state is no longer the natural one. It worked only until man disgraced himself. Then, embarrassed and ashamed, he tried to cover up. God showed him how, by making him adequate clothing. Ever since, nudity is a state that has to be learned.

To cover oneself from the gaze of others is instinctive in all but the most degraded (I did not say primitive) cultures. Those who are capable of appearing before others in a state of undress, without embarrassment, have had to learn that condition — and that applies to the stripper as well as to the savage on the banks of the Amazon. The distressing thing is that the women of our culture, including Christians, are learning that condition so well.

This raises an interesting point. Other cultures recognize the impropriety of our current fashions and do not hesitate to condemn them. In Malawi, for example, a violent reaction

was triggered when President Banda, coming from church (Martyrs' Day, Sunday, March 3, 1968), was shocked to see a European girl "indecently clad and looking at him."

The *Malawi News* (March 8, '68) editorialized that "foreign women such as the one seen on Sunday by the President are setting bad examples for our young girls, and we will not tolerate anyone who wants to spoil our nation by importing these diabolic fashions." Tough official measures were launched against importing such fashions, and bands of young men literally unfrocked girls who appeared in public wearing miniskirts.

Observers in the sophisticated West laughed. "You object to miniskirts?" they ridiculed. "Your own tribal women run around almost naked!" The fact is, however, that most African governments are taking steps to eradicate tribal nudity (which, incidentally, is quite divorced from sexuality) because it is considered a reproach.

The extent to which American Christians have lost their sense of modesty hits home when leaders of African churches appeal to mission leaders to do something about the apparel of their lady missionaries. "How can a woman who displays herself help our women improve themselves?" they ask.

Well, where are we? How high should the hemline be? Can we draw a line on the leg and say this high and no higher? Can we formulate an equation that gives us so many square inches of bare midriff to so many pounds of woman?

Not likely. So, as Christians, we turn to the Scriptures for guidance. What specifics does the Bible lay down?

Fortunately, none. In this, as in many other areas of life, girls, you're free to make your own decisions. But the Scriptures do lay down some very clear principles. One of them is that God's standards for His women are high ones. He expects them to be modest.

In 1 Timothy 2:9, 10 women are exhorted to "adorn themselves in modest apparel" and to make themselves attractive not by the use of fashion's devices but by good works and high character, "which becometh women professing godliness." In *Today's English Version* that reads, "I also want women to be modest and sensible about their clothes, and to dress properly."

In Titus 2:5 it says that Christian women should be "sensible and chaste . . . a good advertisement for the Christian faith."

All this, of course, has to be worked out in relation to the culture in which we live. In your case, girls, that gives you lots of scope. You can wear a potato sack and still be in style. But in our culture, with its emphasis on sex, one thing is certain — clothing that over-focuses on the female form, instead of enhancing your feminine grace must be classed as unacceptable. And if the Christian woman has any doubt about the acceptability of any style, she will follow the scriptural injunction to forego it rather than risk the possibility of giving offense.

So cover up, girls. Please. Harry's necktie is not for you — unless, of course, you'd rather be chased than chaste.

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That Short Term Abroad

By Arlene Hege

"The day of the career missionary is fast coming to an end." "Leadership in overseas churches cannot emerge as long as strong personalities of missionaries are present." "The need today is for short-term personnel trained for a special job." This sort of missions philosophy has appeared in recent years.

These concepts, true or false, welcome or ominous, are influencing today's missionaries. They have reverberated to the older missionaries, making them question the validity of their work. "Shall we retool and enter other work?" "Does our presence cramp the church in its growth and exercise of responsibility?" they ask.

But the effect of these concepts is more evident in the increasing number of short-term missionaries going overseas. These short-term people are well-trained to do a specific job, and they are doing it. But often they do it at great cost and frustration. Why should the short-term overseas assignment be such a draining and disillusioning experience?

The short-term worker goes with a great deal of energy and idealism. He is sensitive to the inequalities of the world, to the suffering, to the hurt and angry feelings of those who have been wronged; and he wants to help. He will likely not have the same vision of missionary service that his 20-year-old colleague has. In fact he probably will not even like the name, missionary. But he has heard the call of Christ to go and serve and he has responded. His going is based upon this sense of call, upon the need overseas, upon his own spiritual qualifications, and upon his special ability or training. He has not gone as an evangelist. He wants simply to serve as a Christian brother, to be a Christian presence in the form of a trained, secular servant.

Closed In

But when the overseas worker gets into his assignment, he finds that he has entered a sort of capsule. Life becomes closed in by the limitations of the English language, by the daily place of work, by the fewness of friends and acquaintances, by the traditions and patterns set up by former and older workers, and by the discomfort of being a foreigner. He soon finds that his skills and services are needed, perhaps desperately, but the impression slowly grows that one is useful only as a tool, a cog in some vast machine, wanted as long as he is in working order, but to be dis-

carded and replaced if one doesn't quite fit or does not produce.

Relationships are often superficial and difficult — after all, this is a short term, and building relationships takes time and effort on both sides. However, these short-term workers, most of them young people, trained as they are, do not consider their work alone as their life. Relationships mean a great deal to them. They had hoped to share Christ as a brother, a sister, a friend, but in this assignment they are shut off from the deeper relationships. Building relationships between two cultures demands trust, interchange of ideas, the ability to understand, and communicate at deep levels. Even though people in other countries may be able to speak English, chances are they do not live and think in English. The short-term worker usually does not have a chance for language study. And so building relationships is a big hurdle.

No Church Life

Another hurdle is that the short-term worker has virtually no church life. In his home church he was likely interested and active. Otherwise he would not have been accepted for an overseas assignment. Teaching Sunday school and Bible school classes, leading in singing, participation in prayer meetings, youth fellowships, discussions, and various projects were possibilities of his church life. Suddenly this has been changed. In the overseas church he cannot even sing the hymns nor understand the sermons. The various church activities in which he used to share responsibility are now, and rightly so, in the hands of national leadership. (Special groups in English can be started, but these are often interpreted as being divisive, or translations can be made into English, but this is cumbersome, and hardly feasible.) Thus the short-term worker feels shut out from active church life.

Strange rumblings sometimes come from the national church concerning the newer missionaries. "Why don't the new missionaries have the same dedication that the older ones have? They come only for short terms. We don't know them; they just come and go. They don't seem concerned about the church. We need missionaries who are prepared to stay as long as they are needed." Albeit there are also rumblings about not wanting foreign domination or foreign influence to be felt as strongly as it was earlier.

And then, let's face it, serving overseas is a shock to one's spiritual system, whether the term be short or long.

Arlene and Nathan Hege are EMBMC missionaries who have served in Ethiopia since 1950.

The overseas church to which the worker is related, which seemed very enterprising and distinct from a distance, suddenly becomes nebulous, and he hardly knows where it is or how to relate to it. In addition, the older missionaries whose pictures have been in the church papers, and whose names have become familiar household words, are now seen to have feet of clay.

A Host of Questions

And what of one's own faith and call? "Is it real? Do I really know what I believe? Why did I ever come here?" A host of questions like these assail the worker overseas as he struggles for spiritual breath. He realizes with dismay that while others look to him — fresh from his Christian upbringing and concerned church — for spiritual leadership, he desperately needs a steadying hand himself, and likely there is none. He realizes that this assignment involves not only the desire to help others for Christ's sake, but the sink or swim struggle of knowing Christ for himself, and being able by faith to stand in Him.

I think that often as we go as missionaries — though our term is short or long — we feel that in leaving our homeland we have done the ultimate. We are all consecrated, all dedicated; we belong 100 percent to the Lord, and are setting out to do His work — perhaps, we think, more completely than ever before. Ahead of us lies the path of blessing and of bringing glory to God.

And what do we find? That we are not completed products, but people whom God is still making.

The new situation, we often find, was cut out for a bigger person than we are. It's like living in the house of a giant, in which nothing fits our size. We can't reach what we want to and the ordinary affairs of living take extraordinary effort. We find ourselves coming out short in so many areas (perhaps in relationships with our fellow workers, or in physical strength, or financially, or in ability to communicate the gospel, or in faith, or in love), the very areas in which we had felt so qualified. And we ask, "God, why did You get me into this, when You knew I was inadequate?" But as we listen quietly for an answer, we'll probably be reminded that God is interested in the life and growth not only of the people we came to serve, but of ourselves as well.

The point of this article is not to discourage short-term workers. Their work is significant; their lives are appreciated, and the need for short-term as well as long-term workers will continue.

But we should not think of the short term as an easy assignment. The short-termers as well as long-termers should go, as Paul said to Timothy, ready to endure hardness as a good soldier of Jesus Christ. He should go armed with the knowledge that he will be called on to live the Christian life in a capsule, seemingly closed out of the mainstream of life, that meaningful relationships will be difficult, that he may feel misunderstood and unappreciated except for

the work he does, that his own faith will be challenged, and that he will need to find his own spiritual nourishment in Christ.


Preparation and Orientation

Just as the preparation for a short talk needs to be carefully done, I believe the orientation of short-term workers should be given carefully. It is not fair to expect the short-term worker to step from his home community into his overseas job without any introduction to the new culture, to the workings of the overseas church, and to his own work in relation to the existing mission program.

His orientation should include a few weeks or months of language study. Obviously he will not become proficient in this time, but he will have at least a few windows into the thoughts of the people and be able to speak a bit to those whom English will not reach. This does not contradict the fact that a warmhearted person can communicate love far better than a cold heart with a big vocabulary. But it is a reminder that we feel much more at home, much more a part of things, if we know even a little of the language of the country in which we are living.

Must the short term be a time of defeat, frustration, and disillusion? Perhaps it cannot be avoided by either short- or long-term people. However, even though the assignment is difficult, should it not be a time of satisfaction as well? When a man tries to climb Mount Everest or fly to the moon, he knows he will face difficulties, but the difficulties add zest to the enterprise. Both long- and short-termers can know the satisfaction of being a part of God's difficult project in the world.

To be a short-term worker does not mean being a short term, or in any way inferior, Christian. Actually, the isolation and temporariness of the short-term worker's situation call for a particularly rugged personal faith in Christ.

The short term tends to look like a simple answer to a big problem — that of how the home church should relate to the overseas churches. Likely it is not so much a question of short- versus longer-term service as of the kind of overseas service that is needed at the present time. With better understanding of what is involved in overseas service, clarification of the church's goals, and a greater sense of teamwork in aiming for these goals, I believe the short-term worker can enjoy being a valid part of the answer, without carrying the burden of being the whole answer to home church-overseas church relationships. 

Starlight

***Orion moving with
millennial precision
cheers our groping way.***

— Adella Kanagy

SCCO—Coming or Going?

By Paul Kraybill

Following a recent SCCO presentation, a listener rose to inquire whether we are coming or going! The answer probably is a matter of opinion. It may well be that we are doing both.

In 1969 the Report of the Study Commission on Church Organization was submitted to the sponsoring agencies (General Conference, Mission Board, Board of Education, and Publication Board). The reaction was mixed with acceptance in principle accompanied by numerous concerns.

It was these concerns and the evident hesitation of the brotherhood that led the SCCO to employ an executive secretary to devote major time to further work on the proposed model. At that point the most appropriate next step seemed to be a listening process which would enable greater understanding of the church's reservations and concerns about the model. Out of this response it was hoped that a clear sense of direction could emerge which would enable revision of the model into a more acceptable document.

During the past eight months the writer has been engaged in numerous meetings and discussions throughout the church seeking counsel and reaction to the proposals for Mennonite Church reorganization.

This experience of listening and sharing has been an affirmation of the reality of brotherhood. A number of observations might be made.

a. *The brotherhood cares:* There is an impressive amount of concern throughout the church. Whether in the form of support or vigorous dissent, there is a broad awareness of issues and an eagerness to be involved in discussion. Particularly there was a concern about the implications of the model for church reorganization. On numerous occasions there was evidenced significant insights and understanding. The criticism was constructive and purposeful, not simply a negative response to something new.

b. *There is a credibility gap:* This credibility gap grows out of a new desire for involvement in decision making. Too many denominational programs seem to be too far removed from the average congregation or church member. People are less satisfied supporting programs without participation.

Conversely, there are evidences of growing vitality and renewal at the local congregation, district, and conference level. In many cases this has resulted from stimulation by churchwide agencies. In other cases it is diverting interest which once was directed to denominational programs.

This kind of local involvement and awareness is healthy and must continue. However, churchwide programs must plan with this in mind, providing supplementary and complementary services without being competitive.

On the face of it, this gap could be very discouraging.

Combined with a mood of concern and caring it can be surmounted if listening, patience, and mutual respect can be practiced.

c. *There is a growing diversity:* Whether for good or ill, the pattern of our brotherhood has seldom been so varied. The simpler traditional differences have been compounded by a series of groupings each with its own special interest.

Age, color, politics, economics, education, life-style, and theological orientation have resulted in this ecclesiological rainbow. But then we have emphasized personal conviction and voluntary discipleship which must leave room for variation. On the other hand, we may have overplayed the concern for uniformity and are reaping in vengeance a revolt against enforced uniformity and centralization by liberal and conservative alike, with a resultant strain on the real basis for unity and common purpose.

It is clear that our brotherhood cannot be forced into one style or organization too highly centralized. There will need to be tolerance for differing viewpoints and mutual respect for varied forms of interpretation and application. Those who dissent, whether to right or left, must be understood and accepted as brethren without bureaucratic or authoritarian intolerance.

d. *We are enjoying the problems of obedience:* The fruits of obedience and discipleship are bringing about a revolution in our brotherhood. Programs of mission and service are producing alumni who are caught up in a new vision of world need. Youth are rejecting the established order in a revolt against a militaristic, impersonal society. Laymen are becoming alert and concerned, women are searching for new involvement.

But more than that, the church is suddenly confronted with new congregations, new names, new leaders, new races, and new styles of church life.

These are the signs of a vital fellowship. It is a rapidly changing brotherhood, but the dynamics of change can be a hopeful portent for new life and reality.

e. *We must employ strategy for mission:* The life of the church finds vitality and meaning in mission. New organization for the future must be designed in terms of mobilizing the brotherhood for effective witness. Strategic areas, urbanization, new frontiers, and opportunity for service must all be considered as the church plans its structure and strategy for the days ahead.

The SCCO is seeking to take seriously all that it has heard as it rewrites the model for Mennonite Church organization in preparation for the Joint Conference on Church Organization to be held at Yellow Creek Mennonite Church, Goshen, Indiana, October 20-22.



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Shouldn't we praise the Lord with psaltery, cymbals, tambourines, and the high sounding drums? Amen! Are the docile and reserved praising the Lord? They believe that they are. This difference between praising God according to the psalmist's formula (Psalm 150, for example) and praising the Lord in a silent inhibited fashion is a schism whose resolution will lead to a real thoroughgoing Christian.

Both in the case of an uninhibited Holy Roller, and in the case of the ultraquiet Protestant churchman, a scriptural teaching is being obeyed.

If both types of praise are scriptural, which is correct or how do we know when we are doing the right thing? I believe that both types of praise are "kosher" formats in the light of our one guideline, the Holy Bible.

Suppose we look closely at the praise format as expressed by some of our louder Christian brethren; say the Pentecostals. Is there a forthright teaching from the Word for shouting, dancing in the Spirit, exercising tongues (see tongues in 1 Cor. 12, 13 and 14), clapping hands, prophesying, and stomping feet? Yea, yea, there is scriptural backup for all such practices. Citing a few general areas we will look to Josh. 6; Pss. 149 and 150; 2 Chron. 5:13; 1 Cor. 12 — 14.

Now we are interested in seeing if there is scriptural sanction for quiet, solemn, reverent worship, and praise. Rejoice, we again turn to the Holy Bible for our guide. Exactly what we see is in part referred to here. Check Mt. 5; Gal. 5; Eph. 5, and the Book of Psalms. Here we cite the Pastoral Psalms, the Beatitudes, and the Fruit of the Spirit.

Devotees of these schools of thought should be quick to realize that they are not in full swing with the Christian teachings. If we pursue one of the above-mentioned forms of praise to the exclusion of the others then we are in error. We earnestly long to be in close communion with the Lord Jesus Christ and His teachings.

Well, bless my soul, which is the way to go? Aha, this is great to tell. We draw our formula for worship from God's own Word. Well, how do we shout down the walls (Jericho) at one time and seek the God of love with a meek and contrite heart the next?

No, I won't draw any conclusions from experience. All shall come from the recipe for a godly life, the Holy Bible, God's Word to His creation.

The Scripture reveals that God can teach us all things through His Holy Spirit who dwells in us and knows all things. Where, you say? How about 1 John 2:20, 27; Jeremiah 33:3, and others? Through His Holy Spirit we can learn all things including the proper methods for our praise and worship.

Brethren, I beseech you, come, let us walk so with God that we lack no thing. — J. Mike Lilge, Silver Spring, Md.

God With Us

God gave to man the greatest gift
The night the Savior came.
A newborn child, yet "God with us" —
Emmanuel, His name!

The world is dark, yet shining stars
Reflect the glory of that night;
And humble hearts who give His love
Still shed abroad His truth and light.

— *St. Anthony Messenger*, copyright
1963. Used by permission

Communique


To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

The right thing at the wrong time is a devil's delight. This is some of my best ammunition on the home front. For example, a wife who would ordinarily jump at the chance to have dinner out may be totally unenthusiastic if her spouse suggests it at the end of a day of washing and ironing when her hair is a mess and the very thought of stuffing her aching feet into dress shoes makes her cringe. Or, on a day when she's done very little manual labor, she decides to invite in friends for dinner, her husband walks in at 6:15 with a king-size headache and an overwhelming desire to go right to bed. Now on the right days, both of these un-routine activities would be pleasant surprises that would endear one spouse to the other, but on the wrong days they can bring complete alienation of connubial affection.

Children have a built-in knack of mistiming. A cherubic hug and kiss can be very welcome — unless the cherub has sneaked into the chocolates before planting little brown fingers on a white dress shirt or sticky lips on a freshly made-up cheek. And mothers who say, "Bring your little friends home with you to play," don't expect junior to do so on club day when the living room is filled with pink-tea drinkers and junior's friends are grubby youngsters in smelly sneakers. And when fathers say they'll take the kids to the zoo the first good Saturday that comes along, they don't expect it to be the Saturday that the fellows from the office are looking for someone to complete a foursome on the links.

But the home is only one front where poor timing can lead to interpersonal conflict. It can happen anywhere — even in church. When the man in the pew has his bills paid and is feeling magnanimous, an appeal for extra funds will probably result in his complying — and with a warm glow. But if the insurance is due and he has overspent on a fishing trip, he's apt to become very upset about the "church always asking for money."

This is all very helpful to me. In promoting dissention I find that few techniques work better than getting people to do good things at inopportune moments. It's not only effective — it's often very entertaining. 

A Positive Atti

By Norr

The subject of sex is given entirely too much wrong emphasis in our world today. We need a biblical and Christian understanding of sex.

Sex was God's good and wholesome idea, and it still is good and wholesome today. "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh" (Mt. 19:4, 5)?

God made us sexually different on purpose. It was a part of His plan which He pronounced very good.

We need to take a positive attitude toward sex. People spoiled a lot of the good things God made, and this is the reason we have a lot of hush-hush atmosphere, but then some rebel at this and go to the other extreme of over-emphasizing, exaggerating, and flaunting sex.

Current attitudes in America today include the puritanical view which holds that sex is ugly and unmentionable. There is also the Freudian view suggesting that neurosis is the result of repressed sexual impulses. Another view exalts sex until it almost deifies it. The Playboy view says that sex is a bodily function like eating and drinking which is merely a physical demand that must be satisfied.

The traditional Christian view holds that sex is good but can be abused.

While there are many different views and attitudes toward sex, there also prevails several different standards today. One of these standards is abstinence for the unmarried. Another standard is the double standard which insists that premarital sex is wrong for women but excusable for men. More recently there is a third permissive standard allowing anything provided no one gets hurt.

I believe there are several causes that we can see for this break away from pure moral standards today. There has been a loss in respect for religious authority. Our society also is embracing a rugged individualism which states that "what one does is his own business."

Another contributing factor would be the easily secured methods for the prevention of pregnancy. Employment in industry and business away from home strains the close relationship once known within household family relationships. Then too there are the flagrant suggestive advertisements used to help sell anything today.

There is also the so-called "new morality" concept which insists that morals are a private affair reflecting again on this spirit of individualism. This concept suggests that being in love justifies sex before or outside marriage and gives the impression that nothing is wrong if nobody gets hurt.

The Playboy view which makes it only a physical thing is purely self-interest and fails to consider what happens to the other person. It carries no high value on personal worth and assumes no deep sense of responsibility. It reduces something very beautiful to something momentary as a reflex action. This philosophy destroys the foundation of fidelity in marriage.

Whatever the contributing factors, these American standards and changing views are currently yielding 250,000 babies born each year out of wedlock in spite of widespread knowledge of birth control. There are also over 200,000 cases of venereal disease reported annually in the United States. The number of illegal abortions annually is probably over 200,000 with some estimating that the number might exceed one million annually.

If the advocates of the new morality have the capacity to love deeply enough, then one would respect a person far too much to use her or to take liberties with her. Chastity would be the expression of charity, and this would be caring enough to control your sexual behavior. If you say you love someone, you care for her body, mind, and spirit. You do not treat her as simply the instrument of your own desires.

But the advocates of the new morality, while suggesting agape love, attempt this without any other principles and without claiming the power of the Holy Spirit within to enable such a holy and deep love. Unless we have Christ within to teach us how to love unselfishly, there can be no idealistic view of sex lifting one above a selfish interest.

The Bible view of sex is clearly stated in both the Old and New Testament, "Thou shalt not commit adultery." Smith tells us that this word, "adultery," appears thirty-five times in the New Testament with the accompanying word, "fornication," appearing forty-four times. The Bible says, "Blessed are the pure in heart: for they shall see God." From the beginning God said, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen. 2:24).

God expects this to be a permanent union. He never intended this partnership union to be a temporary one-night

Norman G. Shenk, Mt. Joy, Pa., is pastor of the Erisman Mennonite Church.

de Toward Sex

i. Shenk

affair. There is no satisfying sexual experience apart from a life partnership of one man and one woman. The physical urge might be satisfied by brief contact, but people crave much more than the immediate physical relief. We want to know all there is to know about the person and to share our most personal secrets by being indissolubly one with another. This word, "know," has a bit of significance in the Hebrew and in the King James English. When the patriarch "knew" her and she bare a child, he was expressing this kind of union that lets us become one flesh.

To enjoy all that God intends for us, we must then be absolutely pure in all human relationships. Premarital and extramarital sex experience is not satisfactory, and it is wrong. Whenever one indulges in the ungodly use of sex, he lessens his ability to use it in a holy way.

The Bible says, "Thou shalt not commit adultery." The New Testament is just as clear, "Do not be deceived; neither the immoral [fornicators who commit sexual sin before marriage] nor idolaters, nor adulterers [those who commit sexual sin after marriage] nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God" (1 Cor. 6:9, 10).

At the judgment bar of God, it will do no good to say, "But others were doing it too." The one-flesh idea involves a complete union. This unity of experience is more than a physical one. It is a mutual self-giving. It is a surrender of the depth of one's being. It involves and affects the whole person. The Apostle Paul says there is nothing casual about the promiscuous intercourse for he says, "Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one'" (1 Cor. 6:16).

Biblical love (agape) is existence for the other person. The way Christ cares for and has concern for the church is the model of husband-wife relationships in Ephesians 5:21-33. Christ loves and sacrifices for His bride, the church. Paul says, now you husbands "love like that."

Chastity or purity and faithfulness is the Bible standard. Sexuality is accepted as a gift of God. God gave many restrictions to protect this gift from misuse. Jesus takes us deeper than just avoiding the act of immorality. He was talking about adultery and said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Just because these words were not written in a

day like ours when daily street scenes flash before us in abbreviated dress styles does not limit the power of God's Word to bring us up short. It is true that Satan throws us into circumstances and into situations far different than past generations. Perhaps a word of warning to Christian women is also appropriate here. It is hard for Christian men to believe that a Christian woman would want to present her physical form as a display to ensnare or attract the attention of men to lustful thought.

At the same time, God will not let us excuse ourselves or refuse to take Jesus' words direct from the shoulder. I believe Luther said we can't prevent birds from flying overhead, but we can prevent them from building nests on our heads. Likewise, evil thoughts may come when we are exposed to the beauty of the female form, but we need not take a second or a third look, and we need not and dare not begin to play with little mental imaginations of lustful thoughts.

Now let's not feel guilty about being human. God made us that way, but let's love Him enough to let Him have control of our thoughts in all purity.

Chastity before and after marriage is God's standard. Many sins can be undone and forgiven through restitution. But sexual sin leaves a mark which cannot be undone even though forgiven. Purity in sex life is a witness to the Christian's loyalty to the model of love Christ demonstrates in His love for the church. In the Old Testament Israel's turning away to other gods was called both idolatry and adultery. Hosea tells us this breaking away from the covenant with God is like breaking the marriage vows.

The New Testament is just as clear in this that true love accepts the whole person and true love feels the intrusion of a third person intolerable. True human love focuses upon the one beloved to the exclusion of all others. That is why God is a jealous God; He loves us so deeply.

Today youth ask what about after we are engaged. Jesus wants us to love without fear. Such love demands a complete trust. Where there is lack of trust, there is fear. Premarital relations destroy trust. When the moral fence of purity is jumped once, how can one be sure it will not be jumped again? Mutual trust is one that will not be diluted. Premarital relations violate that confidence. Fear wounds and breaks love.

Jesus wants us to understand and trust ourselves. When

we break moral rules before marriage, something happens to our own self-trust. We just can't trust ourselves, and marriage is not going to add any moral fiber to us. Premarital relations cheat you out of trust in your own self. We don't love our marriage partners any more than we love ourselves. If we can't trust ourselves, we won't love ourselves and we will not be able to love our true partner.

Jesus wants us to be free from guilt. There is nothing that tears away from the maximum in marital relations as does a sense of guilt. Fear frustrates love. Lack of self-trust frustrates love. Guilt complicates this regardless how we may sear our conscience. Any violation of God's standard of purity destroys the happiness and satisfaction God intends.

God wants us to be happy. He loves us. He never intended that anyone should have less than the best. God planned that man should live a full and abundant life. For some this does not include marriage. For many it is part of God's plan, and it was His idea to include sex. The purpose was to give people maximum relationship as a part of maximum happiness. If we break the rules God gives, we suffer. Falling short of His best use of this relationship is sin. Any sexual relationship outside of marriage is sin. Many today have robbed themselves by sin that they cannot know the depth of God's best for them apart from His gracious forgiveness.


Fear, lack of trust, and sense of guilt can spoil happiness. But there is still hope. If we look at Jesus in the eighth chapter of John, we see no stoning of a very guilty person. Something can be done about it. One can get a new clean start.

God is in the business of forgiving. No matter what you have done or how often, God will forgive you completely. He is eager to forgive if you are willing to admit sin and trust Him. If we truly confess and are willing to turn from sin, God is ready to forgive. His forgiveness restores the potential for a happy home. He not only forgives, but He destroys the record. Beyond all this, He also completely remakes us down inside. He knows that we could not stand the pressures of repeat temptation without His help. His Holy Spirit is right there on guard enabling us to overcome if we will but let Him have control of our lives.

The answer to the sex question today is not likely to be found in more rules but rather in an exciting new relationship to Jesus Christ. If we give ourselves completely to Him, there will be some noticeable changes without legislation and rules.

I am glad that today we have committed youth who are discovering that divine principles are being internalized. These principles are becoming a very real part within youth themselves. They are then free not to selfish enslavement to their own homespun rules, but they are free and not bound to outside man-made rules. They are released and free to give themselves to the whole will of God according to the divine principles He is writing upon the depths of their hearts.

God is not limited in what He can do for our generation if we will open ourselves completely to do His will. We live

in a society which is approaching the sexual license typical of Roman civilization during the period of its decay. Never before in this nation's history could the committed youth stand in so bright contrast to the immoral society around us with inner control and sexual purity. Let's pray that God will give us more youth who know what they believe and how to live. Let's also pray that our own attitudes and standards will not deteriorate along with a decaying society about us. 

Shadows

By Elvin Snyder

How thick are shadows? Logically a thick wall should cast a thicker shadow than a thin one. Fortunately the shadows of the electric poles across the pavement do not cause a bumpy ride.

About the only thing that varies in shadows is their lengths depending on the elevation of the source of light. When the sun is low, children play shadow tag. When the sun is high, everyone seems ridiculously insignificant. A delightful game for small children—and some not so small—is to throw animal-head shadows on the wall, on a long winter's evening.


But shadows are also very gray. They do not change according to the color of the object. A red house does not cast a red shadow. If it did, a white person should have a whitefaced shadow.

But the shadows of history, religion, and life do have thickness. The several cold and hot wars during the lifetime of some of us are thrusting foreboding shadows across our paths right now. The shadows of the religious life of England, France, Spain, America portray a density or alarming shallowness for all the world to see. The shadows of our own individual lives no doubt are more prophetic than we would wish to admit. Racism, for example, is the shadow of an ugly monster called hate.

If you are looking at the ground and see a shadow of an octopus somehow coming down toward you, you had better take the hint.

Shadows, though "nothing" in themselves, can never be the shadows of nothing.

Take the New Testament Epistle to the Hebrews for example. Its whole purpose is to explain what the Old Testament shadows mean. And some of the shadows were thick and made of wood or stone or curtains. The tabernacle had linear, square, and cubic dimensions. But it was only the "nothing" pointing to the "something." The substances though real were not the "reality" to which they pointed.

Which is it: the illusions and orthodoxies that are tooted up, or the profound spiritual reality of life in Christ? 

Loneliness Will Not Possess Her Heart

With twilight time of life enfolding her,
She sees her good friends, one by one, depart
And bears, I know, the pain of vacant places —
But loneliness will not possess her heart.

Remembering the best of yesterdays,
She walks today with grace. Her quiet mind
And gentle heart give thanks for ties long known
And for the rest of sharing yet to find.

There will be give and take of goodness still
And challenge until earthly day is past,
The fellowship of faith, the *more* of life
That waits a new unveiling at the last.

— Emily Sargent Councilman
— *The Christian* (Feb. 6, 1961, issue).
Copyright 1961.

Wit and Wisdom

Radar spelled backwards is radar; they get you coming
and going.

. . .

The nicest thing about an egoist is that he never goes
around talking about other people.

. . .

Success is relative. The more success, the more relatives.

. . .

Don't spend all your time trying to love your enemies.
Treat your friends better too.

. . .

It was a Jew who brought the gospel to Rome; a Roman
who took it to France; a Frenchman who took it to the
Scandinavian countries; a Scandinavian who took it to
Scotland; a Scotchman who evangelized Ireland; an Irishman
in turn made conquest of Scotland. No people ever re-
ceived the gospel except at the hands of an alien.

. . .

"Thank goodness, I'm finally 11," said Jerry jubilantly on
his birthday.

"Why is that so important to you?" asked his father.

"Because when a grown-up does something silly, people
say he's acting like a ten-year-old."

. . .

He who sacrifices his conscience to ambition burns a picture
to obtain the ashes.

. . .

English is the only language that capitalizes "I" in
writing. Many languages capitalize "You."

When a man forgets himself, he usually does something
that everyone else remembers.

. . .

There is no better test for a man's ultimate integrity than
his behavior when he is wrong.

. . .

If you see someone who doesn't have a smile, share one of
yours.

. . .

Children have more need of models than of critics.

. . .

A man has no more character than he can command in
time of crisis.—Sockman.

. . .

A boy was asked by his teacher to write an essay on
anatomy and this is what he wrote: "Your head is kind of
hard and your brains are in it and your hair is on it. Your
face is in front of your head where you eat. Your neck is
what keeps your head off your shoulders, which are sort of
shelves where you hook your overall straps. Your arms you
got to have to pitch with and so you can reach the biscuits.
Your fingers stick out of your hands so you can scratch,
throw a curve, and add arithmetic. Your legs is what you got
to have to get to first base, your feet are what you run on,
your toes are what gets stubbed. And that is all there is of
you except what is inside, and I ain't seen that."

"Thank You Joe"

Joe was a patient at the hospital when I first met him.
For years he was resident of the community; an artist in
his chosen field. He was overcome by a stroke which left
him paralyzed in the right side. Life for him meant the op-
portunity and privilege of doing things for other people.
Now he was almost completely incapacitated.

I had opportunity to share deeply with Joe that day. I
had asked him about his relationship to the church. He
was Catholic. He told me how he faithfully attended Mass,
paid his dues, and was well acquainted with the priest.
But today I asked him, "Joe, do you know Jesus the Sav-
ior of the world?" With tears streaming down his cheeks,
and between the sobs of joy in his soul, he said, "Yes,
oh yes, I know Him."

Somehow I was too choked with emotion to say more. I
simply bowed my head and whispered a prayer in his ear,
thanking God for sending our Jesus into the world to
save us both. Joe shook his head, for he understood.

When I left that day, I somehow understood the varia-
tions of the Catholic Church, and that there are people in
all branches who have a personal relationship to Jesus.
I was at peace in my soul. — Waldo E. Miller, Maple Grove
Mennonite Church, Belleville, Pa.

Items and Comments

A gradually increasing number of middle-income families in the U.S. are becoming overweight. The U.S. Public Health Service estimates that 10 to 12 percent of these families — those with annual incomes of \$12,000 or more — are overweight to a point that jeopardizes their health and ruins their appearance.

. . .

"The Jesus Freaks" are a group of young people who are receiving a thorough training in the Bible and evangelism in a remote mountain retreat at Garland Hot Springs, Wash., in preparation for witnessing in Seattle, Wash., and large cities in Oregon. Many of the youth are former drug users. Director of the "Jesus Camp" is Rod McDougal, an associate leader of the Youth Speaks movement of the Puget Sound area.

. . .

The rising cost of a business letter and the lowering of the long distance telephone rates cause an increasing number of U.S. firms to conduct their business orally. According to the Dartnell Corporation of Chicago the expense of a three-minute station-to-station daytime call from Mansfield, Ohio, to Los Angeles, Calif., is \$1.35, while the average letter costs \$.37 — stenographic expense, 96 cents; overhead, 76 cents; lost motion, 17 cents; mailing, 26 cents; filing, 12 cents; materials, .08 cents; and dictation time, 72 cents.

. . .

Cancellation of its tax exemption by the Internal Revenue Service has resulted in a lawsuit filed by Americans United for Separation of Church and State, charging IRS with using its power of canceling tax exemptions to silence and drive out of business small organizations with whose position it disagrees.

Glen L. Archer, executive director of Americans United, in an accompanying statement, said: "The arbitrary and capricious enforcement of the ban on politicking of tax-exempt groups has become a scandal even to IRS officials themselves. The practical effect of it is that vast, wealthy nonprofit groups can do all the lobbying they choose while small organizations like ours can do none at all. The dioceses of the Roman Catholic Church, as well as the United States Catholic Conference are presently engaged in all-out political campaigns in 38 states. They have just completed the process of ramming a special interest bill through the Michigan Legislature and another through the Louisiana Legislature.

"In New York three years ago, Catholic dioceses and other organizations spent over

\$2 million in one political campaign to try to change the state constitution in their favor. The IRS has never raised the slightest question about the tax exemption of these organizations. Yet when Americans United sought to counter these designs, its tax exemption was promptly canceled."

A federal drug expert warned that unless the staggering rate of drug abuse in America is checked, "Western civilization as we know it will cease in three decades."

Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institute on Drug Dependence and Abuse sponsored by the College of Saint Elizabeth.

"We have a brain drain in this country, but it is not alcoholism, sex, communism, or other exploitation — it is primarily drug abuse," Mr. Costello told some 250 parents and educators.

He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed the problem second only to the Southeast Asian war in his concern.

"What will happen to this country when drug addicted youth assume the jobs of teachers, lawyers, clergymen, doctors, and others?" Mr. Costello asked. He said it is "impossible to count the number of addicts — they are like the fish in the sea."

The federal agent warned that "this country is drowning in amphetamines and barbiturates." The family medicine cabinet has become a source of supply of the latter for young drug abusers, he said.

Efforts to enact laws to control the production and "loose prescription" of amphetamines and barbiturates, as well as the sale of codeine cough syrups have met with heavy resistance from the drug industry, Mr. Costello said.

. . .

Japan may be one of the countries in which the "day of the missionary is past," according to a veteran of Baptist mission work in Tokyo.

Mr. Worth C. Grant, who returned to the U.S. in August after 20 years as a Southern Baptist missionary in Japan, said the general movement of history as well as the race problem in America has reduced the effectiveness of the foreign missionary.

"I'm not saying we should stop trying to send the gospel," he said in an interview, "but we should examine the means. Because one half of all the money we spend for missions throughout the world must be spent on the missionary himself — his food, cloth-

ing, family, and housing. What we can do in the mission field is limited."

He applied the changes he foresees to Japan. "I would suggest using more mass media techniques like radio, television, and literature. For instance, the Japanese people are the "reading-est" in the world. They are a bunch of bookworms and yet there is no Christian literature that can be bought at a Japanese book stand. Then too, so much of our literature is for Christians. We need more for non-Christians."

Mr. Grant estimated that 75 percent of all Japanese oppose the U.S.-Japan security treaty. He said that included Japanese Baptist leaders who are afraid the treaty will drag the country into another war or increase militarism.

"At present, Japan spends less than 1 percent of its gross national product on the military," he stated, "and the people don't like getting under our (U.S.) nuclear umbrella."

. . .

The reason the human race has increased its technology "a millionfold but still lives in a primitive social system," according to Columnist Sydney J. Harris, is that we are negatively motivated.

"We unite only in the face of a common enemy," he wrote in the *San Francisco Chronicle*. "We unite out of fear or anger or despair. As soon as the danger has passed, and the enemy has faded, we resume our narrow, selfish, shortsighted behavior."

This is where religion should help, he says. "Religion ought to be the force that moves individuals to lift societies and governments from a power base to a people base. But religion," he laments, "also has succumbed to negative motivation."

"This ecclesiastical drive for position and prestige has driven millions out of the churches and into profound disillusion with religious institutions," he said.

"How do we switch the current so that we no longer need a crisis or a catastrophe or a common enemy to act in brotherhood before it is too late?" the newspaperman asked.

"If we can do this, our form of government won't matter. And if we can't, it won't matter whose revolution wins, everyone will lose."

. . .

Public Affairs Pamphlet No. 448 on *Drug Abuse and Your Child* is available for 25 cents from the Public Affairs Committee, 381 Park Avenue South, New York, N.Y. 10016. This pamphlet points out danger signs and an abundance of information about drugs themselves.

CHURCH NEWS

Forty-Six Join TAP Program in Africa

The 46 new Teachers Abroad Program (TAP) volunteers to Africa represent the Mennonite Central Committee's continuing commitment to the new African nations to help fight ignorance, poverty, and disease.

The volunteers recently completed two weeks of orientation. Some of the time was spent at the Franklin and Marshall College campus, the Akron headquarters, and New York City.

This is the seventh year MCC has sent out TAP volunteers. The new teachers bring the number of TAP personnel in Africa alone to 187. Resource persons for the orientation included: Don Jacobs, missionary to Tanzania under the Eastern Mennonite Board of Missions; Charles Bauman, Eastern Mennonite Board of Missions assistant overseas director; Jan S. F. van Hoogstraten, Church World Service director for Africa; Elmer Neufeld, professor at Bluffton College; and David Ritter, a returning TAP-er from the Congo.

The Congo will receive the most new volunteers with a total of 18 and Nigeria will receive 15. Other TAP-ers were assigned to Algeria, Kenya, Malawi, Sierra Leone, and Zambia.

Members from the Mennonite Church:

Ronald Denlinger, Lancaster, Pa., will spend the next year in language study in Grenoble, France, before going on for a two-year teaching assignment in Algeria. Ronald is a graduate of Eastern Mennonite College with a BS in mathematics. He is a member of the Landis Valley Mennonite Church, Lancaster.

David and Carolyn Emmert, Elkhart, Ind., have volunteered for a three-year teaching assignment at the Njaluahun Methodist Girls' School in Segbwema, Sierra Leone. David is a graduate of Ball State University where he received a BS in education. His wife is a graduate of Goshen College and received her MA in English from Indiana State University. Both have had experience in teaching. They are members of the Metamora Mennonite Church, Metamora, Ill.

John and Kathryn Fairfield, Harrisonburg, Va., are spending one year in Brussels in language study before proceeding to the Congo to teach for two years. Both are graduates of Eastern Mennonite College where he received a BA in natural science and his wife received a BA in natural science and German. John is a member of the Lindale Mennonite Church, Linville, Va., and Kathryn is a member of the Park View Mennonite Church, Harrisonburg.

Donald and Ruth Holsinger, Hesston, Kan., will spend a year in French language study in Grenoble, France, before going on to teach in Algeria for two years. The Holsingers are both graduates of Bethel College where he received a BA in history and she received a BS in elementary education. Donald is a member of the Hesston Mennonite Church and Ruth is a member of the Bethel College Mennonite Church, Newton, Kan.

James Herschberger, Hatfield, Pa., will spend a year in Grenoble, France, in language study before going on to teach in Algeria for two years. He is a graduate of Goshen College with a BA in physics. James is a member of the Lansdale Mennonite Church, Lansdale, Pa.

Barbara Jantzi, Archbold, Ohio, has volunteered for a three-year teaching assignment at a Teacher Training College in Gindiri, Nigeria. Barbara is a graduate of Goshen College where she received a BS in elementary education. She is a member of First Mennonite Church, New Bremen, N.Y.

John and Jan Kennel, New Holland, Pa., will study in Brussels for the next year before beginning a two-year teaching assignment in the Congo. John is a graduate of Goshen College with a BA in history. Jan attended Freeman Junior College and Goshen College. He is a member of the New Holland Mennonite Church and his wife is a member of the Salem Zion Mennonite Church, Freeman, S.D.

J. Michael Klaus, Eureka, Ill., will spend a year in Brussels in French language study before proceeding to the Congo to teach for two years. Michael is a graduate of Goshen College where he received a BA in chemistry. He has also studied for a year at the University of Edinburgh.

James Myers, Blountstown, Fla., has volunteered for a three-year teaching assignment in Oturkpo, Nigeria. James holds a BA in biology from Florida State University and had taught for one year prior to volunteering for this term of service. He is a member of the Bethel Mennonite Church, Blountstown.

Joan Gerig, Wayland, Iowa, has volunteered for a three-year teaching assignment at a Teacher Training College in Numan, Nigeria. Joan is a graduate of Goshen College with a BA in English and for the past two years she had taught in St. Louis, Mo. She is a member of the Sugar Creek Mennonite Church, Wayland.

Victor and Nancy Myers, Evanston, Ill., are spending one year in language school in Brussels before going on to the Congo for a two-year teaching assignment. Victor attended Eastern Mennonite College and was graduated from Goshen College with a BA in chemistry. He is presently completing requirements for his PhD in chemistry from Northwestern University. Nancy is also a graduate of Goshen College with a BA in English and received her MA from Northwestern University. Both are members of the Evanston Mennonite Church, Evanston, Ill.

Bruce Stahly, Nappanee, Ind., will be teaching science in Kenya for the next three years. He is a graduate of Goshen College with a BA in chemistry. He has also done additional graduate study at the University of Wisconsin. Bruce is a member of the Holdeman Mennonite Church, Wakarusa, Ind.

John and Barbara Lehman, Souderton, Pa., have volunteered for a three-year teaching assignment in Kenya. The Lehmans are graduates of Bluffton College where he received a BA in mathematics and his wife received a BA in social work. John is a member of the Blooming Glen Mennonite Church, Blooming Glen, Pa.

Nelson Rejoins Board Staff

Boyd Nelson, Secretary for Information Services at Mennonite Board of Missions, returned to his Elkhart, Ind., office on Aug. 19 following a 14-month leave of absence. He was granted a sabbatical for graduate study at Iowa University in Iowa City to work toward a master's degree in journalism.



Boyd Nelson

In Nelson's absence, Ivan Kauffmann of Hopedale, Ill., served as acting secretary for the Division. The Hopedale Mennonite Church, which Kauffmann has pastored for 20 years, granted him a 13-month leave for the interim assignment. Kauffmann resumed pastoral responsibilities at Hopedale on Aug. 1.

In addition to coordinating overall operations for the Information Services Division, Nelson plans to specialize in field services to strengthen Board relationships with Mennonite congregations. This will involve increasing field personnel and Board staff contacts with congregations and planning mission forums and report teams (similar to those operative at Mission '70). Other responsibilities include missionary education and representing Board interests to the Mission '71 program planning committee.

Nelson and his wife, Welma, have three children: Ben, 21, and Paul, 19, students

at Goshen (Ind.) College; and Barbara, 16, a junior at Bethany Christian High, Goshen. The family resides at 235 Woodridge Drive, Elkhart.

Nelson joined the Mennonite Board of Missions staff as secretary for Relief and Service in 1952. He assumed his present position as Information Services administrative head in 1959.

"I see two major benefits from my year of study in Iowa City," he said. "I received some formal training in journalism and communications theory and worked at sharpening technical skills necessary for public relations work. I am grateful to the Mission Board for granting me this privilege to receive many insights and valuable experiences."

Muted Anticipation

Urbane Peachey has accepted a two-year term of service with MCC as director for Jordan and representative available for special assignments in the Middle East.

Peachey accepts this position at a time when tensions are strong in the political structure of the Hashemite Kingdom of Jordan. Palestinian commandos fighting for liberation of their homeland now occupied by Israeli forces feel betrayed by Egyptian President Nasser who has agreed to peace discussions with Israel as proposed by the United States Secretary of State William Rogers. The Commandos oppose any political settlement that denies them their homeland, preferring a secular state in which Christian, Muslim, and Jew could live together in peace.

"We look forward to our assignment with muted anticipation," said Peachey. His wife, Gwendolyn, and their children will establish residence first in Beirut. Here the children will be enrolled in the American School. It is felt that in view of the continuing unrest in Jordan, Peachey will be able to more effectively evaluate MCC's role in the Middle East from Beirut. Later he plans to move to Amman.

Urbane graduated from Eastern Mennonite College in 1958 with a BA in sociology. He taught at Lancaster Mennonite School for one year and attended Eastern Baptist Theological Seminary in Pittsburgh, Pa., from 1959-60. In 1960 he began service with MCC as Secretary of Personnel Services and stayed on in this position until 1969. In 1969-70 school year he studied in the Graduate School of Public and International Affairs at the University of Pittsburgh.

In Jordan, the needlework program on East Bank, as well as the child sponsorship and self-help programs, have been temporarily suspended. The only expatriate MCC worker currently in Jordan is Margrit Schonmann of Swiss nationality who is working with the Palestinian Christian Hospital, as well as helping hold MCC pro-

grams together.

However, the MCC kindergartens and the Marka activity center continue to operate. The mother-child centers in Marka and Jebel Nadif are being staffed by local

workers. MCC material aid continues to flow into Jordan. Some 80,000 pounds of bedding, clothing, and school supplies were shipped there from Philadelphia in August. The sewing centers are also in operation.



Members of the Mennonite Church at the July 23-31, 1970, Orientation School. Row 1: Ray and Mary Kratz, Sandra and Carlton Miller. Row 2: Paul Lauver, Mary Helen Weaver, John Nice. Not pictured: Arley Sommers.

Orientation for Latin America

Nineteen persons attended the special orientation for Latin-American personnel July 23-31, at Mennonite Central Committee headquarters, Akron, Pa. Twelve of the volunteers will be serving in Bolivia and seven will pioneer the first TAP program in Jamaica. Those serving in Bolivia also attended an orientation in San Jose, Costa Rica, before going on to their respective assignments.

From the Mennonite Church:

Ray and Mary Kratz, Telford, Pa., have accepted a 30-month term of service in Bolivia. Ray will be teaching under MCC's TAP program and Mary will be involved in nursing. Both are graduates of Goshen College where he received a BA in elementary education and his wife a BS in nursing. Both are members of the Perkasio Mennonite Church, Perkasio, Pa.

Paul Lauver, Howe, Ind., has volunteered for a 27-month Pax term of service in Bolivia. He will be involved in community development work and agriculture extension. He is a graduate of Lakeland High School and attended Goshen College. Paul is a member of the Marion Mennonite Church, Howe, Ind.

Carlton and Sandra Miller, York, Pa., have accepted a 27-month term of service in Santa Cruz, Bolivia. Carlton will be serving as assistant director for MCC in Bolivia. He is a graduate of Pennsylvania State University with a BS in accounting and his wife attended Thompson Business College. Both are members of the Stony Brook Mennonite Church, York, Pa.

John Nice, Morrison, Ill., has begun a 27-month term of Pax service in Bolivia.

He will be involved in agriculture and community development work. John is a graduate of Iowa Mennonite School and Hesston College. He is a member of the Morrison Mennonite Church.

Arley Sommers, Louisville, Ohio, has begun a 27-month term of Pax service in Bolivia. He will be involved in agriculture and community development work. Arley is a graduate of Central Christian High School and had been employed on his father's farm prior to beginning his term of service. He is a member of the Stoner Heights Mennonite Church, Louisville, Ohio.

Mary Helen Weaver, Apple Creek, Ohio, has accepted a three-year TAP assignment in Jamaica. Mary Helen is a graduate of Central Christian High School and Eastern Mennonite College, where she received a BA in elementary education. Prior to her assignment in Jamaica, she had taught school in the Edinburg, Va., school system. She is a member of the Salem Mennonite Church, Wooster, Ohio.

Holy Land Tours Offered

Menno Travel Service has just announced the first segment of its new 1970-71 winter tour program.

"Holy Land Highlights" offers a low-cost, unforgettable tour of the Holy Lands with ten days of travel and a choice of three separate departure dates—November 21, 1970; December 26, 1970; and March 6, 1971.

Since these tours are exceptional in their coverage of the Holy Land and yet extreme-

ly economical, immediate reservations are encouraged.

The head office of Menno Travel Service is located at 102 East Main Street, Ephrata, Pa. 17522.

High-Aim Enrolls Nine Students

Nine black youth from urban areas have begun the 1970 term in three Mennonite secondary schools through the assistance of a program that seeks to provide educational advancement for young people from minority groups.

The program concept, called High-Aim, was developed in 1967 by Lee Roy Berry, then a Voluntary Service teacher in the Cleveland, Ohio, public school system. He is now a graduate student and part-time instructor at Goshen (Ind.) College.

Berry considers the High-Aim program one answer to the problem of inferior education that most city and ghetto area public schools offer. "At the high school level young people begin to make serious decisions that determine their destinies," he said. "Our Mennonite high schools have the ability to assist urban youth with their decisions while also helping them discover personal fulfillment and sensitivity to others. This can occur in an atmosphere whereby the environment will not mitigate against the learning process."

The High-Aim program officially began in the fall of 1968 with three students enrolled in two church schools. In 1969 that number increased to seven students. A committee is responsible to set operating policies, receive and screen applicants, and coordinate schooling and lodging arrangements. Members in addition to Berry include Laban Peachey, Hesston, Kan.; John Krall, Harrisonburg, Va.; Wilbur Yoder, Cleveland, Ohio; and Doris Nolly, New York City.

The nine applicants selected by the High-Aim Committee for 1970 spent Aug. 25-27

at Prairie Street Mennonite Church in Elkhart for orientation prior to their school experience. Sessions were directed by Berry and Gene Yoder, VS administrator assisting with program coordination.

The High-Aim students and their assigned schools are: Lamortto Wofford, Chicago, Ill.; Venesse Taylor, South Bend, Ind.; and Theodore Ballanger, Chicago, to Bethany Christian High, Goshen; Lenelle Webb, Omaha, Neb.; George Johnson, Omaha, Leamon Sowell, Jr., and Paul Scott, both of Chicago, to Iowa Mennonite School, Kalona; Virgil Hawthorne, Sarasota, and Jennie Berry, Lake Placid, Fla., to Central Christian High, Kidron, Ohio. All will be staying in Mennonite homes.

High-Aim tuitions and other operating expenses are being covered by Mennonite Board of Missions through its Relief and Service Committee until sufficient special contributions are received from other sources. More information on the program and philosophy of High-Aim is available by writing Box 370, Elkhart, Indiana 46514.

Disaster Strikes St. Louis

A disaster has struck a part of St. Louis. The area known as the Jeff-Vander-Lou community has been devastated by poor housing and living conditions and a lack of employment opportunity.

While it has taken longer than a tornado or flood, the disaster is just as damaging to property and even more damaging to the people caught in its path.

A community nonprofit corporation has been at work since 1966 to rehabilitate the area. While its efforts have succeeded in getting 75 living units rehabilitated, a doctor's office established, a new shoe factory in the area, and a program in education and recreation started, only fringes of the disaster have been touched.

Jeff-Vander-Lou, Inc., has a current commitment with the Federal Housing Authority to work on another 21 houses. But it can only successfully complete these units if it has the labor to do eight of them at no cost.

Jeff-Vander-Lou, Inc., has asked the Mennonite Disaster Service to provide this labor. If you feel you can contribute in this construction work, Jeff-Vander-Lou needs your help. All the basic construction skills are needed. Arrangements have been made with a reputable general contractor to handle the purchasing of materials and coordination of the building. Board and room will be provided. These units are to be completed by January 1. Your help is earnestly sought.

For more information, or to volunteer, get in touch with your MDS contact man or call Cecil Miller (314-535-0962) at 2832 Dayton, St. Louis, Mo. 63106. A filmstrip "The Jeff-Vander-Lou Story" is available.



Edith, Lori, and Jonathan Kanagy

Kanagys Appointed to Jamaica

In its July meeting, the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va., appointed Jonathan and Edith Kanagy to a four-year term as missionaries to Jamaica. Jonathan comes from Belleville, Pa., and is a graduate of Eastern Mennonite College. Edith comes from Goshen, Ind. They have a daughter, Lori, one year old.

The Kanagys will go to the north coast of Jamaica in September to work in a new area called Ocho Ríos, where a new housing development appears to be an open door for a church in Jamaica. A commissioning service is planned for the evening of Sept. 13 at Weavers Church near Harrisonburg.

Missionaries reappointed to Jamaica are: Willard and Melba Heatwole, four years; Doreen Kauffman, two years; Hazel Knicely, two years; and Wilma Lee Showalter, two years.

Nurses Meet

The 28th annual meeting of the Mennonite Nurses' Association met at Eastern Mennonite College, Harrisonburg, Va., Aug. 7-9, 1970. The theme was "The Christian's Obligation to Poverty." Mr. John Honeycutt, of Harrisonburg, Va., spoke to us on "Discovering the Need." Response to the need in the urban area was given by Susan Esh, Department of Public Health in Pittsburgh, Pa., and in the rural area by Mrs. Samuel Bucher, Directress of the Mountain Clinic in Harman, W.Va.

David Steinman was guest speaker for the conjoint banquet of the Mennonite Medical Association and the Mennonite Nurses' Association. Our worship service was conjoint, as was our recreation, which included a tour by D. Ralph Hostetter of EMC's museum.

Any nurse desiring further information of the Mennonite Nurses' Association joining the Mennonite Medical Association and sharing their publication, please contact Rachel Fisher, 739 Janet Ave., Lancaster, Pa. 17601.



Students receiving High-Aim educational benefits for the 1970 school year (seated): Lenelle Webb, Venesse Taylor, Theodore Ballanger, George Johnson; (standing): Paul Scott, Leamon Sowell, Jr., Lamortto Wofford, Virgil Hawthorne; (not pictured): Jennie Berry



Crusade Crossed All Lines

Considered by many as a milestone for the Tidewater Area of Virginia Crusade 70 under Myron Augsburg, Harrisonburg, Va., and Tom Skinner, Harlem, New York, crossed color lines and captured the enthusiasm and response of many denominations.

The attractive 11,000-seat coliseum at Hampton, Va., was the setting for Tidewater's big evangelistic effort Aug. 2-9. Planned for the Newport News-Hampton, Va., areas, attendees came from as far away as Harrisonburg, Washington, D.C., Richmond and Chesapeake, Va. In all, approxi-

mately 50,000 people attended the week-long effort and 450 decisions were made for Christ.

The crusade was a "first" on the peninsula as a joint effort of black and white Christians. Two years of careful planning preceded and helped break down racial and denominational differences and barriers which have separated for so long. The local newspapers gave good coverage to the crusade. The committee which planned Crusade 70 was of mixed races and denominations. Youth were present in large numbers and responded to the invitation.

German Objectors Serve in Program

Four young German men have come to the United States under the auspices of the Mennonite Central Committee Trainee Program and the German organization called Operation Reconciliation (Aktion Sühnezeichen) to serve in VS-type assignments in lieu of doing military service in their own country. The German law states that no one can be compelled against his conscience to do active military service with arms, but those who refuse to bear arms must do an alternative civilian service.

Klaus Flick, 20, from Sinn, will be working in Sunshine Children's Home for mentally retarded children in Maumee, Ohio.

Heinrich Bröskamp is assigned to maintenance duties at Reba Place in Chicago. Heinrich, 20, is from Steinbeck.

Wendelin Ahlgrimm, from Stuttgart, will work at Landis Homes, a nursing care and senior citizen institution in Lititz, Pa. Wendelin is 20 years old.

Ernst Wilhelm von der Recke, 19, from Beiert, will work as an orderly at Mennonite Deaconess Hospital in Beatrice, Neb.

Operation Reconciliation is an organization founded in Germany in 1958. Since then over 4,000 young Germans have served in 12 European countries, Israel, and the United States. They build or rebuild, till the land, bring in crops, and help in homes

for children, the aged, and disabled, without salary.

Why does Operation Reconciliation exist? Its goals are to seek new friendships between Germans and the people who suffered most during World War II and to do away with the poison, hatred, and distrust that have not yet been forgotten.

"We are of the opinion," stated a spokesman for the program, "that the construction of peace must become an alternative to military service. We can work for peace only if we have understood the reasons for the lack of peace. This working for peace is a difficult but urgently needed task for young people over and above national and confessional boundaries."

Because the alternative service requirement in Germany is 18 months, Flick, Bröskamp, Ahlgrimm, and Recke will stay in the U.S. longer than the usual one-year term for trainees.

The 39 other trainees from 14 countries are on their way to their homes for the next six months in various parts of the United States and Canada.

They will be engaged in a wide variety of work and experiences. After the first six months, they will be reassigned to other homes. This gives them more than one perspective on life in America.

Management Seminar at Lakewood Retreat

Plans have been announced for a management seminar to be held at Lakewood Retreat, Brooksville, Fla., on Sat., Sept. 26, 1970.

Details of the seminar have been announced by Eugene R. Witmer, Seminar Director for Inter-Church, Inc., New Holland, Pa., and Pastor Elvin Martin, Program Director of Lakewood Retreat. The Host Committee for the event will be Ammon Schrock, Earl Alderfer, Fred Swartzendruber, Atlee Schlabach, and Al Kurtz.

The Inter-Church organization has conducted a number of such seminars in the past several years, and those who have attended register a high degree of enthusiasm and appreciation for material received.

The seminar leader will be Thomas G. Harrison of West Chester, Pa. Harrison is Assistant Director of Training for ARA Services in Philadelphia and is also a Baptist minister. He will deal with such pertinent subjects as planning, organization, delegation, training, communication, motivation, and productivity.

The seminar registration fee is \$17 per person, which includes instruction and materials. Persons who desire to register for the seminar should contact Inter-Church, Inc., Box 127, New Holland, Pa. 17557, and inquiries regarding accommodations should be addressed to Lakewood Retreat, Route 3, Box 156 K, Brooksville, Fla. 33512.

MCC Financial Support Reviewed

The Mennonite Central Committee Executive Committee meeting on July 24, 25, in Elkhart, Ind., received the report of the assistant treasurer. The report indicated that though income from sources outside the constituency are on schedule and relief sales incomes are slightly higher than last year, the one source of MCC income that has dropped considerably is constituency contributions.

Emergencies always elicit the strong concern and support of the brotherhood. However, it was recognized that MCC does not respond to emergencies only, but has an ongoing program with continuing responsibilities. MCC continues to have the role of a servant.

MCC spending was reduced by 10 percent in May as a result of reduced income. It was moved and passed that in submitting 1971 program budget proposals, the MCC field directors be asked to project two budgets — one on the level of the currently reduced budget, and one on the level previous to the 10 percent reduction, in case constituency giving permits a return to that level of operation.

The Executive Committee decided that discussions would need to be planned with each of the constituent bodies of MCC to share these circumstances and see how MCC can best relate to them in reviewing the present financial structure of MCC, the pattern of channeling funds, the projections of contributions and support, and the methods of channeling funds, as well as ways of cooperating in promotion.

Peace Section Issues Statement on Draft

In anticipation of hearings by the U.S. Senate and House of Representatives Armed Services Committees, the Mennonite Central Committee Peace Section, in a meeting on June 5, 1970, prepared a paper stating its position to be presented to those groups. When it became apparent that no hearings would be held, the Section decided to publish the statement to encourage the brotherhood to support movements to end the draft and to encourage public officials to work toward this goal. The Peace Section is sending each member of Congress, the Executive Branch, and the Selective System a copy of this statement.

The statement, "The Draft Should Be Abolished," is an argument based on what the draft is and how the draft is operated.

Congregational study groups are encouraged to study the statement and perhaps formulate their own. Copies of the statement are available from the MCC Peace Section, 21 South 12th Street, Akron, Pa., 17501. Single copies are free. Quantities are available at five cents each.

Dick Submits Resignation

Nickolas W. Dick has submitted his resignation as director of the Toronto Service Program of MCC in order to accept a position with the recently established Research and Planning Branch of the Ontario Department of Social and Family Services, effective Sept. 1, 1970.

Doug Snyder, Executive Director of MCC (Ontario) will serve as part-time interim coordinator until a permanent replacement is found, with Nick Dick continuing in a consultative capacity.

The Toronto Service Program will have 13 to 15 Voluntary Service workers serving in the inner-city and public housing projects, in the areas of child care, day care, casework, group work, draft immigration assistance, housing repair for low-income families, and community work.

FIELD NOTES

David Janzen, currently pastor of the Niagara United Mennonite Church in Ontario, will serve at Eastern Mennonite College 1970-71 as visiting professor of philosophy.

Born in the Ukraine, Mr. Janzen immigrated to Mexico as an infant. He moved to Alberta at the age of seven and attended the schools there.

Ross T. Bender, Dean of Associated Mennonite Biblical Seminaries, of Elkhart, Ind., will be on sabbatical leave during the 1970-71 academic year. He will be a post-doctoral fellow at the University of Pennsylvania in the Division of Family Study, Department of Psychiatry of the School of Medicine. Dean Bender was awarded a National Institute of Mental Health Fellowship by the university.

Millard C. Lind will serve as Acting Dean of the Associated Seminaries for the 1970-71 school year.

Chester Raber, Elkhart, Ind., will serve as guest speaker at a retreat for Allegheny and Ohio and Eastern conference ministers and wives at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 18, 19. The theme is: "The Pastor's Role in Resolving Conflict."

Community development will be the goal of a new Voluntary Service unit in Zellwood, Fla. Following a report and recommendation by VS area administrator Raymond Martin, Eastern Mission Board's VS-CPS Committee took action in their Aug. 4 meeting to participate in this new project.

Zellwood is a small community about 60 miles north of Lakeland, Fla. The Zellwood unit will operate as an extension of the Lakeland VS unit.

Harold Davenport was ordained on Aug. 2 as a minister at the Seventh Avenue

Mennonite Church, New York City. Paul G. Landis officiated at the ordination. Davenport had served as licensed minister at Seventh Avenue Mennonite Church for about a year.

Donald and Esther Lauver of Oakland Mills, Pa., are making fraternal visits to national churches and Eastern Board missionaries in Africa and Europe from Aug. 24 to Sept. 24.

Representing the Missions Council of the Lancaster Mennonite Conference, Lauvers are counseling with national church leaders and missionaries on matters of church polity and structure. Lauver will visit Musoma, Tanzania; Nairobi, Kenya; Addis Ababa, Ethiopia; Frankfurt, Germany; and Luxembourg City, Luxembourg.

Dorothy Sauder of Manheim, Pa., returned to Pine Grove Academy, Tegucigalpa, Honduras, on Aug. 21. She will serve as a cook there for two to three years under the Eastern Mennonite Board of Missions and Charities. A commissioning service was held on Aug. 16 at the East Petersburg (Pa.) Mennonite Church. Miss Sauder's address is Apartado 143-C, Tegucigalpa, Honduras.

The Good Shepherd Mennonite Church at 214 West King Street in Lancaster, Pa., conducted evangelistic meetings from Aug. 24-30. The evangelist was Samuel Santos from Chicago, Ill.

Jason Denlinger was ordained on Aug. 16 as minister at the Penn Street Mennonite Church, Williamsport, Pa. Paul G. Landis officiated. The ordination message was delivered by David N. Thomas, moderator of the Lancaster Mennonite Conference.

New members by baptism: two at Waldo, Flanagan, Ill.; three at Landisville, Pa.; two at East Chestnut St., four at Laurel Street, eleven at Vine Street, one at S. Christian Street, and three at Lyndon, Lancaster, Pa.

Special meetings: William R. Miller, North Liberty, Ind., at Berea, Montgomery, Ind., Sept. 10-20. Nelson Kanagy, Sarasota, Fla., at Forks, Middlebury, Ind., Sept. 13-20. Abner Miller, Westover, Md., at Oak Grove, West Liberty, Ohio, Oct. 11-18. Russell Krabill, Elkhart, Ind., at Martinsburg, Pa., Oct. 11-18. Roy S. Koch, West Liberty, Ohio, at Floradale, Ont., Oct. 11-18. Abram Charles, Millersville, Pa., at Landisville, Pa., Oct. 18-25. Charles Gogel, Phoenixville, Pa., at Franconia, Pa., Sept. 6-13.

Change of address: Stanlee D. Kauffman from Chicago, Ill., to 101 Hemlock, East

Calendar

Washington-Franklin Conference Sessions — South, Maugansville, Md., Sept. 10.
Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Peoria, Ill. 61611. **B. Frank Bylers** to 1015 South 15th St., Goshen, Ind. 46526. **Willard Roths** to 319 E. Crawford, Elkhart, Ind. 46514.

The Lancaster Area Writers' Fellowship will meet on Sept. 20, at 1:30 p.m., at Mennonite Information Center, Lancaster, Pa. Both experienced and beginning writers are invited to share their manuscripts.

Ruth Pershadi is working on the possibility of a two-year training program in the U.S. in further preparation for her work of teaching and supervising the dietetic department at Ludhiana Christian Hospital and Medical College.

Michael Yoder, Brasilia, Brazil, says: "We had quite a trip to Araguacema and an enjoyable time while there. The experience of getting to know Brazilians there was really something. What amazed me, quite pleasantly, was the simple joy and happiness of the congregation there—a happiness founded on faith in Christ, which was also perhaps simple, but firm."

Readers Say

Submissions to Readers Say column should comment on printed articles.

The articles written by David W. Mann (July 28) and Newton L. Gingrich (July 21) were quite true and there should be more like them. When it comes to fighting and killing there should be less silence and more speaking out. Parents and ministers should be more open on this subject, encouraging our young men to hear what Jesus said in His Sermon on the Mount. He not only taught that we are to do unto others as we would have done unto us, but that we are to love our enemies. Jesus was not ashamed to tell Peter to put up the sword; for those who use the sword shall perish by the sword. We are to confess Jesus and His teachings to people if we want to be remembered by God. We must let our light shine.

God's "Ten Commandments" are the foundation of Christian living. Jesus came not to destroy them but to fulfill them. If we love God and believe in His Son Jesus we will do as He wants us to do. There have never been or never can be a set of laws more just and loving than those that God gave the people so many years ago. He sent His beloved Son and told the people, "Hear ye Him." Jesus gave His Sermon on the Mount in Matthew 5, 6, and 7 and all His teachings which can be summed up in love for one another. If these few words were taught constantly and each one would try his best to live them we would have much more pleasant living today. Man does not want to accept God's way of living, he wants to live his own selfish, greedy way which is leading him to self-destruction. If there is to be any flesh spared God will have to take a hand.

Everyone must become more informative on matters that are important or it will be the blind leading the blind and all will go in the ditch together. — Bernice Venhuizen, Henderson, Colo.

Every so often there is a wave of chain letters. A person participating in such a chain theoretically can get fabulous returns for only a nominal investment. A current chain letter works like this: Upon receiving a letter you are asked to donate \$1.00 to the first four names listed at the conclusion of the letter. Then you are to make twenty copies of the letter, placing your name in the fourth position and moving the other names up

one place. By the time your name reaches the number one position, there will be 8,000 (in this case, ministers) to send you a \$1.00 gift for your ministry.

In the letter you are assured there is no fraud or gambling involved, and the word, "honest," is used three times. In fact, however, chain letters are illegal, and the U.S. Post Office *does* regard the chain letter as a kind of fraud or lottery, "the collection of money without the sale of merchandise" (U.S. Code Title 18, sections 336 and 338).

This current letter which has been widely circulated among Mennonite ministers is just one of many get-rich-quick schemes. In reality only a tiny number of participants collect anything at all (due not to geometry but to human nature), making the chain letter not only unlawful, but dishonest. Furthermore, the chain letter is contrary to the spirit of biblical teaching (2 Thess. 3:10). — Arthur McPhee, Johnstown, Pa.

I want to endorse the article, "Was the Lord Jesus a Revolutionary?" by Marcus Lind in the Aug. 11, 1970, issue of the *Gospel Herald*. The first paragraph should be studied and analyzed for all its piquant suggestions of the meaning of words, especially when we compare Jesus Christ.

Are we fair to Jesus when we compare Him to Patrick Henry or George Washington in the American Revolution, to Robespierre or Napoleon in the French Revolution, to Karl Marx in the social revolution of the nineteenth century, to Tolstoy of the Russian Revolution, or to the less intellectual but probably more emotional modern revolutionaries of the not clearly defined but generally referred to as the Establishment Revolution?

Brother Lind wisely calls attention to Christ's method. This method is so effectively dramatized in the martyr Anabaptist movement told in Tieleman van Braght's *Martyrs Mirror*. Clearly the weapons of Jesus' warfare were "not carnal, but mighty through God" (2 Cor. 10:4).

When Roman universal colonialism sent Jesus' mother to Bethlehem, His power did not rise in protest, when political envy drove a cruel Herod to seize the babies of Bethlehem and murder them Jesus traveled meekly as a refugee to Egypt, when Herod reveled in a drunken licentious brawl and beheaded John the Baptist Jesus traveled in weakness to Galilee to preach and heal, when Pilate at the trial declared he had power to either crucify or release Jesus, He reminded Pilate of His power but suffered Himself to be crucified.

By the power of God He rose from the dead and raised a new creation, His church. This church did not produce a revolution but a vital, new regenerated body. As a dynamic, life-giving power it produced a new and distinct body. This body proved to be the "salt of the earth." — Allen Erb, Hesston, Kan.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beitzel, Marvin and Mary (Eichorn), Grantsville, Md., second child, first daughter, Diana Sue, June 10, 1970.

Bender, LaRoyd and Lynn (Ross), Tavistock, Ont., fourth child, third daughter, Shyanne Marie, July 29, 1970.

Brubaker, Glenn and Josephine (Tyson), Whitesville, N.Y., fifth child, first daughter, Janice Eileen, July 29, 1970.

Brubaker, Wilbur and Edna (Tyson), Whitesville, N.Y., sixth child, fourth daughter, Nancy Elaine, June 13, 1970.

Detwiler, Ellis and Caroline (Moser), Adams, N.Y., second daughter, Kathryn Ann, June 10, 1970.

Landis, Earl G. and Anna Mae (Godshall), Telford, Pa., second daughter, Karena Faye, Aug. 8, 1970.

Lichty, Dale and Doris (Tice), Grantsville, Md., first child, Robert Paul, June 15, 1970.

Martin, Robert L. and Miriam (Meyers), Aibonito, P.R., first child, Sonia Raquel, June 27, 1970.

Nafziger, Gilbert and Linda (Klopfenstein), Wauseon, Ohio, first child, Christopher Aaron, Aug. 3, 1970; received for adoption, Aug. 11, 1970.

Nitzsche, Larry and Alberta (Tedrahn), West Point, Neb., first child, David Daniel, Aug. 6, 1970.

Workman, Keith and Linda (Chupp), Orrville, Ohio, second child, first daughter, Stefanie Lee, July 17, 1970.

Yoder, Kermit and Elaine (Tice), Accident, Md., fourth child, third son, Brent, May 24, 1970.

Yoder, Paul R. and Wanda (Beitzel), Grantsville, Md., third child, first daughter, Teresa Kay, Aug. 9, 1970.

Yommer, Edward and Viola (Opel), Accident, Md., first child, Karen Marie, Nov. 13, 1969; received for adoption, July 25, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Andrews — Kauffman. — James Carl Andrews, South Bend, Ind., and Janice Arlene Kauffman, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 1, 1970.

Aschliman — Buehrer. — Lynn Aschliman, Archbold, Ohio, Central cong., and Joan Buehrer, Archbold, Ohio, Evangelical Mennonite, by Charles Zimmerman, Aug. 8, 1970.

Bender — Hess. — Clifford G. Bender, Smoke-town, Pa., North End cong., and Gloria J. Hess, Lancaster, Pa., Byerland cong., by David N. Thomas, Aug. 15, 1970.

Bender — Chupp. — Robert Bender, Scottdale, Pa., Scottdale cong., and Viola Chupp, Nappanee, Ind., Salem cong., by Harvey Chupp assisted by Fred Augsburg, July 25, 1970.

Christman — Prutsman. — Clarence Christman, Rexville, N.Y., and Carol Prutsman, Troupsburg, N.Y., both of West Union cong., by Leonard Brunk, June 27, 1970.

Englehard — Linder. — James Englehard, San Clemente, Calif., and Barbara Linder, Louisville, Ohio, Beech cong., by Wayne North, Aug. 15, 1970.

Click — Buckwalter. — Jesse B. Glick, Jr., Sarasota, Fla., Prairie Street cong., Elkhart, Ind., and Eloise F. Buckwalter, Cochranville, Pa., Old Road cong., by Richard Buckwalter, father of the bride, July 18, 1970.

Gunden — Garber. — Ron Gunden, Goshen, Ind., Belmont cong., and Linda Garber, Elkhart, Ind., Sunnyside cong., by Leonard Garber, Aug. 8, 1970.

Hatter — Lehman. — Dennis L. Hatter, Lyndhurst, Va., Mountain View cong., and Luanne Lehman, Apple Creek, Ohio, Sonnenberg cong., by Roy Kiser and Ray Himes, June 13, 1970.

Hutchison — Waters. — Albert Hutchison, Thomas, Okla., and Geraldine Waters, Pleasant View cong., Hydro, Okla., by Chester Slagell, Aug. 15, 1970.

King — Hostetler. — Daniel King, West Liberty, Ohio, Oak Grove cong., and Ruby Hostetler, La Junta, Colo., Emanuel cong., by Eldon King, father of the groom, June 20, 1970.

Kuhs — Wagler. — Dorman Kuhs and Viola Wagler, both of Hartville, Ohio, Marlboro cong., by Jerry S. Miller, July 11, 1970.

Link — Wagler. — Gary Link, Wauseon, Ohio, Inlet cong., and Lorene Wagler, Morgantown, Ind., Bean Blossom cong., by Dale Wyse, Aug. 15, 1970.

May — Hostettler. — Dave May, Archbold, Ohio, Zion cong., and Kathy Hostettler, West Liberty, Ohio, Oak Grove cong., by Eldon King, Aug. 15, 1970.

Morgan — Miller. — William C. Morgan, Chicago, Ill., Baptist Church, and Linda L. Miller, Chicago, Ill., East Union cong., Kalona, Iowa, by J. John J. Miller and Wilfred Morgan, fathers of the bride and groom, July 25, 1970.

Nafziger — Grieser. — Randall K. Nafziger, Archbold, Ohio, and Diane F. Grieser, Wauseon, Ohio, both of the Central cong., by Charles H. Gautsche, Aug. 8, 1970.

Owen — Kauffman. — Robert Owen, Monon, Ind., Baptist Church, and Jean Kauffman, Leetonia cong., by Allen B. Ebersole, July 18, 1970.

Schantz — Grieser. — Dallas Schantz, Beemer, Neb., Beemer cong., and Viola Grieser, Broken Bow, Neb., Broken View cong., by Samuel Oswald, Aug. 13, 1970.

Shenk — Wenger. — Clyde Shenk and Miriam Wenger, both of Lancaster, Pa., by Paul G. Landis, Aug. 18, 1970.

Swartzendruber — Bender. — James Allen Swartzendruber and Nancy Ethel Bender, both of the West Union cong., Parnell, Iowa, by Simon G. Gingerich, July 18, 1970.

Trissel — Switzer. — John Trissel, Jr., Springdale cong., Waynesboro, Va., and Bernell Switzer, Pleasant View cong., Hydro, Okla., by Chester Slagell, June 6, 1970.

Witmer — Hershey. — Kenneth K. Witmer, Lititz, Pa., Hess cong., and Elizabeth Jean Hershey, Lancaster, Pa., New Danville cong., by David N. Thomas, Aug. 1, 1970.

Wyse — Wyse. — Sam Wyse, Archbold, Ohio, Lockport cong., and Judy Wyse, Archbold, Ohio, Central cong., by Dale Wyse and Marion Bontregger, July 31, 1970.

7 grandchildren, 2 sisters (Amanda — Mrs. Lester Zook and Cora — Mrs. Paul Yoder), and 5 brothers (Thomas, Leroy, Jefferson, Raymond, and Paul). He was a member of the Allensville Church, where funeral services were held Aug. 21, with Raymond Peachey, Paul Bender, and Elam Glick officiating; interment in the Allensville Mennonite Church Cemetery.

Hartzler, Joseph D., son of John and Magdalena (Mast) Hartzler, was born at Garden City, Mo., Oct. 19, 1884; died unexpectedly, at Winona Lake, Warsaw, Ind., Aug. 17, 1970; aged 85 y. 9 m. 29 d. On Dec. 3, 1909, he was married to Emma Mac Schertz, who died July 6, 1962. On Sept. 15, 1920, he was ordained minister and served the Waldo Church. On July 25, 1927, he was ordained bishop. He was moderator and member of the Executive Committee of the Illinois Conference. Surviving are 2 daughters (Mrs. Lester Litwiller and Mrs. John Schertz), 2 sons (Paul and Floyd), 9 grandchildren, one great-grandchild, 2 sisters (Mrs. William Eigsti and Mrs. Menno King), and 2 brothers (L. J. and Ira Hartzler). He was a member of the Waldo Church, where funeral services were held Aug. 20, with David Eshleman and Edwin Stalter officiating; interment in the Waldo Cemetery.

High, Elmer Hunsberger, son of Henry Y. and Mary (Hunsberger) High, was born at Blooming Glen, Pa., Jan. 17, 1888; died at the Grand View Hospital, Sellersville, Pa., following an extended illness, Aug. 11, 1970; aged 82 y. 6 m. 25 d. On Apr. 12, 1919, he was married to Lizzie Gehman, who survives. Also surviving are one daugh-

ter (Kathryn — Mrs. Abram Rosenberger), 2 grandchildren, one great-grandson, and one sister. He was a member of the Blooming Glen Church. Funeral services were held at the Hunsicker Funeral Home, Souderton, Pa., Aug. 15, 1970, with Marvin Anders officiating; interment in the Blooming Glen Mennonite Church Cemetery.

King, Paul Leonard, son of Jacob S. and Ella Mae (Byler) King, was born at Belleville, Pa., Apr. 11, 1920; died unexpectedly at Elkhart, Ind., of a heart attack after passing out awards at an assembly on the last day of school, June 3, 1970; aged 50 y. 1 m. 23 d. On Apr. 1, 1944, he was married to Pauline C. Yoder, who survives. On Sept. 18, 1949, he was ordained minister and served the Rockton and Springville Mission congregations. Surviving are 6 children (Susanne, Titus, Daniel, James, John, and David), one brother (Samuel), and 4 sisters (Effie — Mrs. Aaron S. Yoder, Jr., Verna — Mrs. Erie Renno, Lydia — Mrs. Jos. W. Yoder, and Ruth). He was a member of the College Church, where a memorial service was held June 6 with John Mosemann, Robert Detweiler, and Levi C. Hartzler officiating; interment in the Elkhart Prairie Cemetery.

Livingood, Myron J. (Mike), son of Wilbert and Barbara (Otto) Livingood, was born at Springs, Pa., Jan. 6, 1898; died at the Sacred Heart Hospital of Cumberland, Md., of a massive heart attack, May 25, 1970; aged 72 y. 4 m. 19 d. In 1922, he was married to Freda Yoder, who survives. Also surviving are one son (Paul M.), 2 daughters (Phyllis — Mrs. Winston Weaver and

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Nettie E., daughter of John and Amanda Seigley, was born in Milton Twp., Aug. 3, 1890; died at her home, July 17, 1970; aged 79 y. 11 m. 14 d. On Jan. 21, 1912, she was married to Alvin D. Byler, who survives. Also surviving are 3 daughters (Mildred, Ruth, and Dorothy). She was a member of the Oak Grove Church. Funeral services were held at the Gresser's Funeral Home July 20, with Lotus E. Troyer officiating; interment in the Oak Grove Cemetery, Smithville, Ohio.

Groff, Hattie, daughter of Henry and Emma Ebersole, was born at Sterling, Ill., May 30, 1883; died at the Arlington Convalescent Hospital of Upland, Aug. 16, 1970; aged 87 y. 2 m. 17 d. On Aug. 18, 1903, she was married to Jonas Groff, who died Aug. 15, 1949. Surviving are 5 children (Alice — Mrs. Irvin Jennings, Laurence, Robert, Ella — Mrs. Arthur Journey, and Myrtle Groff), one sister (Amanda Ebersole), and one brother (Harry Ebersole). She was a member of the Seventh Street Church, where funeral services were held Aug. 18, with Roger Richer, Sherman Maust, and John Oyer officiating; interment in the Bellvue Mausoleum, Ontario, Calif.

Hartzler, Jesse G., son of Thomas B. and Bertha M. (Stoltzfus) Hartzler, was born at Belleville, Pa., June 9, 1908; died at the Lewistown (Pa.) Hospital, of a cardiac arrest following an extended illness, Aug. 18, 1970; aged 62 y. 2 m. 9 d. On Dec. 17, 1931, he was married to Bertha A. Hertzler, who survives. Also surviving are 6 children (Grace, Jean — Mrs. Rodney Cavanaugh, Sara — Mrs. Fred Miller, John, Jay, and Delmar),

THE SONS OF ADAM

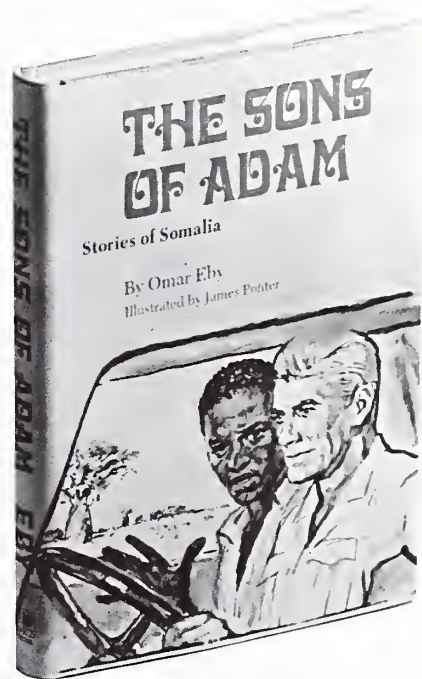
by Omar Eby

Illustrated by James Ponter

This is a series of eight short stories about Americans in Africa. In this book the reader will be faced with the Muslim-Christian encounter, the Afro-American encounter, the belief-practice encounter, and the secular-sacred encounter.

The author has drawn upon his experiences as a missionary teacher. His stories range from the subtle-simple to the intensely dramatic. Eby's intense love of the land and the Somali people is reflected in every story. Earlier books by this author are **SENSE AND INCENSE** and **A HOUSE IN HUE**.

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Doris — Mrs. Harold Ours), 6 grandchildren, and 2 brothers (Harry and Orville). In 1927, he was ordained the first deacon of the Pinto Church, serving in that capacity until his death. Funeral services were held at the Pinto Church May 27, with Richard Martin officiating, assisted by C. M. Helmick and Mahlon Miller. Paul Erb conducted a short service at the home. Interment in the Pinto Church Cemetery.

Miller, James, son of John B. C. and Leah (Roth) Miller, was born in Lagrange, Ind., July 26, 1885; died in Berlin, Pa., Aug. 7, 1970; aged 85 y. 11 d. He was married to the former Mamie Yoder, who died in March 1943. Surviving are 2 sons (Freeman and Ivan), 4 daughters (Elinor — Mrs. Oran Zimmerman, Mary — Mrs. Willard Kaltenbaugh, Shirley — Mrs. Joseph Charlesworth, and Thelma — Mrs. William Stern), 18 grandchildren, 10 great-grandchildren, one brother, and one sister. He was preceded in death by 2 sons, 2 grandchildren, 2 sisters, and 2 brothers. He was a member of the Blough Church, where funeral services were held Aug. 10, with Harry C. Blough and Elvin Holsopple officiating; interment in the Blough Cemetery.

Miller, Mary Ann (Mamie), daughter of John and Lena Egli, was born at Wayland, Iowa, Nov. 21, 1889; died at the Albany Old People's Home, Aug. 12, 1970; aged 80 y. 8 m. 22 d. She was married to Edwin Hooley, who died in 1914, to Amasa Hostetler, who died in 1939, to Sam Bauman, who died in 1948, and on May 8, 1954, she was married to Sam Miller, who died on July 22, 1967. Surviving are 3 sons (Hershal and Edwin Hooley, and Virgil Hostetler), 6 stepchildren, 16 grandchildren, and 9 great-grandchildren. She was preceded in death by 2 sons (Wayne Hooley and Raymond Hostetler). She was a member of the Zion Church, where funeral services were held Aug. 16, with Paul D. Brunner officiating; interment in the Zion Cemetery.

Rutt, Mary H., daughter of Henry and Susanne (Horst) Shenk, was born at Manheim, Pa., May 5, 1879; died at the Messiah Home, Harrisburg, Pa., Aug. 13, 1970; aged 91 y. 3 m. 8 d. On Aug. 27, 1901, she was married to John L. Rutt, who died July 24, 1962. Surviving are 3 sons (B. Titus, J. Henry, and J. Mark), 3 daughters (Suie — Mrs. David E. Miller, Mary, and Kathryn — Mrs. John L. Combs), 27 grandchildren, 27 great-grandchildren, one sister (Ella — Mrs. Benjamin Nissley), and one brother (Jacob H. Shenk). She was a member of the Elizabethtown Church, where funeral services were held Aug. 17, with Walter L. Keener and Clarence E. Lutz officiating; interment in the Bossler Mennonite Cemetery.

Sweigart, Amos O., son of Adam G. and Lydia (Shirk) Sweigart, was born in Lancaster Co., Pa., Nov. 28, 1914; died as a result of a car accident, in Tampa, Fla., June 20, 1970; aged 55 y. 6 m. 22 d. On Oct. 27, 1937, he was married to Anna M. Martin, who survives. Also surviving are 3 brothers (John, Samuel, and Lloyd), and 6 sisters (Martha, Viola — Mrs. Christian Hornberger, Elsie, Ruth — Mrs. Arnold Witmer, Edna, and Arlene). On Dec. 13, 1953, he was ordained to the ministry for the Palo Alto Church. Since Feb. 1963, he served as pastor of the College Hill Church, Tampa, Fla. Funeral services were held at College Hill June 26, with Martin Lehman officiating, and at the Groffdale Church June 29, with H. Raymond Charles and Amos H. Sauder officiating; interment in the Groffdale Cemetery.

Wyse, Bruce Alan, son of Ivan and Martha (Borton) Wyse, was born at Archbold, Ohio, Feb. 9, 1959; died at the Toledo (Ohio) Hospital, as a result of a tragic accident from which he received severe burns, June 25, 1970; aged 11 y. 4 m. 16 d. Surviving in addition to his parents are one brother (Rex), 3 sisters (Jan, Jill, and Rachel), and grandparents (Mr. and Mrs. Paul Borton and Mr. and Mrs. Jesse Wyse). Services were held at the Evangelical Mennonite Church, Archbold, Ohio, with Charles Zimmerman and Dale Wyse officiating; interment in the Pettisville Cemetery.

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Cover photo by Jan Cleysteen. The Zaan River region was a major business center in Holland's Golden Age. From the 17th to the 19th century most of these businesses were Mennonite-owned. Today there remain some 1,300 Mennonites in the city of Zaandam alone, plus large numbers in the neighboring towns and villages.

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

J. C. Wenger, Ellrose D. Zook, Consulting Editors

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The Secular City: Alternative to Despair

By Mary Lou Walden

The letter began, "It's always good to be in *Nashville* and I'm afraid that's where my heart really is! The church problem in this metropolitan area is just too big to be overcome, and I fear the children are growing up not really knowing what church is."

This was part of the content of a recent letter from a lifelong friend, mother of three, and wife of a rising industrial executive. She had grown to adulthood in a city of active churches and had been surrounded from youth by numerous Christian friends. Her permanent move after marriage to a different section of the country, to a blatantly secular society, brought on problems that seem to increase as the children grow older. Two are now in junior high. Listen to more of her letter:

"Phil was baptized almost a year ago and Joan is talking about it now. The sad thing to me, though, is there is nothing to offer them. It's entirely too obvious to them that children their age (at church) aren't even as nice as friends they have in school who have little or no religious background. They are from families who have not had the opportunity we've had — really a very bad situation."

Another friend, equally concerned, said to me not long ago, "I want us to be out of New York by the time David starts to school, for few, if any, of the teachers I have known (she has taught in city schools for several years) have anything but material, opportunistic values."

These are representative comments and feelings, as many of you well know. Perhaps they reflect your own views. Certainly all of us who stand committed to Christian values can understand such sentiments.

But I wonder, as I contemplate the implications of these attitudes, if this reaction is realistic. If taken to its logical conclusion, it amounts to the notion that only two or three cities are safe harbors in which to anchor children during their fleeting, impressionable years. Despite negative influences present in all cities — secularism, materialism, graft — in these few ports the ship of childhood is secured because of the large accumulation of churches and nominal Christian neighborhoods, the reasoning goes. School friends and church friends are one and the same; neighborhood mores and church culture are complementary, not contradictory forces. This is the strength of numbers. At least this *seems* to be so, especially if you view the scene from a distance.

While we are not primarily concerned here with problems inherited by many children who have grown to maturity in

church-oriented environments, it must be noted in passing that growing up in a city in which there are more than a hundred active congregations is no guarantee of emergence as a full-grown Christian. Some of the most tragic situations I know involve people who were — to all appearances — anchored safe in one of these harbors of refuge. But that's material for another article, yea a book!

In all culture — urban, suburban, rural — strong forces clash with Christian value: in street play kids learn the power of brute strength and crude words; in suburban comfort they experience the seasonal pleasures of *things*; in rural areas they get exposed to provincial thought and limited learning. And if these negative values happen not to be absorbed, surely their potential to saturate youth cannot be contested. The active presence of evil, both subtle and obtrusive, is ubiquitous, a fact Jesus recognized when He urged followers to be *in* but not *of* the world.

In view of this awesome reality, what must we do — if we live in areas indifferent to Christ? If our children have only “nonchurch” friends? If we discover they are growing up “not really knowing what church is”?

There are at least a couple of approaches we must avoid. We must stop longing for the illusion of security which certain places connote. If children of first-century Christians could grow into mature manhood while living in the clutches of the worldly Roman Empire, then surely children of the twentieth century can do the same in Chicago or Boston or San Francisco or Westchester County or even Cat Creek, Texas. To be sure, we parents will encounter considerable difficulty as we seek to instill Christian commitment in our children in such cultures; but if we ourselves are committed, then God will help our task. Perhaps more fervent prayer is part of the solution.

And a second avoidance route is that of refusing to be even *in* the world — to live in a large city, for example, but to limit social contacts to those church people who live ten or perhaps forty miles away, all the while ignoring next-door neighbors with whom we think we have “nothing in common.” Don't misunderstand: this is no argument against Christians getting together with others of like minds — we need *more*, not *less* of that; but we need also to remember that Jesus called His followers the “light of the *world*,” the “salt of the *earth*,” and that *world* and *earth* are geographically inclusive, moon flights notwithstanding.

But back to the positive — to consider some alternatives to frustration. One very positive approach to the problem of secularization is to make home a greater center of Chris-

tian community. I don't mean that we should all suddenly initiate a program of planned compulsory daily devotions; while such rituals may be useful, they can also be rather superficial. Mothers perhaps should stop feeling guilty when these do not work out as we'd like and look for other creative ways to infuse Christ into ordinary living.

We can make home a microcosm of church by using our time and things to “entertain strangers,” to care for neighbor children when mothers get sick or have new babies or just need time away from the kids, to apply Christian teaching in day-to-day experience, to talk to children about our own needs and faults, to encourage them to pray with us for specific people and about specific problems. The list goes on and on and each suggestion merits careful elaboration, but perhaps enough is here to clarify the point. Children, like sponges, absorb freely.

Second, we can communicate to our children the philosophy of family solidarity: the idea that “each family has its own way of doing things and this is the way we operate in our family.” If the kids aren't too fiery at age three or so, you can apply this rule of thumb to everything from bedtime routine to church attendance to observance of special holidays and celebrations, allowing, of course, for each child to have some voice in policymaking as he matures and for flexibility on special occasions when no higher principle conflicts. This attitude, it seems, if conveyed through love and concern, not through dogmatism, can build the framework of a very solid platform of security on which children can stand as they grow.

And finally, we can actively combat aggressive worldly forces by constant personal involvement with those outside our family who need attention. If our children see us seriously engaged in meeting human needs and especially if we share as many of these experiences with them as possible (this means take little Bobby with you when you take food to a sick person — even if he must sit in the car while you go in), then we can teach them lasting lessons in Christian service that is perhaps nowhere needed more, and neglected, than in large cities which frighten some of us so fiercely.

Fortunate indeed are parents who can take their children with them for a summer to work in a camp for ghetto children. Blessed is the father who can take his little son along when he goes to shovel snow for a neighbor too old to work. These settings provide excellent pulpits for sermons on service *to* and *for* Jesus.

— Used by permission of the *Christian Woman*

A Nice Word for the "Establishment"

There are good establishments and bad ones. Maybe more bad than good. If all have the potential for being demonic, as some say, they don't all use that potential.

I want to congratulate the establishment that planned, coordinated, and conducted a most significant youth convention for the young people of the Mennonite Church. The convention is just over, but I have talked to a number of persons and from all I can gather, the event was a smashing success. By success, I mean many things: fulfilling spiritual objectives, helping youth to have faith in Christ and the church, depth learning on questions youth face, building new convictions, operating within a tight budget, substantial offerings for a significant mission, life-related discussions, commitments to Christ, and rededications. All of this and much more happened, all without any major fiascos, which is a considerable something in today's world.

I think this is a success for the establishment. You may use any term you like, but it takes what I'll call "establishment" to pull off a convention of the magnitude of the one at Lake Junaluska. Think of the weeks of coordination to get 1,737 persons preregistered, to make travel arrangements, to tighten and retighten the budget, to get the right speakers, Talk-It-Over and seminar leaders committed, to arrange for housing, recreation, counseling, and a dozen etes.

The "establishment" — that's persons like Art and Nova Smoker, J. J. Hostetler, John and June Yoder, Don Kraybill, Evon Wolfer, Jerry Weaver, Del Glick, Ray Horst, J. Lorne Peachey, and others — deserve credit not so much because they succeeded in running a convention, but because they ran a convention that met young people with Christ where young people are. In less sophisticated words, kids liked it. That is success. The theme "Share Your Christ-You" came through at every turn and young people liked it. That is a programming success for the "establishment."

How did the establishment do it? The first thing to say is that God isn't as antiestablishment as some people are. The leadership team asked for God's help and got it. Hard work was another factor. Finally, the planning team was in touch with youth. They understood the pressure for some harmless forms of the youth culture in music, dress, hair-styles.

What happened? Mostly, a great many youth, besides making immediate personal commitments, have seen several sides of the issues of race, poverty, nationalism, the draft. A comment by J. C. Wenger helps. "It was worth it," he said, "to make the trip just to hear about the plight of the Indians." The evangelism seminar was crowded. So were many others. Some youth said they now have second thoughts about the God and country talk they hear at home.

By Still Waters

"They looked unto him, and were lightened: and their faces were not ashamed" (Ps. 34:5).

Robert E. Speer, on his return to India, said he could pick out the Christians from the light on their faces. G. Campbell Morgan related a story of a girl he knew. She was a factory girl of England. After giving herself to Christ she was walking down the platform of a railroad station, waiting for her train, when a lady of wealth called her from the window of the train and asked, "What makes you look so happy?" Unashamedly the girl told her story. The result of this brief conversation was that the lady was led to seek and find the Savior.

Something happens when we look to the Savior. When we take our eyes off pleasing self to please Christ, we find a new joy which radiates from our faces. The Scripture speaks of the joy which Christ Himself had in fulfilling the Father's will. So joy for us always follows on the heels of obedience. The joy of the Lord is our strength. And those who find this joy in looking to Him cannot contain the joy. It must show on the countenance.

To Enjoy

*You walk and see,
Yet do not see
All of nature's rarity.*

*Observe it!
God made it for you to enjoy!*
— Winston J. Martin

That's a good thing to have second thoughts about.

So, three cheers for the establishment which helped all this to happen.

Arnold Cressman
Mennonite General Conference
Department of Christian Education

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Point of Contact

"Henceforth know we no man after the flesh" (2 Cor. 5:16).

One way we judge others according to the flesh is when we see them as strangers who must meet our standards of race, education, religion, politics, class, or possessions before we can accept and love them. "But," says the apostle, "we no longer judge that way. The love of Christ impels us to judge differently."

Jesus became involved with persons as human beings, persons loved by God. All the barriers and standards of today were present then. Yet His love was so strong it could surmount the deepest and sharpest differences of even a Jew and Samaritan.

So the Spirit of Christ first sees others as human beings, those for whom Christ died and now longs to save. The Christian sees God as Creator of all and therefore he accepts all His creation. He sees the importance of receiving others for what they are; to receive them and then give them what they need and not what they deserve. For finally it is only in receiving others as they are that we really see them. It is only as we love others that we understand them.

Because we set our standards of rejection or acceptance we so often see only the unacceptable and turn away. For the Christian the unacceptable in another is the signal for action and love. The unacceptable is the point of contact.

Jesus received the nonreceivables. How often this very thing became His point of contact. Christ lived in the creative tension of accepting the unacceptable. "The heathen," He said, "love those who love them." His call is to love even the unlovely, the unacceptable, the rejected.

Finally there is only one way those who are unacceptable, unlovely, and rejected can be won. In the words of J. B. Phillips, "People can only be loved into the kingdom." And those who are unlovely are people who feel unloved and do not love themselves. Those who feel rejected are persons who have rejected themselves. And there is no more painful suffering than pain which comes from the lack of love and acceptance. The Christian accepts the unacceptable, the unlovely, the rejected, then, in order that the unacceptable, the unlovely, the rejected may accept himself and realize the acceptance and love of God. For it is doubtful if anyone can understand the love of God who does not know the love and acceptance of one of God's children. When this happens the one transformed goes forth to accept and love whoever is unacceptable and unloving to him.

The Spirit of Christ we need and must remember in all our work in the world, in the church, and in our families. Remember Jesus saw the unacceptable in another as the signal for action. It was His point of contact. May we make it ours. — D.

Christians in the Arena

Harry J. Cargas of St. Louis, a TV critic and former professional athlete, claims that sports programs on TV "are making a significant contribution to the Great American Crimetime."

Writing in the June 6 issue of *America* magazine, a national weekly published by the Jesuits, Cargas points out that today's youngsters are absorbing and copying all the meanness and cruelty displayed in sports. "Meanness is meanness," he points out, "whether on 'Gunsmoke' or in the Super Bowl, whether in the NBC studio or in Candlestick Park."

After pointing out things in baseball, basketball, and hockey which illustrate his contention, he stated that "boxing is in no sense respectable. . . . It not only doesn't belong on TV; it ought to be banished from the earth." He described wrestling as "contemptible" and "totally fake." Cargas says that our sport viewing centers around brutality. He concluded by pointing out that "soon it will be time to bring the Christians into the arena."

This is what some have been saying for a number of years. History illustrates that a sports craze is followed by a growing cruelty in sports and then comes persecution of those who irritate society in its sin. The love of seeing cruelty in sports is only one step away from open slaughter of persons with the only excuse for doing so being a difference of religious opinion and a desire for more thrilling and sadistic entertainment.

When people can sit through a movie or a so-called sport such as football, boxing, wrestling, or any other in which one wins by hurting another; when the viewers can watch this without deep inner feelings of reaction and hurt against such doings, we are only one step from throwing Christians into the arena for a release of hostility and final reach for excitement. — D.

Notice the Cover Photos!

This editor feels highly privileged to have available many excellent photographs portraying aspects of Mennonite history to use as cover photos on *Gospel Herald*. With the numerous photos already used as covers along with those to be used in the next year, readers of *Gospel Herald* really receive a short course in Anabaptist backgrounds. Jan Gleysteen, well-known Mennonite artist and photographer, took these photos on recent trips to Anabaptist beginnings in Europe and wrote the short photo explanations found on the back page of *Gospel Herald*. — D.

The Spirit of the Lord in Japan

By Charles Shenk



Charles Shenk, MBMC worker in Kushiro, Japan, is involved in the expanded mission efforts made possible through involvement with HOREMCO.

In the Church

In the face of "losing" two crucial church leaders (Takio Tanase to Goshen and Hiroshi Kaneko to Ecuador) and the retiring of the elder leader Eiichiro Hatano, the Spirit has raised up capable successors. Masakazu Yamade, the new chairman of the Japan Mennonite Conference executive committee, has directed the year's activities with enthusiasm and good order. At the annual conference session in February 1970 Noboru Aratani, assistant professor of architecture at Hokkaido University, moderated the proceedings and Yoshiaki Tamura, a hatter who is attending Bible school, served as secretary.

One was impressed again at this conference with the in-

Charles Shenk has served as a missionary to Japan with Mennonite Board of Missions since 1957 and is currently assisting in the pastoral work at the Tottori congregation in the suburbs of Kushiro.

creased maturity of our church leaders and their readiness to take initiative formerly assumed by missionaries. Other measures of growth: two new congregations recognized by conference; over 20 new believers added during the year; and substantial increase in giving, which more than replaces the withdrawal of Mennonite Board of Missions subsidy.

In the Congregations

The Spirit has given His blessing in number, group awareness, and vision to two small assemblies which have been developing during the past two or three years. The freshness and spiritual warmth of these groups gives sufficient evidence as to who is at work. One group is in Furano (counted before but now officially recognized) and the other in Tottori in Kushiro. Also noteworthy is the fact that during the year both groups have acquired good land and facilities for their work. Mission Board assistance, without which neither project would be possible, is much appreciated by these brethren.

In Sapporo, the Spirit's action in the life of Reiko Yaguchi brought spiritual deepening to the congregations as they shared in her experience. (Reiko-san died of cancer on April 5, 1970.)

The three congregations in the Ashoro area are feeling a burden for members who have separated themselves from the fellowship. With the Lee Kanagys now as co-workers, there is some concrete evidence that their concern and efforts are being rewarded.

In the Lives of Individuals

Pastor Kimura, after several years of study at Eastern Hokkaido Bible School — with his personal warmth, evangelistic spirit, and commitment to spiritual renewal — has been an instrument of the Spirit's action in the church at Kamishihoro. "The congregation has taken on new life and members are involved in an unprecedented way," reports Ralph Buckwalter.

Brother Ukichi Kondo, young pastor at Shibechea, has faced many discouragements in his two years of service there resulting from his dealings with two noncooperative but influential members. He was sorely tempted to seek another

location. But recently he received the victory and assurance of the Spirit that Shibecha is the Lord's place for him and without reservation rededicated himself to that work.

On a postcard early last September, paper mill engineer Sentaro Oishi wrote: "I'm tired. I want to believe in Jesus Christ. As a child I attended Sunday school. Now I have no courage to open the door of the church. But I want a place of spiritual rest. Please lead me." Another believer in the same mill was contacted who brought Oishi-san to church the next Sunday. He's hardly missed a service since.

In March 1970 Oishi-san was baptized at Tottori. So was Miss Noda, who has a "Spirit's leading" story of her own. At the close of the ceremony, these two announced their plans to be married in June.

Arletta Selzer, "working with young lives (missionary children) in formation process," writes from Hokkaido International School in Sapporo: "I have experienced God's Spirit at work in my heart. He has enabled me to overcome feelings of anger, frustration, and discouragement; to serve as a listener to friends needing someone to talk over problems; to know how to deal with rebellious and misunderstood students and see changes from defiance to cooperation and belonging; to ask forgiveness for my own shortcomings and inconsistencies in daily relationships with students and teachers; and to accept God's forgiveness for my own sins or lack of trust in filling the place He has called me to serve."

Marvin Yoder reports: "Ichikawa-san, of Yuai Church in Sapporo, felt a call to Vietnam service. But his non-Christian father disapproved vigorously. Also, his physical examination revealed a chronic kidney disorder. The possibility seemed dim, but conviction and prayer continued. The father then recalled his own experience in foreign countries during the war and the friends he had made. As he softened because of this, it was also found that Ichikawa's physical problem could be properly treated in Vietnam and he was accepted and sent by Mennonite Central Committee. The Yuai Church keeps informed of his good service and prays faithfully. Now two other young men are seriously interested in joining him in Vietnam or some similar service."

In Special Service Areas

Establishing Christian homes — gaining the knowledge for it and finding a Christian companion with which to begin — is an important problem in the Japan church. The Japan Mennonite Conference asked the Charles Shenks to conduct local studies on the Christian home. This was carried out in six areas last fall with good interest and participation in each place. Another conference-sponsored plan is for a Youth Work Camp this fall, where young people may get acquainted while working and studying together for several days.

Obihiro is reporting church growth through radio response. Hokkaido Radio and Mass Communications Organization (HOREMCO) is using Mennonite funds for a series of TV witnesses this spring. The Hokkaido church is endeavoring

to increase its radio support amount.

The Spirit is evidently blessing the Kanekos' work at HCJB, Quito, Ecuador, and rallying good support within the Japan churches. If the trend continues, Yamade-san may soon be able to increase the periodic share of support funds from Japan.


Both graduate and current students of Eastern Hokkaido Bible School continue to serve the church significantly. The number of class hours are cut by nearly half in Takio Tanase's absence, but good interest exists for expanding the program as is possible, not only in Kushiro and Obihiro, but in other areas as well.

Almost all mission personnel are involved in some English teaching and are experiencing varying degrees of satisfaction and excitement. An increasing number of nationals are also teaching, often partly for the income it affords.

The effect of this activity in terms of evangelism is sometimes measurable, often not, but always considered important. Ron Guengerich emphasizes the necessity for the church to work closely with the English teacher in receiving contacts that do come to the church via this service.

The new approach in this program which Marvin Miller and Wesley Richard are about to launch into (completely self-supporting, long-term, university employment following linguistic studies) is unique and commands the interest and support of the church. Ruth and Rhoda Ressler are engaged in a similar approach in Osaka as well. Their deep conviction and commitment to this way is certainly more evidence of the Spirit's action.

The Spirit has also been laying burdens on the hearts of local congregations and leaders for outreach in their own areas. Lee Kanagy writes of "the joy of making new contacts in our neighborhood, and going along with the pastor on two circuits of evangelism beyond our present borders." Pastor Ishimoto has been pushing at these "borders" for some time and with the missionary's help is able to be more mobile in this activity again.

Where and how the Spirit will make Himself felt among us is not known, but that He will continue to be upon us is not doubted. This is the joy and excitement of existing for the cause of the gospel. 

History Says

Arnold Toynbee, in his ten-volume history of civilization, says that you can measure civilization by studying the responses of the people of history to the great challenges they have had to face; that history is only the record of how they faced one crisis after another. We live in the most challenging era of history, yet man's efforts and ambitions are channeled into physical progress much more than into spiritual progress. World leadership comes from national character, which in turn, inspires trust and confidence on the part of other peoples. When national character deteriorates, leadership wanes.

A Senator's Message to Evangelicals

By Mark Hatfield

This commencement address was presented by Senator Mark Hatfield at Fuller Theological Seminary, Pasadena, California, on June 2. We commend it to our constituency for its timely message to all evangelical Christians. Because of its length, some passages have been omitted.

— Delton Franz, MCC Peace Section Washington Office

During the past few weeks I have received some of the most remarkable and surprising, and also disturbing mail of my entire life. Much of this mail represents a theological silent majority in our land who wrap their Bibles in the American flag; who believe that conservative politics is the necessary by-product of orthodox Christianity; who equate patriotism with the belief in national self-righteousness; and who regard political dissent as a mark of infidelity to the faith.

Letters from these people are the most difficult for me to answer. For they are calling into question the legitimacy of my Christian beliefs on the basis of my political positions.

Extend Responsibility

I believe the evangelical community has as its most urgent task the developing of a responsible social and political ethic that takes with equal seriousness the truth of Christ's life and God's revelation of Himself to man as well as the critical state of our world's social and political institutions.

When Fuller Theological Seminary was founded some twenty-three years ago, it was the hope of its founders that it would provide the stimulus for a renewed and freshly articulated theological apologetic for orthodox

Christianity. At that time, conservative Protestantism was caught between the hyperfundamentalists of the theological right and the social gospel liberals of the theological left. Fuller Seminary was founded with the intention of regaining credibility for that crucial middle ground of classical theological conservatism — a conservatism which recognized the responsibility of those who confess the name of Christ to serve their fellowman as instruments of God's reconciliation in the world.

Your seminary has gone beyond the essentially negative and defensive psyche that characterized much of the fundamentalist movement of a bygone era. It has, indeed, rearticulated a positive defense for the revelationist and supernaturalist basis of the Christian faith. Having achieved this task, it still has some unfinished business — most notable of which is its obligation to demonstrate the implications of that reconciliation between man and his fellowman.

May I suggest that perhaps your task will be to provide social and ethical leadership for the evangelical community in much the same way as you have already provided much of the intellectual leadership for our community.

Evangelicals have lost sight of the fact that the great issues being debated today are no longer those pertaining to organic evolution. Now they are those pertaining to social revolution. We can no longer afford the supposed luxury of social withdrawal, but must find viable means to relate the good news to the turmoil of our era.

Just because many theological liberals have upset the balance between dogma and ethics in one direction is no reason for us as evangelicals to upset it in the other. Insofar as we preach only half of the gospel, we are no less heretical than those who preach only the other half.

I grant, of course, that the evangelical emphasis on man as sinner puts limitations upon what he can hope for in the transformation of society. But let us not forget that Christ came to transform mankind and promised not only a new heaven, but a new earth as well.

Christ gives us the taste of new wine and calls upon us to be His partners in reconciling the entire creation back unto the glory of God the Father. While the fact of the Fall places limitations on all human existence, the fact of redemption and resurrection provides new vistas and possibilities for all human existence.

The Nature of the Presidential Office

Second, we must reevaluate the faith we have placed as a people in the office of the presidency. As our democracy has evolved in a way that has centered increasing power and influence into the hands of the chief executive, we have also intensified the trust, confidence, and faith that we place in whoever holds that office. As evangelicals, it seems, we should be particularly sensitive to the dangers presented by such an all-encompassing trust.

It is not unusual for us to assume that the president is all-powerful, all-knowing, and the chief provider for our welfare. We Americans hesitate to question his judgment in military and diplomatic affairs; we are encouraged by his condemnation of those who displease us; we blame him if our pocketbooks are empty and praise him if they are full.

We find comfort in his pledges to protect us from our enemies both within and without our land, and believe he has a certain sanctity which is somehow defiled by those suspect citizens who question his leadership.

It is not about any particular president, but about the nature of the office of the presidency in our day that I am speaking. Evangelicals should be sensitive to the potential of idolatry that exists when such a large part of one's security and trust is placed upon the shoulders of one man. We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the premise of a democratic system—will more often be exercised with justice and wisdom.

Collective Guilt

Third, evangelicals must regain sensitivity to the corporateness of human life—we must become as sensitive to the issues of social morality as well as to the issues of private morality. We must learn to repent of and respond to collective guilt as well as individual guilt. This becomes increasingly important as the structures of life become more interdependent and interrelated. An ethic which deals solely with personal mores is singularly inadequate if it fails to deal with war, poverty, and racial antagonism as well.

If we begin to rethink some of our traditional postures in the areas of social ethics, we can then begin to respond creatively to the social and political crises facing our nation and our world today—a world divided over wars in Southeast Asia and the Near East—a world divided over drastically differing standards of living and economic attainment—a world divided by race and tribe—a world divided by ideology—and a world divided by the gaps between young and old.

Surely the gospel of reconciliation has something to say to the divisions which characterize life in the modern world. Surely the Christ who befriended the Samaritan woman at the well, who cared for the sick, who fed the hungry, and who blessed the children—surely this Christ has something to say to us in our world of today.

Those of you who have read the recent *Harper's Magazine* article on the My Lai massacre will be forced to ask some difficult questions. Here we have reports of Americans bayoneting infant children as they suck at the breasts of their dead mothers.


What relation do kill ratios have to our lip service about

the value and integrity of human life?

I believe that it is morally indefensible that our involvement in Southeast Asia should be justified on the basis of national pride or to avoid national humiliation. The more we do so, the less we have to be proud about. A nation that can turn from its past ways, admit its error, and truly seek a new path—that nation can discover a true greatness of spirit.

I can understand that others sharing the same convictions may come to different conclusions than do I. But I cannot understand how a Christian community can abide these evils without at least asking the questions which need to be asked, and without at least coming to some rudimentary and tentative responses to these questions.

In the midst of our contemporary cultural upheaval and social turmoil, evangelicals should sense with new relevance how the good news enables both personal and corporate reconciliation. We must realize what we have ignored for so much of our past—that the witness of this life is never credible unless it has also embarked on an outward journey, on mission, and given itself in love to the hurt and pain of the world in order to bring God's peace and His new creation.

There are many ways in which you may choose to express your ministry in the years ahead with tasks and calls impossible to predict which will come upon you. But in them all, I would hope that you would neither feel compelled to be a biblical nationalist or a political messiah. Rather, I hope you will apply the truth of our faith to bring peace to people, to our land, to our world. I trust that you will be an apostolic peacemaker. 

Dark and Light

Dark, slate-blue clouds are churning up the dawning,
gray-blue sky.

And new-white, blue-white snow
Shrouds sloping fields, and distant hills
with woods all indigo.

Atop the sentinel poplar sways
a blue-black crow.

But while I gaze,
A touch of pink
Begins to change the monochrome:
Faint light illuminates the dark,
presaging dazzling day.

And thus does touch of faith
bring light,
remove dark mountains from my soul.

Adella Kanagy

When Is a Church Not a Cathedral?

By Katie Funk Wiebe

Some time ago I mentioned to a friend that I thought I would find it difficult to contribute to some of the larger church building programs. Later, on second thought, I was almost ready to take back my rash statement.

After all, as long as the church is committed to institutional life, it is committed to buildings, budgets, and programs. It needs facilities to carry on its work. To say that God is limited by an institution and a building is to deny His power.

I thought of the spiritual home many church buildings have become to hundreds of seekers and, also, how the act of building a house of worship has frequently unified and strengthened a congregation. There are many reasons for promoting the building of structures.

Yet, whenever I travel into a new community, I look at church edifices—the sprawling ranch-type, the kind that stand solid and reassuring like the rock of Gibraltar, the kind that looks like a bird poised for flight, the kind that looks like a Howard Johnson restaurant, or maybe even an architect's joke.

I look, and I look again, and I think of what evangelical Protestants have said about the large, ornate cathedrals dotting Europe which shelter an empty spirituality. Is a church less a cathedral if it does not have Gothic architecture and stained-glass windows? What do church buildings reflect about the life style of the congregations which move in and out of their doors and pay for their upkeep?

I have talked to friends about my problem regarding large, prosperous-looking church buildings. Some see it as a problem; others point to Solomon's temple which was outstanding for its luxuriant beauty. God likes beauty, they say, and beauty promotes worship. They don't think God would be pleased if we worshiped Him in a building less elaborate than our homes.

Or, they say, the luxury items (that which gives the building the extra flourish) frequently didn't cost the church budget a cent. One or two members dug into their own pockets to make the items available, so no one can complain about being forced to pay for them. The donations of the rank-and-file Christian still go toward "saving the lost."

The question I don't get answered is this: In a period when the world is struggling with poverty issues on a mass scale, with whom does the church identify when it builds expansively and lavishly?


Christ taught voluntary Christian simplicity, yet I wonder whether some preachers find it hard to advocate simple living, sacrifice, even fasting, in churches where everything is soft, where the body wants softness, where stainless steel kitchens, hot food counters and salad centers, bridal rooms and the like cater to every desire.

My earlier statement arose in part out of a growing belief that the ethics of a secular society are permeating the life of the Christian community and becoming visible in its church structures. American ethics spell out very clearly that personal success is rated by the individual's economic and social success. An underlying belief is that anyone who works hard enough can lift himself out of his hole, whether it is due to poverty or low social standing.

This concept has been unconsciously transferred to the church. In some instances success of a church is determined by the size and efficiency of its plant and how its program attracts people. Because people want to be distinguished by the church they belong to, it is not unusual for some, as they climb the ladder of economic success, to switch to churches with more prestige.

I wish it were possible to prove scientifically that large luxuriant buildings attract non-Christians and become centers of salvation. It seems more accurate to say that the finer the church building we construct, the more protective we become of it, and the more we expect the people who attend to meet our standard of dress and appearance before we fully accept them.

Furthermore, it seems to me that the more elaborate we build our facilities, the more we tend to think of them as existing exclusively for our own use, rather than for people outside the church who have no claim to them other than that they are human beings and that we in the church profess to want to win them to Christ. The concept of the church as a sanctuary from the storms of life, both figuratively and literally has been lost. What church will open its doors wide, say to young people, as a place to gather?

There is nothing wrong with big buildings, nor is poverty an ideal to strive for, nor should shoddy or ugly construction be tolerated. The problem to me is whether the luxuriousness of the buildings suffocates concern for people for whom the facilities were built. When this happens to us, the people in Europe may have reason to talk about our cathedrals. 

"Happening in Florida"

By J. Mark Stauffer

My doctor (MD) friend lives in a wheelchair; his wife (his second) says, "When you marry a cripple, you also become a cripple because of your complete and constant identification with him."

When he was in medical services, he was married and the father of two children. Suddenly, he became victim of the dread disease of polio. He lay helpless and paralyzed on his hospital bed. In this condition and at this time, his wife came to his bed and informed him that she was leaving him; she did!

The doctor felt alone — fearfully alone in the world! To begin with, he was not a Christian believer at that time. He sent his children back to his parents. He struggled to continue his medical pursuits, even to the extent of strapping himself to a vertical board so as to get up to his worktable.

He met his present wife, a registered nurse with a speciality in physical therapy, in a New York City hospital. Following a number of years of service in three different university medical centers, they moved to northwest Florida. They built a lovely home overlooking an inland lake. A dedicated Christian couple — they wanted to witness to their friends and neighbors of their belief in Jesus Christ. They asked if we could come to Florida and have a "service of dedication for their new house." We also talked of having a service of holy communion at the close of the dedication.

On the evening of June 16, the guests began to arrive; they were a cosmopolitan group, to be sure. Many came from Eglin Air Force Base nearby, one of the country's largest. A number of young widows were present. I talked at length with a young woman whose husband had recently returned from Vietnam; he was still flying supplies to that war-torn land. She was a German banker who had fled Hitler; she worked in South America before coming to this country. The experiences deriving from Nazi Germany had caused her to lose faith in her native country and in people in general. But she was there and seemed hungry for the love of God and His children.

The communion service was most reverent and impressive; love and Christian empathy seemed to pervade the air. The cupped hands that reached out for the bread and cup seemed like penitents awaiting God's grace. Jesus Christ was in our midst and His Spirit was mightily at work. I may not have approved or understood everything, but to be

sure, it was God's work and hour and "who was I that I could withstand God" (Acts 11:17)?

The morning we left Florida, seven of us gathered at the breakfast table for a home service of healing. The doctor read from James 5; we prayed together, laid hands on the suffering one, and anointed her with oil for God's healing in the name of His Son.

Since we have been home, we have gotten two letters and two telephone calls attempting to describe what God is doing in that dedicated house and home. My doctor friend's house has become a house of prayer, Bible study, spiritual counsel, and fellowship to young and older persons — a place where the gifts of the Spirit have become manifest. Our friends are overwhelmed at what God has wrought and the end is not yet!

To Mennonites, the idea of a new house dedication or blessing may be novel; I had only one previous experience, when I asked to dedicate the house of a Baptist doctor friend. We ought to consider this kind of service as a part of our stewardship.

It just might be that this is prophetic of "what is to come" for the church. Could God be leading us to dedicate our homes for the glory of His name and the loving, evangelical outreach to our friends and neighbors? Might He be calling us to open up our homes — to make them centers of Bible study and prayer — to transform them into intersections of love and listening concern for the tired, the lonely, and the distressed? Most of all, I know He wants our homes to be places where lost, seeking people are introduced to Jesus Christ. Let's dedicate our homes; they make good, economical churches and if Christian love be found there, our seeking, searching friends and neighbors will meet us there much more readily than at our larger, more formal places of worship. What is now happening in Florida ought to be happening in our homes, communities, and churches; may God hasten the day!

It costs more now to amuse a child than it did to educate his father.—Carl Yoder.

It's quite a question what today's younger generation will be able to tell their children they had to do without.—Carl Yoder.

\$35 per member

During Mission 70 your Mission Board members approved the new 1970-71 budget of the Mennonite Board of Missions and Charities. \$2,058,000 is the amount needed from congregations based on your contribution of \$35 for the coming year.

Here's how your \$35 is used:

Individual	Total	Program Division
\$16.00	\$ 945,000	Overseas Missions
4.00	215,000	Home Missions
3.00	175,000	Relief and Service
.50	38,000	Health and Welfare
7.00	420,000	Mass Communications
.50	25,000	Student Services
4.00	240,000	Mennonite Central Committee
<u>\$35.00</u>	<u>\$2,058,000</u>	

We as staff, overseas, home missions, health and welfare and VS personnel (2,000 plus) thank you for your prayer and financial support in the past and your faith in us for the future. Pray that we will be faithful witnesses and that the Holy Spirit can use all of us in changing the lives of men all over the world.

Mennonite Board of Missions • Box 370 • Elkhart, Indiana 46514

What Are My Parents Really Saying?

By Robert L. Zuhl

I know you are talking . . . words . . . words, but I see more than I hear. What do the words mean? What's that you say . . . ?

Why don't you talk to us more? You are so quiet. You never tell us your problems. We want to help you.

That's a laugh. Remember when I started to tell you about the hard time I was having in math? You immediately jumped on me for goofing off too much. I wanted help but you were tuned in for criticism, not conversation. I could tell by your attitude that this was "sermon" night. I dropped it. I was bugged the other night. Dad asked me what was wrong, but he didn't wait for an answer. He was worked up about the car needing repairs, so I kept quiet.

I don't hear you and Dad talking. You were upset about Dad watching the ball game last night and not taking you to the store. Did you tell him? You talk about moodiness but I notice that you get quiet when things get to you. I've noticed a loud silence when you get peeved.

When would you suggest I talk? Supper, when everyone is eating? Devotions are hurried . . . when we have them. Dad cannot make it to his chair quick enough and you want to get the dishes washed. The TV is always on, or we are running off to church or some kind of meeting.

I'm talking . . . in fact I scream inside . . . but no one listens. Please stand still long enough to show me that you really care and want to hear me.

There you go again . . .

Keep yourself pure and find a wonderful mate in life. God wants you to have a happy marriage.

Are you and Mom really happy? You only talk about problems and what the other one should or should not be doing. The only time you seem to enjoy being together is when we have company. Do you ever put your arms around Mom and kiss her like you meant it? Would you marry Mom again if you had the opportunity? I get the impression that marriage is part of life you endure as a responsibility. I never hear a compliment or an expression of admiration between you. I hear a lot of other things that are far from this.

Is marriage all you say it is? I know all that stuff about sharing life . . . working together, etc., but does it have to get dull and become a drag? I wish you and Mom were more pleased with each other. I would feel more excited about reserving myself for the wonderful venture you call marriage.

Yes . . . I've heard it over and over again . . .

Pray about it. The Lord will help you. The most important decision in your life is to give yourself to Christ, and put Him first in your life.

Is Christ first . . . really first . . . in your life, Dad? We pray when we find time. Anyone could recite the ritual of thanks before our meals. My Catholic friends have a rosary to help them go over the same prayer. We do it without one.

I don't remember you personally telling me that you loved Christ. It is more a patriotic duty than a privilege and delight. You've never told me about your telling others about Christ. Have you? If He is so wonderful, why not share Him with others? Does Christ speak to you?

It seems that going to church is more of a duty than an enjoyment. I've heard you grumble and complain about long services . . . board meetings . . . people . . . and responsibilities. I don't remember when I have seen you excited about Christ. I wonder if He is as real to you as you say He is. Many people are nice and good without professing to be Christians. What is different about our lives? Do you just follow a belief because of your parents? I know Christ should be first, but saying it doesn't make it happen.

I know it wasn't true, but what was I to do?

Yes . . . I hear you . . .

Always tell the truth regardless of the consequences. The Bible says—"Thou shalt not bear false witness." People who lie cannot be trusted.

OK . . . but what about telling the pastor he had a good sermon and then griping about how dull he was, on the way home? Remember when the meal check at the restaurant was added wrong and you saved a dollar? I remember the time at the zoo when the ticket lady thought my brother was under twelve and you saved another dollar. I haven't forgotten the ball game we enjoyed when you called in sick at work. When is a person to be honest? Are lies all right if they are for good? What are "white lies"?

I'm not complaining. I'm not asking that you be perfect. I only wish you could listen to what you are saying, and see how you measure up.

Don't put on a mask for my benefit. If it is good for me, then why not for you? Possibly you are working on these things too. I wish I knew. Maybe we could help each other.

— Used by permission of the *Wesleyan Advocate*

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Let's Get Personal

By Donald E. Kraybill

Perhaps there will be another decade of living things — children and green grass, yellow daisies and butterflies, lightning bugs and lollipops — a time when people enjoy the beautiful trivialities of life. Or perhaps it will be a decade of dirtier air and littered asphalt, terrorist street gangs and civil disorder, a time of mental and physical distress, of spiritual degeneration — a decade when people fear to sit in their parks, ride their buses, or walk alone on their own streets.

My mind is saturated with the problems of the inner city. "Who am I; what can I do?" The words of Socrates suggest a beginning: "He that would move the world must first move himself." In Chicago I've discovered that change takes place through personal contact. Also, that love demands personal initiative and action. When Barbra Streisand sings, "People who need people are the luckiest people in the world," it reinforces my realization that there are no satisfying substitutes for human relationships.

When the concept of relating to people on a one-to-one basis was initiated in the city it was considered too idealistic, unrealistic, or just plain crazy. Its proponents were written off as having shortsighted goals. "How do we reach the masses?" seemed to be the priority issue. Then I thought how Jesus spent so much time and energy to train a mere twelve men. Certainly He preached to the multitudes, but He was person-oriented. We become concerned about clarifying theology, planning attractive programs, and doing the paper work to perpetuate the "system" to the extent that we often fail to reach the individual. Man's identity is being crushed in the cogs of organization.

Organization in itself is not wrong, if it is a vehicle for ultimate good, but so often we become snared in its tentacles. What about the church? Christ never got hung up with institutionalism. I believe what really counts are the meaningful relationships that we build where we are communicating the love of Christ. My life is sharing and involvement on a one-to-one basis in the inner city — and it works!

Perhaps there will be another decade of living things — children and green grass, yellow daisies and butterflies — if each one does his part.

Donald E. Kraybill, Marietta, Pa., completed a two-year term of Voluntary Service with Mennonite Board of Missions in August as program director for the 18th Street, Chicago unit.

As I see it the Mennonite Church has worked to stamp out prejudice against members of other races and ethnic groups, but has allowed scorn and hard-shelled prejudice to develop and prosper against those brethren who seeking deeper spiritual life and discipleship among us have not found it. Because of official parliamentary proceedings and roadblocks, spiritual apathy, and intolerance these brethren have been forced to shake off the dust of their feet against us as a witness, and depart to seek and find a friendly climatic environment in which to be faithful and practice obedience to God and His Word.

These brethren have been ridiculed, discussed, and dismissed as oddities in our Sunday school discussions, before the young people of the church, establishing a warped and prejudiced view for them. Can God place His stamp of approval on these activities on our part? Will God deal less harshly with us because we have overcome racial intolerance, but have fostered and enjoyed prejudice against the elect of our own spiritual household in our hearts?

What the Mennonite Church needs is to be challenged not to intolerance and prejudice by our religious cousins, but to greater discipleship and faithfulness. A quick review of religious history will show that almost all religious reformers and reformation groups were forced to separate existence because of the parent group's apathy. Remember the Waldenses, John Wycliffe, John Huss, Martin Luther, Conrad Grebel, Menno Simons, the Anabaptists, Charles and John Wesley, D. L. Moody, and others. We need to be careful lest the testimony of our cousins through their lives and faithfulness stand as a witness against us on the great day of judgment.

— Wilmer D. Swope

Wit and Wisdom

Socrates once said: "Could I climb to the highest place in Athens, I would lift my voice and proclaim: 'Fellow citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children to whom one day you must relinquish it all?'"

. . .

Some people have read so much about the harmful effects of smoking that they have decided to give up reading.

. . .

The art of being a good life mate is to make molehills out of domestic mountains.

. . .

He who is content to be merely an observer forfeits his right to be a critic.

Book Shelf

Books reviewed here may be purchased from Provident Bookstore, 40 East King St., Lancaster, Pa. 17602

Expanding the Scope of Conscientious Objection, a review article of *What Belongs to Caesar?*² by Donald D. Kaufman. Herald Press, 1970. \$2.25

The Mennonite attitude toward war and military service rests deeply in their obedience to the Jesus' way of life as one of love and reconciliation. A corollary conviction is that this way of life includes separation from the evils of the world, a life conformed to Christ and nonconformed to the patterns of violence and the instruments of carnal warfare. Conscientious objection to evil, to war and militarism is one of the characteristics of a dynamic nonconformity.

The pattern of conscientious objection familiar to modern Mennonites emerged comparatively recently in modern history. With the rise of democratic governments, armies were expanded by the use of various conscription techniques. Democracy and conscription grew up together although there was constant tension between them. The conscientious objector was and is a citizen who for reasons of conscience could not become part of an organization bent on killing — the military. He refuses to serve the military, not out of an irresponsible citizenship, but rather to suggest an alternate and better way of solving human problems.

Since the first conscript armies of the eighteenth century, the character of warfare has changed enormously. In the United States before 1940 the military constituted a very small percentage of the population. Military action consumed an even smaller part of the time in service. Military concerns involved only a small sector of political and economic life. An effective and useful witness against war was to refuse to serve in the military.

Now, however, there are over 3,000,000 Americans in the Armed Forces. Nearly 40 million living American males have served in the Armed Forces. Compulsory service is sometimes extended for draftees to five or six years. Yet in spite of expanded armies fewer and fewer persons are involved in actual combat. War has become a technique fought with tanks, planes, flamethrowers, napalm plus bombs, and chemicals, to kill unseen enemies. War is no longer the plaything of the generals nor even of the technologists but of an entire society which provides the know-how and the wherewithal to wage war. We live in an age when war is total; it involves the economic, scientific, political, ideological, educational, and religious resources of the entire society. In the United States we live in what Fred Cook calls a "warfare state" where it is nearly impossible to escape the effects and impact of war.

In such a situation is there any validity to conscientious objection to military service? Or are there other forms of conscientious objection which will symbolically witness to the way of Christ and against the way of war?

Donald Kaufman does not treat the entire problem of militarism, the warfare state, or even conscientious objection. He poses the fundamental question posed by the Pharisees to Jesus in Matthew 22 and then deals with one specific issue — the question of war taxes.

Kaufman has mastered a vast amount of material regarding the history of taxation, the biblical passages involving the tax question, and the arguments and practices of those who do not pay war taxes. Howard Charles of Goshen Biblical Seminary writes a stimulating introduction to the volume. A valuable dimension of this book is the comprehensive bibliography which includes an excellent compilation of periodical articles.

Beginning with the basic issue, Kaufman explores the meaning of taxation in the biblical world. There taxes upheld a vast religious establishment as well as the civil authorities. In the "ancient city," however, it was difficult to distinguish the religious from the civil, for the king was more than a political leader. Caesar was worshiped. Caesar claimed to be lord. Exorbitant taxation was rarely protested save by the Jews who objected to taxes which implied that Caesar was Lord rather than Yahweh.

It is this context which makes so difficult the exegesis of biblical passages involving political structures. Kaufman effectively interprets Matthew 17:24-27, Mark 12, Romans 13, and 1 Peter 2. Perhaps the crucial insight of this analysis is that both Jesus and the New Testament writers suggest principles and perimeters, rather than legal dicta with fixed answers in which and by which Christians make decisions. Government and taxes can be good and bad, depending on purposes and motives for taxation. Payment of taxes can be for conscience' sake and non-payment of taxes can be for conscience' sake.

Arguments against paying war taxes are less well known than arguments for paying war taxes. But arguments against paying war taxes are the same as arguments for not participating in the military. For Christians, these arguments rest on obedience to God rather than man, on the commitment to love rather than hate, on the duty to give rather than to take, on supporting that which makes peace and opposing that which hurts, kills, and destroys.

There have always been tax resisters. There have always been Christians who for conscience' sake have refused to pay certain

taxes. Early Christians refused to pay compulsory taxes to Caesar's pagan temples. Medieval monks reduced their income so they would not have to pay taxes to evil kings. The radical sectarians, including some of the early Anabaptists, felt taxes were a moral issue, and that some were not to be paid. The Hutterites criticized their fellow Anabaptists for paying war taxes even though they refused to bear arms. The early Quakers, through William Penn, told the queen of England that their conscience would not allow "a tribute to carry on any war, nor ought true Christians to pay it." The Mennonites in Eastern Pennsylvania split during the Revolutionary War, one reason being the issue of war taxes. They joined, however, with their Dunkard neighbors to petition the Pennsylvania Assembly stating, "We find no freedom in giving, or doing, or assisting in any thing by which men's lives are destroyed or hurt."

Since then, Mennonites have generally paid war taxes. They even hired substitute soldiers so they would not need to fight during the Civil War. However, Mennonites were clear in opposing any voluntary campaigns to sell and buy war bonds. In recent years the war tax question has become more alive in the brotherhood. When President Lyndon Johnson said the telephone excise tax and the Income Surtax were necessary to fight the war in Vietnam, the mask on taxes was removed. Thus some taxes are clearly designated to fight a war without having to analyze the allocations of the national budget.

Donald Kaufman methodically and analytically forces the reader to confront the question, "Can I pray for peace and pay for war?" What really belongs to Caesar? If one believes in the stewardship of money, is the use of money for war good stewardship? Money can destroy life. Money through taxes is without a doubt "the central vital nerve of the military Leviathan." What then do we do with Pastor John Franz who during World War I told his Montana community, "Using our money to make it possible for others to be killed would be just as wrong as going in the army and killing a man ourselves"?

What Belongs to Caesar? introduces a profound ethical question for the Christian church. More study will be necessary by each church agency. It will be easy to "let the sleeping dog lie." But no one concerned about the evil of war and how to love the enemy can afford to ignore this book.

The genius of this little volume of 97 pages is that it does not clutter the arguments over war taxes by focusing on the anxieties of the present moment. Rather

Kaufman sticks closely to a biblical and historical analysis. In so doing he is really asking the Christian conscientious objector if he is exercising his conscience regarding war at the right place on the right issues. This is the question confronting the Mennonite brotherhood. Is now the time to expand the scope of conscientious objection to include taxes which buy guns as well as persons who fire guns? — John A. Lapp.

Is God Necessary? by Larry Richards. Moody Press. 1969. 160 pp. \$1.95, paper.

Larry Richards speaks to the questions which youth ask about God, the Christian faith, the Bible, and ethical standards. The doubts of a young person are a natural reaction as he thinks seriously about life and its meaning. It's all in the process of breaking out of a secondhand, childhood type of belief and growing into a mature faith of

one's own.

Larry Richards discusses the questions in honest fashion, options are offered, and answers are put in experiential terms. The young reader is helped to make up his own mind and bring his own faith into focus. In a theologically sound, appealing, and thoughtful manner, this booklet helps the reader to consider the big issues which really matter in life's spiritual pilgrimage. — Harold D. Lehman.

Items and Comments

An increase in applications for conscientious objector status has been noted around the country since the U.S. Supreme Court ruling of June 15 which broadened the conscientious objector status for other than religious convictions.

The expected increase in conscientious objector status applications was revealed in a nationwide survey by Scripps-Howard newspapers of state and local draft officials, which also showed that responses differ in larger metropolitan areas from those in the inner city and small towns.

In Cleveland, three boards having large registration of men with college deferments reported a 50 percent increase in requests for conscientious objector application forms since the Supreme Court ruling.

"Most of those who apply know exactly what form to ask for and obviously are well informed about the procedures," a Cleveland draft board clerk said.

However, the situation was quite different at a draft board office serving Cleveland ghetto neighborhoods, where no increase was reported. "We've never had any appreciable number of registrants seeking conscientious objector deferments anyhow," a spokesman said.

• • •

"Compelling" and "charismatic" national leadership is the missing factor in current efforts to lure young people away from the drug scene, according to Dr. Donald B. Louria.

The chairman of the department of public health and preventative medicine, New Jersey College of Medicine and Dentistry, cited Earth Day as an example of the lack of leadership.

Dr. Louria called Earth Day "the most encouraging thing" that happened on the drug scene and observed that it "came and went without a single national leader speaking out."

"I'm not knocking the president," he added, "but certain past presidents would have taken to television to say, 'This is great. Keep it up.'"

"Most of us recognize that leaders must take this kind of initiative. Those of us on the drug scene hoped Earth Day would in-

volve the young. But it failed, it went down the drain with Cambodia."

• • •

Adoption of a guaranteed annual income of \$5,500 per family of four would move the U.S. down the road toward "the fulfillment of the promises of our forefathers," the national mission executive of the United Church of Christ said.

Dr. Howard E. Spragg, executive vice-president of the United Board of Homeland Ministries, addressed the biennial conference of the National Welfare Rights Organization (NWRO).

The \$5,500 minimum income, he said, would be one way to shift national priorities from projects "which promote death to those which promote life." Dr. Spragg's board had formally supported the income figure he mentioned.

He declared that the high proportion of the national budget spent on the military is "insane," adding that it is past time "all of us had the courage to say so."

The State of Massachusetts has petitioned the U.S. Supreme Court to declare the Vietnam War unconstitutional and to order the Pentagon to stop fighting it.

The suit has been awaited since April when the Massachusetts Legislature passed a law stating that the state's inhabitants need not fight abroad unless Congress declared war. Attorney General Robert E. Quinn was instructed to file a complaint directly to the high court.

Although considered by some experts as more a symbolic protest than a serious legal challenge to the administration, the brief argued that the Supreme Court "must take jurisdiction" over the case and would be shirking its duty if it refused.

A United Methodist editor has accused some U.S. Christians of worshipping "our American system of government more than they do the God of Jesus Christ."

Such identification of the Christian religion with America, according to Spurgeon M. Dunnam, editor of *The Texas Methodist*, is wrong both from constitutional and biblical standpoints.

"No loyal American can properly say 'Ours is a Christian nation,'" he asserted, "for if true, this would be a violation of the U.S. Constitution.

"What we can and should do as Christians, who are also loyal citizens, is to exert influence of our faith on the government so that its politics will be as nearly in conformity with the Christian faith as is possible."

Mr. Dunnam cited the scriptural passage, "Render to Caesar the things that are Caesar's, and to God the things that are God's," as one example from the Bible that "the Christian's first loyalty is to God." Noting that when a person affirms Christianity he literally recognizes that his life belongs to God, he added:

"When a man offers his most precious possession — his life — to Caesar 'without question,' he may be acting as a patriot, but not as a Christian. A Christian must always ask, 'Is it right?' and 'Is this what God would have me do?'"

A federal judge has rejected a West Point graduate's petition for discharge, ruling that his is a "selective" conscientious objector and thus does not object to all wars.

U.S. District Court Judge Alexander Harvey II said that if he granted First Lt. Louis P. Font's petition the way would be open for further "selective" objections to types of weapons used in wars, "selective" opposition to taxes, and "selective" law-breaking.

Lt. Font, 23, of Kansas City, Kan., and a 1968 West Point honors graduate, was "too candid and too honest," the judge said.

Carl McIntire's effort to maintain control of his Cape May, N.J., based Shelton College is running into heavy flack. Vice-President and academic dean Richard E. Coulter was fired this spring when it developed during the hearings on Shelton's degree-granting capacities, that none of the three degrees Coulter claimed he had were bona fide.

McIntire claimed he was taken in by Coulter, who was previously assistant pastor at McIntire's Bible Presbyterian Church in Collingswood, N.J.

CHURCH NEWS

Aurora Associates Project Curtailed

Aurora Associates in Araguacema, Brazil, has reduced its ranching operations and all but discontinued its slaughter and retail-wholesale meat business in this isolated area of north-central Brazil. Aurora Associates was organized in Brazil in 1965 as a non-profit corporation under the initiative and leadership of C. L. Graber, Goshen, Ind., and Richard Kissell, Hollsopple, Pa.

In 1965 a 20,000-acre ranch along with buildings and facilities for a slaughterhouse and meat-packing operation was purchased approximately five miles from the town of Araguacema. The project was initiated to provide economic assistance and a Christian witness to the local people. All earnings were to accrue to the development of a philanthropic program and to support mission efforts in the area. It was also hoped that through just and fair business practices this project would offer a testimony in Christian business ethics. The persons who entered the project had a sense of missionary calling to serve the total needs of man.

Much personal energy and sacrifice was invested in this program during the past five years. Unfortunately, some of the early objectives for the Aurora Associates program have not been realized. More recently it became necessary to modify the program. Aurora Associates faced several obstacles to continuing its assistance program.

1. When the Aurora project was begun, there was a degree of assurance that the Brazilian government would make tax funds available to provide a major portion of the capital necessary for the project. The Brazilian government is interested in economic and agricultural development of North Brazil, and had provisions for use of certain tax funds in projects similar to Aurora. Aurora Associates, however, did not receive the expected government funds.

2. Transportation problems also contributed to the difficulty of making the venture economically viable. The location of the ranch and packing plant in relation to the larger consumer market in South Brazil presented a serious disadvantage.

3. It became increasingly clear that it is very difficult to administer a business in Brazil as a profitable operation and at the same time not follow the ethically compromising business practices of competitors.

4. The problems of business and person-

nel management in another culture have also interfered with the economic success of the project.

The Aurora organization has retained some of its equipment, including meat-canning equipment, in the event that this method of processing and marketing beef becomes feasible in the future. Most of the local Brazilian employees have been released. A few Brazilians, however, have been retained for the ranching operation being managed by Byron Hertzler.

During 1965-69, a number of persons carried short-term assignments in the Aurora program—mostly young men in alternate service. All of these persons have completed their service term. Richard Kissell and family returned to the United States in 1969, after having served in the program from the start. Larry Eisenbeis and family began a self-support ranching and farming operation in the Araguacema community at the time the slaughterhouse operation was discontinued. Byron Hertzler and family are the only North American personnel who remain as resident employees of Aurora Associates at the Araguacema ranch.

The Aurora Associates program has been administered independently by the executive officers of Aurora Associates and the field management personnel appointed by them. Mennonite Board of Missions, Elkhart, has received endowment funds designated for this project, but no contributed funds for Mission Board program have been used in the Aurora Associates project, except on an advance or loan basis. Provision has been made for the repayment of these loans over an agreed period of time.

Mennonite Board of Missions also served the Aurora Associates organization by recruiting and appointing persons to work in Brazil as Overseas Mission Associates. Full financial responsibility for the maintenance of Aurora Associates personnel in Brazil has been assumed by the Aurora Associates organization.

The future of the Aurora program in Araguacema, Brazil, is uncertain. While the original objectives and plans for the project have not been met, the need and concern for a total ministry to north-central Brazil remains.

Black and White Work Together

The countryside around the rural town of Macon, Mississippi, is witnessing some unusual activity this summer. Black farmers, in field after field, are loading hay together behind a John Deere baler, and lush crops of cotton, beans, and corn are being tilled by heavy farm machinery—machinery big enough to till the Mississippi Black Belt soil way down deep.

The hub of all this activity is a new implement cooperative organized under the name of Prairie Cooperative Associates. Financed to the tune of \$13,000 from loans made by farmers and businessmen from the Mennonite Church, the cooperative is composed of twelve black farmers who own farms of between 40 and 140 acres.

In a different setting, farms of such sizes might seem to insure healthy incomes. In Noxubee County, however, this is not always the case, especially in the black community. Very often, black farmers simply cannot afford to purchase the kind of machinery which makes successful farming possible. Noxubee County is one of the poorest spots in the United States. Seventy-two percent of the population is Negro, and approximately fifty percent of the families live on less than \$1,000 per year.

The cooperative was chartered on May 4, 1970, almost exactly two years after the Conservative Mennonite Board of Missions began working on the project with the local community action agency and the Magnolia Mennonite congregation of Macon. During those two years, attempts were made to finance the co-op through FHA, but in the words of its president, Joseph Wayne, "We were always too poor or too old or too sickly or too small. . . ." This spring it was decided to secure loans through the church.

To date, the cooperative has operated quite successfully, with services rendered on nearly forty farms, much of this being custom work. It is being used as a base for beginning other projects, such as operation of a service station, assembling of silage wagons, and initiating other small businesses.

The cooperative was conceived by several dreamers, chief among them being Ottis



Ottis Upton
Agency Director



Willie Skinner
Sec.-Treas.

Upton, community action agency director and committed Christian; Art Swartz, co-op manager; Elmer Mast, local Mennonite farmer; and Milton Otto, chairman of Agri-Business Mission Associates of the Conservative Conference. White and black are working together in making the dreams reality, and those involved have high hopes that the project can help point the way toward transcending the paternalism and suspicion which have so often marred American interracial relationships.

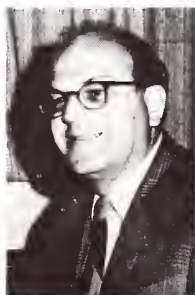
The present cooperative, significant as it is, is only the first of the projects envisioned for east-central Mississippi by the group associated with Prairie Cooperative Associates. The response of the co-op members has been immediate and enthusiastic, and other similar projects are being planned.

Of course, the co-op represents much more than a few pieces of farm equipment. Its real excitement for the church lies in its meaning for witness and reconciliation, and in the new sense of dignity and self-worth experienced among people who until this decade were held in economic slavery.

— Richard Showalter

Horst Completes Study Leave

On Aug. 1 Ray Horst officially resumed responsibilities as Secretary for Relief and Service with Mennonite Board of Missions, Elkhart, Ind. Horst was granted a one-year sabbatical leave beginning on Aug. 1, 1969, after 15 years of continuous service to the Mission Board. He was appointed Secretary for Relief and Service in 1959.



Ray Horst

In Horst's absence, Roy Yoder, a Voluntary Service district director, served as Acting Secretary for the Relief and Service Division. On Sept. 1, Yoder terminated employment with Mennonite Board of Missions to enroll as a junior at the Associated Mennonite Biblical Seminary in Elkhart.

During the past year Horst was a full-time student for one semester at the Associated Seminary and also studied black history and culture at Notre Dame in South Bend, Ind. He also visited service programs operated by other Mennonite groups, other denominations, and government agencies, to study their operating philosophies and administrative procedures.

Horst sees the uncertainty of the draft and its effects on the future of Voluntary Service as a priority issue facing his Relief and Service staff. He also feels that the Civilian Peace Service (earning I-W) pro-

gram needs to be reexamined to determine how the Mennonite Church might more squarely face its responsibilities to CPS men. "The whole area of ministries to Mennonite young adults in urban settings deserves increased attention," he said.

Horst also announced several administrative shifts within the Relief and Service Division. A second regional office was opened on Sept. 1, with the appointment of Elton Nussbaum of Harrisonburg, Va., as district director for Voluntary Service units located in Virginia Mennonite Conference. Nussbaum is Youth Secretary for Virginia Conference.

A move toward decentralized administration of Mennonite Board of Missions' Voluntary Service program was initiated in January 1969 when Paul Landes assumed administrative responsibility for VS units

in South Central, Rocky Mountain, Southwest, and Pacific Coast conferences. He is stationed in Phoenix, Ariz.

Gene Yoder and Leonard Garber will continue in full-time unit administration, with Yoder also accepting executive leadership for the High-Aim program. Kenneth Seitz, Jr., will continue to develop training programs for in-service VS personnel and represent Board interests to the churchwide Youth Ministries Cabinet and Mennonite Disaster Service.

Jerry Miller has dropped unit administration to devote more time to directing an increasing number of VS orientation schools that will offer more practical pre-service experiences outside the classroom. He will also direct the Out-Spokin' cross-country bicycling program for high school and college youth sponsored by Relief and Service.



VS Orientation group

26 Commissioned for Voluntary Service

The second of two Voluntary Service orientation schools held during August at Mennonite Board of Missions, Elkhart, found 26 participants in attendance. The group was commissioned on Sept. 3 for the following assignments:

First row: Richard Miller, Clinton, Okla., child care and maintenance worker for two years at Sunshine Children's Home, Maumee, Ohio; Lester Otto, Shipshewana, Ind., community service worker with the Carlsbad, N.M., unit for two years; John Hostetler, Kalona, Iowa, community service and social worker with the Detroit, Mich., unit for two years; David Rice, Columbiana, Ohio, two years as a boys' club leader with the Surprise, Ariz., unit; Mervin Birky, Foosland, Ill., child care worker for two years at Frontier Boys Village, Colorado Springs, Colo.; and Donald Jewitt, Waterloo, Ont., special one-year assignment with "Cherchez-Vivre" group (nine Canadian

youth who will offer service and programs to churches and youth groups on a self-support basis across the United States; see July-August *Agape*.)

Second row: Charlotte Smoker, Columbus, Kan., staff assistant at London, Ont., Rescue Mission for one year; Barbara Briskey, Wauseon, Ohio, one year as a nurse aide at Maple Lawn Homes, Eureka, Ill.; Beverly Short, West Unity, Ohio, unit hostess and club leader for one year in La Junta, Colo.; Brenda and David Miller, Canton, Ohio, program director and hostess for two years at the International Guest House, Washington, D.C.; and Richard Martin, Elida, Ohio, community service and social worker with the 18th Street, Chicago, VS unit.

Third row: Floyd and Mary Schrock and son Peter, Harrisonburg, Va., teacher and community service workers in Puebla, Mexico, for 27 months, with the Franconia

Mennonite Board of Missions; Jay and Beverly Hershberger, Kendallville, Ind., community service workers for two years in Milwaukee, Wis.; Betty Paetkau, Winkler, Man., nursery aide with the Wichita, Kan., unit for one year; and Brenda Sauder, Elmira, Ont., special assignment with "Cherchez-Vivre."

Fourth row: Elaine and Dale Leis, Tavis-
tock, Ont., one year as program directors
with the St. Anne, Ill., unit; Connie and
Tim Stauffer, Milford, Neb., program direc-
tors for two years with the St. Petersburg,
Fla., unit; and Mary Kay and Jim Yoder,

Fort Wayne, Ind., kindergarten teachers
with the Corpus Christi, Tex., unit for two
years.

Not pictured: David and Linda Adrian,
Cassopolis, Mich., are serving as program
directors for the London, Ont., unit.

The next Voluntary Service orientation
school is scheduled for Sept. 14-24 with
31 persons expected to attend. Approx-
imately 330 youth through senior adults
currently serve in the Mennonite Board
of Missions' Voluntary Service program
at 55 locations in the United States,
Canada, Mexico, and Puerto Rico.

Joint Conference on Church Organization to Be Held at Yellow Creek

Plans are being completed for the special
meeting at Yellow Creek, Goshen, Ind., to
consider a *Proposed Plan for Organization
of the Mennonite Church*. This meeting
sponsored by the Study Commission on
Church Organization (SCCO) is scheduled
to be held 12:00 noon, Tues., Oct. 20, to
12:30 p.m., Thurs., Oct. 22.

This will be a delegate session of Menno-
nite General Conference and the three
Boards, Mission Board, Board of Education,
and Publication Board. The agenda will
include joint plenary sessions and separate
caucus sessions.

Invitations and registration forms have
been mailed to all of the delegates. How-
ever, the SCCO is inviting interested per-
sons to attend as visitors, but is asking

them to register in advance. A registration
form is included here for the convenience
of those who wish to register as visitors.

The SCCO will be bringing its proposals
to this meeting as the next step in the
process of restructuring the agencies of
the Mennonite Church. The *Proposed Plan*
grows out of the work of the past year,
since August 1969, when the SCCO made
its report to the Mennonite General Con-
ference meeting at Turner, Ore.

The 1969 Report was approved in prin-
ciple, but numerous concerns and questions
occasioned another year of study and re-
vision. The revised report under the title
of *Proposed Plan for Organization of the
Mennonite Church* is an attempt to take
seriously the voice of the church in re-

sponse to the proposals included in last
year's report.

Following the October meeting and de-
pending on the decisions of that meeting,
further work will continue on the prepara-
tion of bylaws for the new organization.
It is tentatively planned that a Constitu-
tional Assembly will be held in connection
with the meeting of Mennonite General
Conference at Kitchener, Ont., in 1971. If
bylaws are approved at that meeting, the
new organization can begin functioning
immediately afterward.

The prayers of the church are requested
on behalf of this important series of meet-
ings concerned with reorganization of our
brotherhood.

Lancaster Mennonites Raise \$12,300 for Relief

On May 20, Mennonite families through-
out the Lancaster Mennonite Conference
decided to "try hunger." They ate an eve-
ning meal that cost approximately six cents
per person and sent the money saved to the
Try Hunger project of the Eastern Menno-
nite Board of Missions.

The \$12,345.18 raised this year will be
sent to Haiti to finance gardening projects,
nutrition centers, school lunch programs,
and road-building. These projects not only
provide food for the Haitians but also give
them opportunities to work to obtain it.

In 1969 those who "tried hunger" pro-
vided \$11,497.19 to set up classes in sew-
ing, literacy, and public health in South
Vietnam.

In Try Hunger, participants seek to
empathize with people around the world
who are hungry every day. Norman Shenk,
assistant treasurer of Eastern Board, report-
ed that the project has raised over \$11,000
for relief yearly since its beginning in 1966.

Sharon Tours at Your Service

Sharon Tours in Israel is handling all
arrangements for the upcoming "Holy
Land Highlights" tour program arranged
by Menno Travel Service.

The only Protestant agency in the
country, Sharon Tours has established
exceptional rapport with the government,
host facilities, and tour operators. As a
result, they are able to offer unusual
glimpses into the history of the land, as
well as insights into the current scene.
Both Arab and Israeli guides are used
and travel is arranged to give maximum
exposure during the time available.

Menno Travel Service employs the ser-
vices of Sharon Tours in Israel on a regu-
lar basis because the Christian leadership
and careful study of ancient history and
the contemporary scene have made
possible tour itineraries with challenge

JOINT CONFERENCE ON CHURCH ORGANIZATION — ADVANCE REGISTRATION BLANK

To: Study Commission on Church Organization, Box 128, Salunga, Pa. 17538

Name _____ Telephone _____
area code number

Address _____

Delegate status: _____ General Conference, representing _____
name of conference
_____ Mission Board _____ Board of Education _____ Publication Board

If you are a delegate to General Conference *and* a member of one of the three Boards,
please check *both*. If a member of more than one Board, indicate your preference for
caucus sessions by circling your check mark.

Nondelegate visitor: organization or conference _____

Name of wife or other person(s) accompanying me _____

I (we) will need lodging in a home in the area: Yes _____ No _____

Please send information on motels or hotels in the area _____

I (we) will need transportation to the place of lodging: Yes _____ No _____

I (we) plan to arrive by _____ at _____ at _____ Oct. _____
car, train, plane city hour date

Train/plane flight number _____ I wish to be met: Yes _____ No _____

and depth.

Tours planned presently in the "Holy Land Highlights" program are ten days in length and offer three departure options: November 21-30, 1970; December 26, 1970-January 5, 1971; and March 6-15, 1971.

In addition to the arrangements made by Sharon Tours in Israel, each group will be accompanied by an MTS representative who will handle all technical travel details.

More information on tour seats still open is available at any Menno Travel Service office and can be had by writing to the head office at 102 East Main St., Ephrata, Pa. 17522.

Evangelism Consultation Moved Back One Year

Previously announced for spring 1971, the All-Mennonite Consultation on Evangelism has now been rescheduled for Chicago, April 13-16, 1972.

Eugene Witmer, recently named Executive Secretary of the Consultation, announced the date change. "We want time enough to get all Mennonite groups vitally involved," asserted Witmer. "This has already been the opportunity for a powerful moving of the Spirit of God among us, drawing men from most Mennonite groups into fellowship around the imperative of the Great Commission."

Witmer pointed out the strategic timing of the consultation just prior to the Key '73 Congress on Evangelism in Washington, D.C., early in 1973, and the Mennonite World Conference in South America in mid-summer 1972.

"We have a year and a half to hear from all corners of the Mennonite Church of their concerns for the meeting," Witmer outlined. "This is a consultation among brothers in Christ—and this takes time to bring to fruition. In the best sense of our Anabaptist tradition we want to hear from each other. Let the Holy Spirit speak through the brotherhood about our future in evangelism in the 70s."

Channels of communication are being established to every congregation in every conference in every Mennonite denomination. A new method of feedback has been detailed by Paul M. Miller, Mennonite Biblical Seminary, who has been appointed Secretary of the Executive Committee. The plan will work at the congregational level: a team of several members who are concerned for local evangelism will join together in praying for and evaluating local concerns. The team members will then covenant to work together from now through 1972 and to send at least one member to the consultation. This member relates team concerns to the consultation and reports to the team the ideas, concepts, methods, and inspiration he receives from

the consultation. The team members then work together to share their renewal with the congregation as a whole.

"Bold new measures such as this are needed," pointed out Roy Just, Vice-Chairman of the Consultation Executive Committee and President of Tabor College, Hillsboro, Kan. "There is much, much more to evangelism than just preaching to someone. We've got to try to understand where we are in evangelism—and where we ought to be." Consultation planners hope to sharpen up Mennonite evangelistic efforts, deepen evangelical concern.

In facing the turbulent social situation, Executive Committee Chairman Myron Augsburg stated, "The problems of the 70s are not to be solved by social action, nor by pietistic noninvolvement. Ana-

baptist evangelism has always taken the more difficult way, of calling men to faith in Christ which leads to neighbor-loving social action. Either one without the other is not worthy of our high calling in Jesus Christ."

With adequate time until April 13-16, 1972, Mennonites of all shapes and sizes will have the opportunity to assess their own role in evangelism, and that of their home congregation. "It's barely time enough," Executive Secretary Witmer declares. "The hour is now. We pray all congregations will begin setting up their teams now to work toward April 1972." Further information is available from Eugene Witmer, Executive Secretary, All-Mennonite Consultation on Evangelism, Box 127, New Holland, Pa. 17557.

Mennonite World Conference Location Unchanged

Executive officers of the Mennonite World Conference have received various communications concerning the announced plans for the projected Ninth Mennonite World Conference to be held at Curitiba, Brazil, in July 1972. These communications are being received with sincere appreciation for the concerns which have been expressed as to whether the political situation current in Brazil makes it advisable to hold a world conference gathering in that nation. The decision of the Lutheran World Federation to change the location of its conference from Porto Alegre, Brazil, to Evian-Les Bains in France during the summer of 1970 has focused more sharply the question as to what Mennonite World Conference should do.

The Presidium of the Ninth Mennonite World Conference held sessions in Kinshasa, Republic of Congo, in early August 1969. Mennonites of South America, Africa, Asia, Europe, and North America were well represented in these sessions which confirmed plans for the Curitiba location, selected the 1972 conference theme, "Jesus Christ Reconciles," and projected program outlines for the 1972 sessions. News releases which suggested that the Presidium decided "not to speak to social issues" are erroneous. Note was taken of the fact that for a Mennonite World Conference to meet anywhere in the "Third World" (South America, Africa, or Asia) meant that political and other conditions would be different from those which generally prevail in Europe or in North America. Such situations were not considered insurmountable.

Those who carry leadership responsibility in the Mennonite World Conference are now making serious studies of the various reports which are coming in concerning the social and political situation in Brazil and of the implications of these for the holding of a Mennonite World Conference there. North American members of the

Presidium met at Winnipeg at the North America Bible Congress in July 1970 to discuss developments up to that point and to test responses. C. J. Dyck, Executive Secretary of the Mennonite World Conference, summarizes the discussions by saying that "it is not clear that the Ninth Mennonite World Conference should not be held in Curitiba in 1972."

A number of observations concerning the issues in the current discussion may be appropriate:

1. The Presidium of the Mennonite World Conference in scheduling sessions to be held in Curitiba, Brazil, is well aware that political and social conditions in any part of the world could change so drastically in the early 1970s that relocating or rescheduling of its sessions may be necessary. Who can predict accurately what may happen in Brazil or in other nations in the next two years?

2. Various reports concerning the alleged suppression of freedom of speech, press, and assembly in Brazil do not all agree. Further fact-finding appears necessary. The Mennonite World Conference Executive Secretary, C. J. Dyck, as had been planned earlier, is to visit South America in the near future to meet with Mennonite World Conference representatives there and to gather more factual information firsthand. Some reports appearing in the international press seem to have political rather than objective orientation.

3. Even if further fact-finding should reveal that certain kinds of freedom in Brazil are more limited than in other nations, further consideration needs to be given to what constitutes a proper Christian response to those members of our brotherhood who find themselves in such conditions. It is not clear that persons living in such situations are to be deprived of the possible benefits of a session of a Mennonite World Conference.

4. Moreover, further consideration must also be given to the constitutionally stated purpose of the Mennonite World Conference which is "to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship . . . to strengthen . . . the awareness of the worldwide brotherhood in which they stand . . . to deepen the faith and hope, and to stimulate and aid the church in its ministry to the world; that is, in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world."

Some of the discussions on the question of whether the Mennonite World Conference should meet in Brazil would suggest a change of focus or at least an enlargement of the purpose of the Mennonite World Conference from its "brotherhood-oriented" focus to a politically or nationally oriented focus.

5. A fifth consideration is the role of Mennonites in the "Third World" in speaking to these questions and in making decisions for the brotherhood. Current Mennonite World Conference leadership has moved with conviction in the direction of giving "Third World" representatives a stronger voice in the World Conference. To date, aside from the regular Presidium sessions, questions about the projected meeting in Curitiba, Brazil, and the kind of issues to be considered there have come primarily from European and North American Mennonites and not from those living in South America, Africa, or Asia. If we are serious about brotherhood on a worldwide scale, new actions ought not be taken without consideration for the viewpoints of those who live in other parts of our one world.

The next major meeting to deal with Mennonite World Conference planning is scheduled for India, in 1971. However, the problems which have emerged may call for a meeting of the Executive Committee before that time. Meanwhile, the Mennonite brotherhood is encouraged to share in prayerful study of the issues which have surfaced in the planning for the next conference. The announced theme, "Jesus Christ Reconciles," takes on startling relevance for the brotherhood itself.

— Erland Waltner, President,
Mennonite World Conference

Showalter to Assist President

Richard A. Showalter, Plain City, Ohio, became assistant to the President of Eastern Mennonite College, Harrisonburg, Va., Sept. 1.

A recipient of the Master of Theology degree from the University of Chicago, where he was a Rockefeller Fellow in 1968-69, Showalter will assist the President in scheduling public affairs on campus, in administrative relations, and in coordinating campus procedural matters.

FIELD NOTES

Elsie Shirk, Hong Kong, submitted to surgery on Aug. 21 to remove bone growth in the neck, a disc, and to fuse two vertebrae. She is making good recovery. A second operation is planned for Sept. 18 for her lower back.

Me or Others is a new 20-minute color slide presentation with a taped sound track describing Eastern Mennonite Board of Missions' Voluntary Service program. Prepared by Don Kraybill, Associate VS-CPS Director, this program portrays the work and goals of Mennonite VS-ers through on-location pictures, sounds, and interviews.

Interested church and youth groups can obtain **Me or Others** from Information Services, Eastern Mennonite Board of Missions, Salunga, Pa. 17538.

The Calvin Shenk family began furlough in early September after a normal four-year term of service at the Nazareth Bible Academy in Ethiopia under the Eastern Mennonite Board of Missions. They are spending the first months of their furlough in Ethiopia where Calvin is continuing research for his doctoral thesis on the Coptic Church in Ethiopia. They will be living in Addis Ababa; mail can be sent in care of Mennonite Mission, P.O. Box 1165, Addis Ababa, Ethiopia. Shenk will come to the States sometime in 1971 to complete thesis requirements.

Roy Kreider, missionary to Israel, addressed the monthly meeting of the Jewish Evangelism Committee on Aug. 24 at East Petersburg Mennonite Church, East Petersburg, Pa.

Daniel Leaman, pastor of the New Life Mennonite Church in Boston, Mass., is making good recovery following surgery on Aug. 17.

Ella May Miller, *Heart to Heart* speaker, is on a speaking tour throughout parts of Kansas and Colorado, Sept. 11-19: Sept. 11, several women's groups in Salina, Kan.; Sept. 12, 13, GC Ladies' Retreat at Camp Mennoscah, near Murdock, Kan.; Sept. 13, College Mennonite Church, Heston, Kan.; Sept. 14, Glenn Heights Mennonite Church, Lakewood, Colo.; Sept.

15, First Mennonite Church, Colorado Springs, Colo.; Sept. 16, Pueblo Mennonite Church, Pueblo, Colo.; Sept. 17, Gospel Fellowship Church, Shallow Water, Kan.; Sept. 18, First Mennonite Church, Hutchinson, Kan.; and Sept. 19, Pleasant Valley Mennonite Church, Harper, Kan.

Change of address: **Jacob H. Flisher** to R. 1, Box 24, Kalona, Iowa 52247. **Paul Mininger** from Goshen, Ind., to 2461 Warring, Berkeley, Calif. 94709.

Special meetings: **George R. Brunk**, Harrisonburg, Va., at Holly Grove, Westover, Md., Oct. 3, 4. **Kenneth Good**, Lanham, Md., at Cedar Grove, Greencastle, Pa., Sept. 19, 20. **John Lederach**, Heston, Kan., at Seventh St., Upland, Calif., Oct. 4-7.

New members by baptism: one at Maple Grove, Gulliver, Mich.; thirteen at Longenecker, Winesburg, Ohio; five at Mount Joy, Pa.; thirteen at East Petersburg, Pa.; three at Landisville, Pa.; two by baptism and one by confession of faith at Hartville, Ohio.

James Kratz, Associate Secretary of Overseas Missions at Mennonite Board of Missions, Elkhart, is visiting mission programs in the Mexico City and Puebla area of Central Mexico and the Obregon area in the Northwest. The programs are administered by Franconia and Pacific Coast conferences. The fraternal visit, by invitation of the Boards, is intended to study mission philosophy and policy questions with national workers and missionaries for mission boards of the two conferences. The visit extends from Sept. 3-21.

Emery Yutzy, father of Katherine Yutzy, missionary on furlough from India, died of a stroke on Aug. 28 while visiting in Europe. The funeral was held Aug. 31 at Plain City, Ohio. Kay returned to her service at Dhamtari Christian Hospital, India. Her India address: c/o Dhamtari Christian Hospital, Dhamtari, M.P., India.

Address changes: **Marian Hostettler**, 127 1/2 Wagner, Elkhart, Ind. 46514. **Peter and Alice Sawatsky**, 4200 S. E. Jennings Ave., Portland, Ore. 97222. **Erma Grove**, 174 Witmer, Elkhart, Ind. 46514. **Ralph and Genevieve Buckwalter**, 2-4 Asahi-Machi, Asahigawa, Hokkaido, Japan.

Mary Ellen Shoup, missionary-teacher on furlough from Algeria, left for another service term on Sept. 6 and arrived in Algeria on Sept. 10. Address: 6 rue Broussais, Alger, Algeria.

Gladys Widmer, missionary from Puerto Rico, will visit Mennonite Board of Missions Sept. 21 to 25. She is planning to return to Puerto Rico soon after mid-October.

Ralph Buckwalter writes from Asahigawa, Japan: "One week here in Asahigawa has given us time to start getting ac-

Calendar

Lancaster Conference Fall Sessions, Mellingers Church, Lancaster, Pa., Sept. 17.
Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Sarasota, Fla., Nov. 6, 7.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

quainted and organize our living situation. Fixing up a run-down apartment is possible on a shoestring budget if one works hard enough. The Obihiro send-off was most heartwarming and the welcome here no less from the heart. We are especially grateful for concrete evidence that the Christians here aren't turning over the "works" to us. We are certainly not the only Christians in this city of 300,000. But we want to share in the excitement of expectancy to see what God wants to do and is going to do here."

Readers Say

Submissions to Readers Say column should comment on printed articles.

Eagerly I scan each issue of the *Gospel Herald* for more articles and pictures of Mission '70, but I just can't find enough. Friends brought back interesting glimpses of what happened and what was said, whetting my appetite for more.

You see, I was a delegate and GMSA Secretary from the Indiana-Michigan district who didn't get to go at the last minute. Being a busy farmer's wife and mother of four seemed more important at that time than leaving them and going to Mission '70. But I prayed! Down on my knees picking the last of the strawberries, I prayed that the prayers lifted at Mission '70 be answered. When washing all the dirty clothes that accumulate during hay-baling, I prayed that people attending Mission '70 be thoroughly "bathed" and cleansed by the Holy Spirit. As I offered cold refreshing summer drink to the hot, sweaty workers, I prayed that "refreshing drinks" be found at Mission '70. Through all this I sweated, as one sweats during hot, humid Indiana weather and I prayed that each one at Mission '70 be warmed by Christian fellowship of seeing and associating with Christians from all over the world.

I appreciated reading the editorial of July 28 concerning the meeting. Such a meaningful and earthshaking meeting needs more publicity now. Truly the Spirit of the Lord was there at Mission '70, but He was also with those who didn't get to go. — Ruby E. Hershberger, Millersburg, Ind.

I have read the timely article on "Was the Lord Jesus a Revolutionary?" in the Aug. 11 issue of the *Gospel Herald*. "Revolution" is a militant word and surely does not convey or represent the life or work of our Lord Jesus Christ. Jesus is our Redeemer and His work was and is one of reconciliation, rather than revolution. Communist and left-wing writers write of peace coming through revolution, but force does not produce peace. The Christian ministry is to be one of reconciliation. 2 Cor. 5:19. After reading a report of a seminar held June 15-26 at a leading institution of learning, I am convinced that Bro. Lind's article is very timely and pertinent. I would encourage everyone to again read Bro. Lind's article.

I wish I could be as approbative of the "Open Letter to Pastors of College Students," as found in the Aug. 25 *Gospel Herald*. We rightly should be concerned for and about our youth and students who are entering or are already in adulthood. We appreciate those who do and can think, but herein also lies a danger. In paragraph four in this open letter we read that students are taught to test ideas and seek their own truth. This is a dangerous statement for those who want to be submissive to the authority of the Word of God. The writer does say in the next sentence

that he must have a valid source and proper analysis, but he goes on to say he must ultimately come to his own conclusions. Surely our ministers do not want us to put away our thinking, but desire to show us how to conform our lives to the authority of the Word. I suppose we will always have the problem of different interpretation by honest and well-meaning seekers, but is there not a great danger in seeking to interpret Scripture according to the preconceived ideas of some who are not willing to submit to all Scriptures. Or perhaps they may not have considered all Scriptures that would have something to enlighten us on a given subject.

As to paying taxes when we know the government is using some of the same for war purposes, we have only to think how our Lord Jesus told Peter to catch a fish and take the coin found therein to pay His and Peter's tax to a government that was warlike. We want to hasten to say that our brethren and sisters who signed this letter have given us some thoughts that should awaken our consciences as to how we acquire and invest our money and as to our standard of living.

While we cannot agree with all the ideas set forth in this open letter, we trust it will stir our thinking and cause us as the Bereans to search the Scriptures to see whether these things are so. I would yet say that there are other ways to express our dissatisfaction with war than to be involved in demonstrations with those with left-wing leanings. We agree that there is great danger that we become involved in our own comforts only and forget our needy brethren. May God bless you for stirring our thinking. — John H. Herr, Holtwood, Pa.

Thank you for printing the practical article by Gerald C. Studer, "That Controversial Peace Symbol." I appreciate deeply the research that Bro. Studer did in working on this issue. I believe with him that we Christians must be careful of playing ourselves into the hands of both the antichrist and communism. We have done this by our alarm and screams over the peace symbol. In addition the so-called generation gap has been perpetuated by the furor. Thank you again. — Robert O. Zehr, Covington, La.

I read the news release concerning the all-Mennonite Consultation on Evangelism in April 1972 with interest and support. I concur with Myron Augsburg's statement that we need to explore ways to become "increasingly effective in communicating the gospel, and in winning men and women to an active commitment to Jesus Christ." Hand in hand with this we must also find ways to teach them to observe all that Jesus commanded. Matthew 28:20.

My main concern is the tenor of the news release. At the heart of evangelism is reconciliation. I'm concerned that the publicity and promotion of this conference does not take a stance that tends to alienate brethren either inside or outside Mennonite groups. Within Mennonite groups the statement, "from conservative Old Order Mennonite to progressive-wing General Conference churches," is not particularly helpful. Such stereotyping of groups, in my judgment, does not serve to reconcile nor to assure enthusiastic participation in this important endeavor.

Outside the Mennonite groups, to state a meaning of Mennonite evangelism and then to compare this with shortcomings of "liberal churches" and of "fundamentalist-evangelical churches" again does not assure a humble reconciling attitude that leads to bridge-building with other Christian communities with which we must communicate and work in bringing the world to Christ.

Finally, I was struck by the place of meeting. I'm sure Chicago's Conrad Hilton has given reasonable rates and perhaps it alone has facilities adequate for such a meeting. But the MCC meets at Chicago's Midland, a much less ostentatious hotel, and MDS functions chiefly in the mud

and dust of disaster. Will the mirrored, chrome-plated, heavily carpeted, air-conditioned environment of that hostelry really lend itself to discerning the needs of the world? Or, might Chicago's south side provide a better site?

Let's hope and pray that the proposed consultation will move to the heart of the church's task and not be an exercise in either group or individual ego-building. — Paul Lederach, Scottsdale, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Birky — Schrock. — Marlon Birky, Vanderhoof, B.C., Vanderhoof cong., and Norma Schrock, Sheridan, Ore., Sheridan cong., by Raymond Sheridan, Aug. 21, 1970.

Breneman — Schloneger. — Martin Breneman, Dalton, Ohio, Salem cong., and Faye Schloneger, Louisville, Ohio, Beech cong., by Wayne North, May 10, 1970.

Bueno — Clymer. — Daniel Bueno, Alice, Tex., Sunnyside cong., Kalona, Iowa, and Jeanette R. Clymer, Leola, Pa., Rossmere cong., Lancaster, Pa., by James M. Shank, Aug. 23, 1970.

Burkholder — Krabill. — Weldon Burkholder, Albany, Ore., Cross Roads cong., and Judy Krabill, Albany, Ore., Fairview cong., by Verl Nofziger, Aug. 7, 1970.

Dagen — Neff. — Nelson Lamar Dagen, Leola, Pa., Neffville cong., and Barbara Ann Neff, Quarryville, Pa., Mellinger cong., by John R. Martin, Aug. 29, 1970.

Droge — Sullivan. — Russell Droge and Diana Sullivan, both of Lancaster, Pa., E. Chestnut Street cong., by James M. Shank, June 27, 1970.

Erb — Heatwole. — Merlin L. Erb, Frazee, Minn., Lake Region cong., Detroit Lakes, Minn., and Mary Ann Heatwole, Waynesboro, Va., Springdale cong., by Franklin E. Weaver, Aug. 21, 1970.

Fryberger — Stover. — Robert Fryberger, Phoenix, Ariz., Lutheran Church, and Karen Stover, Blooming Glen, Pa., Blooming Glen cong., by James M. Lapp, Aug. 8, 1970.

Hunsberger — Mast. — Leroy Hunsberger, Goshen, Ind., Olive cong., and Judy Fern Mast, Middlebury, Ind., Bonneville cong., by E. J. Leinbach, Aug. 22, 1970.

Johnson — Kreider. — Daird L. Johnson, Glen Ellyn, Ill., Hesston (Kan.) cong., and Patricia Ann Kreider, Manheim, Pa., Mt. Joy cong., by H. Raymond Charles, Aug. 22, 1970.

King — Hummel. — Ralph King, Malvern, Pa., Frazer cong., and Brenda Hummel, Berlin, Ohio, Berlin cong., by Paul Hummel, father of the bride, assisted by Milton Brackbill, uncle of the groom, June 27, 1970.

Kraybill — Bramley. — Donald Kraybill, Louisville, Ohio, Beech cong., and Joan Bramley, Canton, Ohio, Presbyterian Church, by George Parkinson, June 20, 1970.

Lapp — Jones. — Joe Lapp, West Liberty, Ohio, Oak Grove cong., and Sarah Louise Jones, Anderson, Ind., Church of God, by Warren Roark, Aug. 9, 1970.

Liechty — Hockman. — Paul Wesley Liechty, Archbold, Ohio, West Clinton cong., and Pauline W. Hockman, Chalfont, Pa., Blooming Glen cong., by David F. Derstine, Jr., Aug. 22, 1970.

Linder — Dunbar. — Joseph Linder, Canton, Ohio, Beech cong., and Linda Dunbar, Canton, Ohio, Baptist Church, by Wayne North, Aug. 22, 1970.

Martin — Glass. — Dallas Martin, Wakarusa, Ind., Wisler Mennonite, and Sandra Glass, Wells-ville, Ohio, United Methodist Church by Wayne North, July 11, 1970.

Matthews — Zehr. — Donald William Matthews,

Rothsay, Ont., and Joanne Ruth Zehr, Harriston, Ont., both of the Listowel cong., by Amsey Martin, Aug. 15, 1970.

Miller — Metzler. — James R. Miller, Conestoga, Pa., Byerland cong., and Naomi W. Metzler, Holtwood, Pa., Mechanic Grove cong., by Clayton L. Keener, Aug. 22, 1970.

Miller — Troyer. — Ora Miller, Lagrange, Ind., and Martha Troyer, Colon, Mich., both of the South Colon cong., by Ora Schrock, Aug. 15, 1970.

Mininger — Stoltzfus. — J. Mark Mininger, Susquehanna, Pa., and Ruth Ann Stoltzfus, Snow Hill, Md., at the Snow Hill Church, by Omar Stoltzfus, June 13, 1970.

Moyer — Peifer. — David W. Moyer, Lederach, Pa., Phoenixville cong., and A. Jane Peifer, Quarryville, Pa., Oak Shade cong., by Clayton L. Keener, Aug. 22, 1970.

Quick — Nice. — Gary Quick, Williamsburg, Va., Methodist Church, and Linda Nice, Warwick River cong., Newport News, Va., by John H. Shenk, Aug. 22, 1970.

Troyer — Stauffer. — Bill Troyer, Plain City, Ohio, and Sharon Stauffer, Tuttle Avenue cong., by John H. Shenk, May 29, 1970.

Yoder — Mishler. — Clinton Edward Yoder, Greenwood, Del., Laws cong., and Frieda Ann Mishler, Greenwood, Del., Greenwood cong., by John F. Mishler, father of the bride, July 4, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Leonard and Carolyn (Troyer), Newport, Ky., third son, Brian Mark, Aug. 6, 1970.

Bontrager, Eugene LaMar and Barbara (Frey), Middlebury, Ind., first child, Chandra Renee, June 8, 1970.

Brunk, Herbert F. and Norma (Wenger), Elida, Ohio, fourth child, third son, Robert Wayne, Aug. 17, 1970.

Frey, Leonard and Mildred (Metzger), St. Jacobs, Ont., fifth child, fourth son, Anthony Michael, Aug. 5, 1970.

Gingerich, James and Ruth (Bender), Stratford, Ont., first child, Kevin James, July 10, 1970.

Haas, Melford and Verla Fae (Kauffman), Goshen, Ind., second daughter, Aleeta Joy, Aug. 7, 1970.

Kemp, Alvin and Rachel (Nisly), Kalona, Iowa, third child, second son, Kurtis Devon, July 11, 1970.

Lauber, Murray Leroy and Sylvia (Yoder), Camrose, Alta., first child, Pamela Jo, July 21, 1970.

Nisly, Sheldon and Miriam (Yoder), Kalona, Iowa, a son, Jeffrey Joy, June 25, 1970.

Rhodes, Winston and Charlotte (Kiser), Dayton, Va., second child, first son, Winston Douglas, July 18, 1970.

Sager, Donald and Shirley (Kauffman), Tuba City, Ariz., fourth child, second daughter, Sylvia Kay, Aug. 23, 1970.

Saner, John R. and Virginia (Hart), Mifflin, Pa., third child, second son, Arlen Robert, Aug. 11, 1970.

Shetler, Philip D. and Janet (Yoder), Irwin, Ohio, first child, Heidi Janelle, Aug. 22, 1970.

Slabaugh, Richard and Karen (Peck), Kokomo, Ind., first child, Angela Marie, Aug. 15, 1970.

Sommers, Galen and Grace (Schmucker), Louisville, Ohio, third child, second daughter, Maria Kaye, April 23, 1970.

Stoll, Abe and Rosemary (Wagler), Hillsdale, Mich., second child, first son, Steven Lynn, Aug. 11, 1970.

Stoll, Dale and Carolyn (Morrison), Shaker Heights, Ohio, first child, Suzanne M., July 18, 1970.

Swartzendruber, William L. and Verda (Ropp), Kalona, Iowa, fourth child, second son, Michael Jon, Aug. 15, 1970.

Wagler, Owen and Judi (Swartzendruber), Jerome, Mich., second son, Kevin Lamar, May 21, 1970.

Williams, Bill and Pat (Conrad), Louisville, Ohio, first child, Melissa Dawn, July 27, 1970.

Yoder, Phillip and Judy (Miller), Madison, Wis., first child, Lance Stuart, June 21, 1970.

Zehr, Carl and Connie (Gerber), Tavistock, Ont., second daughter, Wendy Lee, July 30, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Dueck, Derek Morton, son of Klaus A. and Eunice (Frey) Dueck, was born at Omaha, Neb., on Dec. 31, 1966; died at the Mennonite Deaconess Hospital, Beatrice, Neb., as a result of a traffic accident, on July 2, 1970; aged 3 y. 6 m. 1 d. Surviving in addition to his parents are one sister (Rina), maternal grandparents (Mr. and Mrs. Ora Frey), and his paternal grandmother (Mrs. Elsbeth Dueck). He was preceded in death by his paternal grandfather. Funeral services were held at the Beatrice Church, July 6, with Harold Buller officiating; interment in the First Mennonite Church Cemetery.

Gardner, Alvin F., son of Gottlieb and Mary (Miller) Gardner, was born near Trail, Ohio, on Sept. 13, 1889; died of cancer at his home at Sugarcreek, Ohio, Aug. 18, 1970; aged 80 y. 11 m. 5 d. On April 11, 1909, he was married to Alta Hershberger, who died Nov. 6, 1959. On July 23, 1960, he was married to Verna Hasler, who survives. Also surviving are 4 daughters (Mrs. Mary Dietz, Esther — Mrs. Herbert Domer, Irene — Mrs. Edgar Stevanus, and Lucile — Mrs. Harley King), one foster son (Palmer Gerber), 12 grandchildren, 17 great-grandchildren,

one great-great-grandchild, one sister (Mrs. Edna Engle), and 2 brothers (Levi and Harvey). He was preceded in death by one son, 4 brothers, and 4 sisters. He was a member of the Walnut Creek Church, where funeral services were held on Aug. 20, with Paul R. Miller officiating; interment in the church cemetery.

Garman, Frank K., son of Benjamin and Sarah (Kulp) Garman, was born in Mt. Joy Twp., Pa., on Nov. 26, 1886; died at his home, on July 23, 1970; aged 83 y. 5 m. 27 d. On Jan. 2, 1910, he was married to Katie O. Frey, who survives. On May 28, 1944, he was ordained to the ministry at Columbia (Pa.) Mission and later was transferred to the Slackwater Church, where he became the first full-time pastor. He is survived by 7 children (Ruth — Mrs. Elam Landis, Esther — Mrs. John Huber, Mary — Mrs. Elvin Lockard, Kathryn — Mrs. Eli Humbert, Martha, Frank, and Richard), 19 grandchildren, 19 great-grandchildren, one brother (Albert), and 2 sisters (Elizabeth Ewing and Sadie Greenly). Funeral services were held at the Millersville (Pa.) Church with Raymond Charles, Lister Weaver, and Wilbur Martin officiating; interment in the adjoining cemetery.

Garner, Anna E., daughter of John V. and Catherine (Eshleman) Horst, was born near Maugansville, Md., Aug. 13, 1896; died at the Mennonite Old People's Home in Maugansville, Md., on June 4, 1970; aged 73 y. 9 m. 22 d. On Nov. 19, 1918, she was married to Amos K. Ebersole, who died Jan. 20, 1933. On May 5, 1945, she was married to Ira Garner, who died in May 1958. Surviving are 6 children (David H., Leroy H., John H., Menno H., Paul H., and Susan H. Ebersole), 17 grandchildren, and one brother (Christian Horst). She was preceded in death by 2 children (Mary and Amos, Jr.). She was a member of the Reiff Church, where funeral services were held on June 8, with Nelson Martin and Reuben Martin officiating; interment in Old Rowe Cemetery, near Shippensburg, Pa.

Huber, Anna Mary, daughter of Daniel and Katie (Hertzler) Brubaker, was born near New

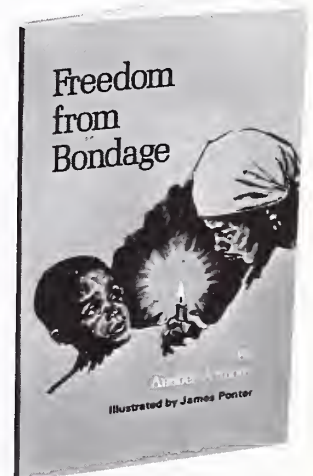
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by Anobel Armour

Illustrated by James Ponter

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Danville, Pa., March 12, 1888; died at the home of her son John M., on July 22, 1970; aged 82 y. 4 m. 10 d. On Feb. 10, 1910, she was married to John T. Huber, who died on April 26, 1963. Surviving are one son (John), one granddaughter, and one great-grandson. She was a member of the New Danville Church, where funeral services were held, with David Thomas, Jay Garber, and Elias Groff officiating; interment in the Byerland Mennonite Cemetery.

Miller, Malva J., son of John H. and Elizabeth (Troyer) Miller, was born in Holmes Co., Ohio, on Nov. 12, 1884; died at Sugarcreek, Ohio, from a heart attack, on Aug. 5, 1970; aged 85 y. 8 m. 24 d. On Feb. 5, 1905, he was married to Malinda Mast, who died May 24, 1960. Surviving are 8 children (Paul R., Jous H., A. Roscoe, Lester, Payson, Faye — Mrs. Earl Troyer, Mary — Mrs. Tom Miller, and Esther — Mrs. James Hershberger), 19 grandchildren, 13 great-grandchildren, and one sister (Vesta — Mrs. Howard Lehman). He was a member of the Walnut Creek Church, where funeral services were held on Aug. 8, with Paul Hummel officiating, assisted by Ervin Schlabach; interment in the Walnut Creek Church Cemetery.

Rittenhouse, John Curtis, son of Abram C. and Sallie (Ziegler) Rittenhouse, was born at Lansdale, Pa., on Feb. 9, 1898; died at the Evangelical Community Hospital, Lewisburg, Pa., of kidney failure, on Aug. 23, 1970; aged 72 y. 6 m. 14 d. On Oct. 12, 1921, he was married to Emma Jane Ruth, who survives. Also surviving are 3 sons (Ernest, Harold, and Abram), 8 grandchildren, one sister (Mrs. Alice Heebner), and 2 brothers (Abram and Samuel). He was preceded in death by one son (Paul), and one sister (Mrs. Bessie Swartley). He was a member of the Boyer Church, Middleburg, Pa. Funeral services were held at Mifflinburg, Pa., on Aug. 26, with Norman W. Moyer officiating, and at the Plains Church, Lansdale, Pa., on Aug. 27, with John E. Lapp officiating; interment in the Plains Mennonite Church Cemetery.

Sauder, Lizzie B., daughter of Martin and Barbara Sauder, was born in Earl Twp., Lancaster Co., Pa., on Nov. 15, 1877; died at the home of her niece, Esther Sauder, Akron, Pa., on July 15, 1970; aged 92 y. 8 m. She survived only by nieces and nephews. She was a member of the Ephrata Church, where funeral services were held on July 18, with J. Elvin Martin and Lester Martin officiating; interment in the Weaverland Cemetery.

Stover, Nora, daughter of William and Maria (Hunsicker) Baum, was born at Bedminster, Bucks Co., Pa., on July 26, 1888; died at the Grand View Hospital, Sellersville, Pa., of pneumonia, on Aug. 20, 1970; aged 82 y. 25 d. On Jan. 18, 1908, she was married to Artemus M. Stover, who died Feb. 7, 1957. Surviving are 4 children (Elmer, Emma — Mrs. William Engelman, Kathryn — Mrs. Milton Heacock, and Paul), 6 grandchildren, and 3 great-grandchildren. She was preceded in death by one son (Milton) in 1947. She was a member of the Blooming Glen Church, where funeral services were held on Aug. 24, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Whetstone, C. Oren, son of Levi and Sue (Guyer) Whetstone, was born at New Enterprise, Pa., on April 21, 1902; died at Waitsburg, Wash., on Aug. 20, 1970; aged 68 y. 4 m. In 1921, he was married to Ruth Provins, who survives. Also surviving are 3 children (Pleasy — Mrs. Earl Stonerook, Charles L., and Mrs. Dorothy Priest), 10 grandchildren, 2 great-grandchildren, one brother (Lester), and one sister (Mrs. Elsie Clapper). He was a former member of the Martinsburg Church. Funeral services were held at the Bolger Funeral Home, Martinsburg, Pa., on Aug. 26, with Nelson R. Roth and D. I. Stonerook officiating; interment in the Spring Hope Cemetery.

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Cover photo by Jan Glevsteen. Rattenberg on the Inn, birthplace of Pilgram Marpeck, prominent mining and civil engineer, and an early leader in the Anabaptist movement. He was executed in Augsburg in 1556 after a number of warnings to desist from spreading "Anabaptist heresy."

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, September 22, 1970

Volume LXIII, Number 37



Will We Conform or Overcome?

By Delton Franz

When great-grandfather Abraham Claassen and some 100 German Mennonite immigrants debarked from their westward bound train, their first opportunity to mingle with the American people came on the morning of their arrival in Mt. Pleasant, Iowa. Astonished by the raucous and lively character of the Americans on Main Street, they learned only later that that was the Fourth of July, 1876—the centennial of American Independence Day.

They moved on to the prairies of Kansas. The “Quiet People in the Land” wanted more than anything else, the opportunity to live out their lives in peace and quiet. Still painfully aware of the excesses to which nations can turn when obsessed with the call to loyalty as defined by the military, our forefathers were not favorably impressed with patriotic celebrations and displays of nationalism.

Honor America Day

In Washington this morning, on this Fourth of July, a throng of people is gathering to observe “Honor America Day.” I have had to wonder what this means for the Christian people of this nation. I’m not sure if great-grandfather could have felt comfortable this morning in Washington, D.C., just as he could not quite feel comfortable on Main Street, even in little Mt. Pleasant, Iowa, on the Fourth of July in 1876. These, our forefathers, came to this country because they had seen the dangers of too much emphasis on patriotism based on military strength and the power of the sword. The “God and country” emphasis and the sanctification of the *Vaterland* was something they saw could corrupt the message and the mission of Christ’s church.

I’m concerned because the leadership of the evangelical segment of the Christian church has so strongly backed “Honor America Day.” It’s a very troubling and difficult thing to know how to speak a positive and constructive word here, even more so because I believe so much in the importance of the evangelical mission of the church. Certainly, it is the hope of all of us that this mission should not be tainted or compromised. A large segment of the church may be misled if we too closely identify God’s will with the policy of a nation that has such a large part in bringing death and destruction to so many thousands of people. How can we, if we would take seriously the teachings of our Lord, allow ourselves to place any national ideology above the lives and souls of human beings?

About ten days ago, a letter written by some of our Mennonite missionaries in Vietnam came to my attention. These are our ambassadors of Jesus Christ in a war-torn land. We have prayed for their ministry and we have sent them our support. Their letter reads:

“We are concerned about the confusion of the god of war with the God of our Savior. No amount of sincerity can offset

Delton Franz, MCC Peace Section, Washington, D.C., gave this address at Mission '70, July 4, 1970.

the resulting harm of the U.S. Army as the arm of power for American Christianity. Isn't it obvious that the militarism of Western nations is largely responsible for the tiny, crippled, Christian minorities in most Asian societies? Isn't the Vietnam war only compounding the repulsiveness which turns most Asians against the religion which is encouraging such destruction? United States policy has presented American missions with a crisis we can no longer afford to ignore."

War Identified with Christianity

This is why I am concerned. Thousands upon thousands of children of God in Asia are being turned against the gospel of Jesus Christ because the war that is destroying them is identified with Christianity.

When Jesus came back to His hometown, He was confronted with nationalistic sentiment within His home congregation. After He read the Scripture lesson of the morning which told of bringing relief to the captives, good news to the poor, and liberty to the oppressed, He cited for them what happened when an Old Testament prophet many years before had bypassed the widows of Israel to bring food and help to a Syrophoenician widow. The Syrophoenicians were hated by many Israelites. The people in Jesus' home congregation were the pure stock that had resettled, after the captivity, in the northern part of Palestine. They had intense feelings against the impure stock, the many nationalities and racial groups that centered in Galilee.

When, in that context, Jesus applied the ancient Scriptures, His own congregation was so aroused, so hostile, that they rose up and attempted to kill Him. If we are really serious about applying the gospel, about applying Luke 4 to the 1970s, we are thinking of something that could cause a great deal of hostility in our congregations. What does it really mean to translate this ancient truth for this modern age?

Jesus had returned from forty days in the wilderness where He had struggled with and resisted the temptation to be the Messiah who would satisfy the patriotic passion of His people. Those of us who are now a part of Christ's church are going to be faced in this decade with the temptation to equate national policy with the righteousness of God's kingdom.

The divisions in our society and the national pressures to fall in step could present Christians with a wilderness temptation such as we have not seen. Will we simply conform, or will we struggle and overcome? Nothing less is at stake than the integrity and the credibility of the message of Christ's church. Hopefully the church, especially those of us who identify with the evangelical wing of the church, will not succumb to the temptation to put even a pinch of incense on the altar of Caesar. In so doing, we would give encouragement to a nation to move even further in the direction of

believing that it is possible to bear the sword with national righteousness. Our own Mennonite missionaries are crying out; they're trying to tell us something.

Our Unique Calling

The Mennonite Church has an especially unique calling in this hour. In spite of the smallness of our number, we have, as a church, an unusually urgent message and mission.

In our local congregations we should plan in the next days to invite fellow Christians of other denominations, especially the evangelicals, to meet with us to explore what it really means to be obedient to a Lord who called us to love our enemies; to obey God rather than man.

Beyond our search with fellow Christians, we have a witness to make to the people in our communities, our counties, our cities. As Christians, we should lead the way in planning a kind of town meeting. There has been a lot of backlash because of demonstrations and because of many questionable ways in which the cry of peace has gone out. If the people of Jesus Christ do not have a Christian way to call a nation to repentance, and the people to a Christian way of peace, then what has happened to our mission and to our message?

We need to do our homework, even though the hour is late. If we have not yet had an opportunity to hear firsthand from those Mennonite missionaries and MCC workers who have lived with the people in the villages in Vietnam, and have spoken their language, then we must call them to our congregations and to our communities. Surely we must weigh with greater seriousness the observations and counsel of our brothers in the church, than the word of those who make a battlefield of the church's mission field.

Finally, there are times when the Christian minority has something to say to those who sit in the seats of power. A growing number within our brotherhood feel that they must encourage our leaders in government to find a better way than to take the power of the sword, to trust in horses and chariots. Six Senators who come from states that are strongly represented by Mennonite people would be open to support legislation in the Congress that could end this destruction, this taking of life. But they have heard so little by way of support and encouragement from their people that they are not taking that stand.

Where is the voice of the church? Where is the message of those who follow the Prince of Peace? Our interest is not political partisanship, nor condemnation of one administration or another. The church dare not become ensnared this way. Our concern is that the gospel of Jesus Christ not be thwarted because men have come to trust in the sword. "He has sent us to announce good news to the poor, to bring release to the captives, and recovery of sight to the blind; to let the broken victims go free."

Do a Little Matching

There is a simple way to put new zest in your congregational program. Unless yours is a church that has taken people, young and older, far more seriously than most, your congregation has an untapped resource that can be used of God to generate results for His kingdom in many interesting ways.

Most committees, when they are asked to liven up congregational program, start with ideas. They brainstorm ideas, read ideas, report ideas that worked somewhere else. Out of all this, they come up with a few. Then the problem is to get the ideas planted in the congregation so they will grow. Often they die when transplanted because they are not indigenous to the local congregational soil.

It just happens that often God already has something growing that, with a little watering, would turn out some unusual results. Instead of starting with ideas, how about having your planning committee start with people? Like this. The planning group recognizes that persons are God's gifts to the congregation. So they ask about George, for example, What does he like to do? What does he do during the week? What special skills does he have? It may be good, in fact, just to ask George these questions and let him speak for himself.

The point of all this is the conviction that God already has something in mind for your congregation and that He is already preparing people for the job. The sad thing is that often we go along for years grandly programming irrelevancies while we are missing the very things God has servants ready and waiting to do.

I remember talking about this once with a group of congregational leaders. One lady in the group mentioned that she was deeply interested in helping unwed mothers in the community and that she was spending a great deal of her time in this mission. She had the training, the personality, the insight, and was really God's gift for this particular mission. The only difficulty, she was working at the task as a lonely individual because the congregation had not seen her as a gift. Consequently, she had no opportunity to receive the counsel and support of her church, nor did she have the context to share her successes with the brethren and sisters. A program outcome of taking a gift like this seriously would be to put the congregation's blessing on what is being done, give the help and counsel needed, and perhaps let the church building be the center of activities for the program.

When needs are matched with people in terms of the interest and skills they already have, whole new and exciting frontiers in congregational education and mission are discovered.

Arnold Cressman
Mennonite General Conference
Department of Christian Education

By Still Waters

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8).

James H. McConky wrote: "I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men."

When Leslie Weatherhead of City Temple, London, was to speak in Canada some years ago, he was prevailed upon to pass through the United States to address the ministers of New York City in the Fifth Avenue Presbyterian Church. His boat was late, so he was taken off by a tug and then rushed up Fifth Avenue under police escort.

The church was filled with metropolitan clergy. Weatherhead stood looking down into faces of his fellow ministers for a long time. Then he said, "I have one question: Have you got Him?"

That is an all-important question for us when we seek to lead others to Christ. Do we have the power of the Holy Spirit? There is a difference between the Spirit *in* us and *on* us. Some have the Spirit in them for character, but they are not gifted by Him for service. Jesus though conceived by the Holy Spirit, stood beneath the open heavens to be anointed of the Spirit before He entered on His public ministry. So those who received the Holy Spirit tarried until they received the Pentecostal power for service. Then they were witnesses.

Fruitfulness

By Adella Kanagy

His living presence yields the Spirit's fruits:

Love that is ready to believe the best,
Love whose hopes are fadeless,
Love that suffers long, endures;
Joy that triumphs;
Peace, from Christ's rule in my heart;
Patience which is tireless;
Gentle ways, kind feeling;
Goodness that forgives;
Faithfulness today and to the end;
Meekness, humility;
Self-restraint, as purified by God;
Let us grow up in Him, in faith and hope and love,
in righteousness:
together bearing living fruit
from Life within.

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Leaders Prepare Leaders

A mark of leadership is that the one in a leadership role prepares another or others to take his place and puts such into position of leadership in time that the work does not suffer.

One of the temptations of persons in leadership is to attempt to assume all responsibility rather than designating responsibility. The old proverb that "It is better to put ten men to work than to do the work of ten men" is still true.

When leadership waits too long to prepare persons for leadership and to place persons in responsibility a number of things happen. First, the work suffers. And it suffers no matter how good the leadership is at present. If a leader is not doing something definite in preparing others and seeing that others assume responsibility, work will lag and diminish.

Our church has examples of areas where outstanding leaders have served. But some of these did not prepare and place younger men in responsibility. Not only did the church in such areas suffer but a whole generation of ministers is missing. The bishop became old. He did not ordain younger men. Finally, when younger men were ordained the benefit of a middle-aged generation of leaders was missing to the poverty of all.

When the majority of leadership in any conference or district is over fifty years of age the time is past due for acquiring additional young blood or the future is fixed for drastic adjustments and problems. The church always, at the same time, needs the burning fire of youth, the careful guidance of middle age, and the seasoned counsel of old age. But it cannot live with only one or two of these three without serious problems.

One other thing seems to characterize some leaders as they advance in age. Not only do some feel they need to hold on tighter to the responsibility because they feel unneeded in other areas of life as age advances, but they increasingly feel that no one else is qualified to assume their work. When we get to feeling that there are no other persons who can take our place we are likely taking ourselves much too seriously and not taking God's work and others seriously enough.

What this editorial is saying is that no leader has fulfilled his responsibility until he has prepared someone to take his place. And he better do it while he still has a mind to do it. Unless he does, he may finally hinder God's work and find great unhappiness himself. — D.

Be Filled with the Spirit

Many of us have entered into the riches of salvation from sin by the way of the cross. We have discovered that Jesus is a living Savior who desires to be our Companion. But only a few Christians, in comparison, have visited the upper room to experience and to understand the full impact of God's gift on the day of Pentecost. We have been afraid to investigate this shattering spiritual experience.

The devil is determined to have us bypass this event. Consequently, our spiritual experience has been shallow and superficial. Our understanding of God's plan and purpose has been incomplete. Our service for God has been unsatisfying and our efforts at witnessing for Christ very unsuccessful.

I can put a few drops of water into a drinking glass and I will have a glass containing water. But that glass is far from being full or running over with water, isn't it? Likewise, I believe the Bible teaches that every person who accepts Christ as his Savior receives His Holy Spirit within his life, but only as we allow Christ complete possession will we be filled with His precious Holy Spirit. I also believe

that God will not fill unwilling hearts with His gift of the Holy Spirit any more than He will save a person who doesn't accept His gift of salvation.

The Bible records that the early Christians "were all filled with the Holy Ghost" (Acts 2:4). These early disciples, a baffled, disappointed group of Jewish peasants, untrained and inexperienced in the arts of communication; without political endorsement, without social or intellectual prestige, without financial resources; marched through a pagan, materialistic world proclaiming Christ as the King of kings with a power that was more than human.

The church today has all the necessary instruments for the pulling down of Satan's strongholds, but it needs the baptism of fire. You can put a powerless cannonball into a powerless cannon with some powerless powder and nothing will happen. But one spark of fire and the powder becomes a flash of lightning and the cannonball a thunderbolt.

Even so, you and I are to be channels of spiritual power. — Ray M. Geigley, editor of *Youth Messenger*.

The Baptism and Filling of the Holy Spirit

By John L. Stauffer

Sincere Christians want all the zeal and love that characterized the best in the apostolic church. In the Word of God we have authentic and authoritative information about the advent of Christianity and about the conditions of its founding. Various religious groups attempt to duplicate the apostolic fervor and believe that apostolic conditions must be realized today in order to experience apostolic power. Of all the different functions of the Holy Spirit, the *baptism* of the Spirit and the *filling* of the Spirit seem to receive the greatest emphasis. In this paper we submit teachings of the Word of God concerning the work of the Holy Spirit in the believer and especially as it relates to the *baptism* and the *filling*. The following points will receive attention:

1. Terms associated with the baptism of the Spirit.
2. What is the meaning and purpose of Holy Spirit baptism?
3. When does the baptism of the Spirit take place?
4. What does the Bible teach about the filling of the Spirit?

Terms Associated with the Baptism of the Spirit

John the Baptist announced that Jesus would *baptize* with the Holy Ghost. Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33. Jesus describes the Holy Spirit baptism after His resurrection from the grave as the *promise* of the Father. Acts 1:4; Luke 24:49. He further announces the *baptism* of the Holy Spirit as imminent. "Not many days hence" (Acts 1:5). Jesus promised His followers that He would send the Holy Spirit as the *Comforter*, John 14:16, 26; 16:7, 13. The *promise* of the Father is recorded by the prophet Joel in 2:28, 29. Peter tells us that Jesus Christ has received the *promise* of the Father since His exaltation to God's right hand and has *shed it forth* as "ye now see and hear" (Acts 2:33). Prophecy declares that this gift will come to God's children upon the exercise of faith after Jesus is glorified. John 7:37-39. The *promise* is to all, as many as the Lord calls. Acts 2:39. The Gentiles received the promise of the Spirit through faith. Galatians 3:14. The Ephesians were *sealed* with the Holy Spirit of promise. Ephesians 1:13. The reception of the Holy Spirit as a *seal* is also called the earnest of our inheritance. Ephesians 1:14. The Spirit falling upon the Gentiles was the baptism of the Holy

Ghost. Acts 10:44-47; 11:15, 16. The *baptism* of the Spirit is called the *gift* of God. Acts 8:19, 20. The Pentecostal converts (3,000 in number) were promised the *gift* of the Holy Spirit upon repentance, water baptism, and the remission of sins. Acts 2:38. This was in answer to their question, "What shall we do?" One of the problems that stands out after noting what the Scriptures have to say about the *baptism* of the Holy Spirit and the terms associated with this divine work is, "Why do people pick out the term *baptism* of the Holy Spirit and ignore the *sealing* by the Holy Spirit, the *earnest* of the Spirit, and the *anointing* of the Spirit when they are all related to the believer's experience according to the Scriptures." Is there any biblical reason for believing that the *baptism* of the Spirit is of more importance than the other functions of the Spirit named above?

What Is the Meaning of Holy Spirit Baptism?

This question strikes at the crux of much current discussion about the baptism of the Holy Spirit. There are those who ask, "Have you received your Pentecost?" Then there are those who confuse cleaning or washing, with sanctification. It is interesting to note that cleansing and purification are definitely ascribed to faith, to the Word, and to the blood of Christ (Acts 15:9; Ephesians 5:26; Hebrews 9:14; 1 John 1:7, 9; John 15:3); while sanctification is ascribed to the work of each member of the Trinity. 1 Thessalonians 5:23; Hebrews 10:10, 14; 13:12; 10:29; 2:11; Ephesians 5:26; Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2. A person can be unscriptural by emphasizing sanctification by the Holy Spirit if he ignores the sanctification of the Father and the Son. There are many more references to sanctification through the Father and the Son than through the Holy Spirit. It is possible to magnify the work of the Holy Spirit to the point where the work of Christ and the Father is almost unnoticed. This is erroneous because the *work* and the *witness* of the Holy Spirit is to exalt Jesus Christ. John 16:12-15. It is always a serious defect when we magnify the *gift* above the *Giver*.

There are those who recommend their own experience as the pattern of the Spirit's working, ignoring divine revelation, and insist that unless one has the same pattern of experience he has nothing. Such a teaching has distressed many honest and sincere Christians. There are those who give

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the impression that the Book of Acts provides us with the whole truth about the operations of the Holy Spirit; that it gives the prescribed method of modern evangelism. They hold that if apostolic conditions were met, that apostolic results would be realized. It seems that such people overlook the fact that Acts describes the introduction of Christianity into a pagan world, and that the Epistles reveal the applications of truth for later times. In other words, we must make a distinction between *apostolic experience* in Acts and *apostolic teaching* in the Epistles. Apostolic experiences cannot be duplicated today unless we have apostolic conditions, but the same Holy Spirit operates today as in the apostolic times.

Those who teach the *eradication* of the old nature through a crucifixion experience hold that the Christian becomes a person of one nature, instead of the two natures so clearly taught in the Epistles. We wish such would demonstrate their teaching more humbly and lovingly.

The Apostle Paul gives a *definite answer* to the *significance* of the baptism of the Holy Spirit.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13). This Scripture gives a meaning to the outpouring of the Spirit at Pentecost that is not explained in the Book of Acts. This will be noticed in more detail later in the article.

Since the Holy Spirit baptizes Jew and Gentile into the one body, the church, it will be profitable to note some Scriptures concerning the body. The body of Christ is composed of many members. Romans 12:5; 1 Corinthians 10:16, 17. Our bodies individually are members of Christ's body. 1 Corinthians 6:15. They are also called the temples of the Holy Ghost. 1 Corinthians 6:19, 20. Christ, the Head of the body, was anointed with the Spirit as He appeared visibly in the form of a dove. Isaiah 61:1; Matthew 3:16. Christ's body, the church, began to take form through the baptism of the Holy Spirit at Pentecost with the Holy Spirit appearing as "cloven tongues of fire" coming upon each one assembled. Acts 2:1-4. God fits the body together, Satan would disintegrate it. 1 Corinthians 12:24. God desires no schism in the body, Satan would divide it. 1 Corinthians 12:25. In Corinth we have "experience-seekers" who gathered around different men. The "sect spirit" (not the Holy Spirit) said, "I of Paul," or Cephas, or Apollos, or Christ. They were critical of Paul the man of God and doubted his apostleship. Many other evidences of division and carnality are rebuked by Paul in the epistle. Modern "experience-seekers" like the Corinthians somehow manage to skip the charity chapter and are often schismatic in practice. Some of them become harsh, bitter, and caustic toward one who opposes their views or who does not agree with them. They have a "knowledge that puffeth up." Such reaction nullifies their claims of a superior experience.

The body of Christ formed by the baptism of the Holy Spirit is the church. Ephesians 1:23. Through the cross both Jew and Gentile have been reconciled into one body. Ephesians 2:13-18. God seeks the edification of the body

through gifts to the church. Ephesians 4:8, 11-16. Jesus Christ is to have the preeminence in the church and that is the special work of the Holy Spirit. Colossians 1:18, 24; cf. John 14:16-18; 16:7-15. *Is it possible that men may attempt to magnify the Holy Spirit by saying that He is the most neglected person in the Godhead and thus obscure the Christ whom alone the Spirit seeks to exalt?*

When Does the Baptism of the Spirit Take Place?

As I studied this subject, I discovered that outside of the 120 waiting disciples, the *baptism* of the Holy Spirit was a *gift* from God to born-again Christians at the time of their conversion. The apostles were told to *tarry* until they were endued with power from on high. Luke 24:49. When Jesus was here, He predicted that He would build His church. After His exaltation to the right hand of God, He began the work of building His church. This work is performed by the *baptism* of the Holy Spirit. The apostles and the rest of the 120 were the first group to form the spiritual body of Christ, the church. Since it is clearly stated that that is the purpose of the baptism of the Spirit, we can understand the diversity of operation in connection with the formation of the body of Christ at Pentecost and afterwards, until all the discordant groups by nature were welded together through the Spirit into the body of Christ.

The 120 waited and prayed according to command. Acts 1:5, 14; 2:1-4, 14-18, 32, 33. No others in the Book of Acts were commanded to *tarry* for the baptism of the Spirit. Speaking in languages was a divine confirmation of that which was done by the Spirit at Pentecost.

The Pentecostal converts (3,000) received the baptism of the Spirit at conversion. Acts 2:38. Wonders and signs were wrought by the apostles (not the converts) as a divine confirmation.

The Samaritan believers were not baptized by the Holy Spirit until the apostles came down from Jerusalem and laid their hands upon them. Acts 8:15-17. No signs and wonders were performed by the Samaritans, but by Philip the evangelist. Acts 8:6, 7, 13. We can clearly understand that the laying on of the hands of the apostles was necessary in the plan of God to eliminate the enmity caused by the Jewish-Samaritan schism so that it would not reappear in the body of Christ, the church.

Saul of Tarsus was baptized by Ananias who was sent by God, thus confirming to Saul the fact that the message of Ananias was from God. Saul was also filled with the Holy Ghost. It is evident that Saul was also baptized with the Holy Ghost at this time, or else we have no record of his Holy Spirit baptism. Acts 9:6, 17-20. From the statement in Acts 22:12-16, it appears evident that Saul was not converted until the ministry of Ananias was performed with the laying on of hands.

Cornelius and his household were baptized with the Holy Ghost at conversion through the *hearing of faith* and not the laying on of hands. They also spoke with tongues as a confirmation to Jewish eyewitnesses that God had accepted the Gentiles as well as the Samaritans and Jews, thus breaking down the middle wall of partition and making one body of

Jew, Samaritan, and Gentile. Acts 10:44-47; 11:15, 16.

The Ephesian disciples of John the Baptist (not Christians according to the teaching of the epistles), received the Word as preached by Paul and were baptized with water and then through the laying on of the hands of the Apostle Paul, they were baptized with the Holy Spirit, speaking in tongues as a confirmation to their regeneration and acceptance by God. Acts 19:1-7. Since the significance of the Holy Spirit baptism is induction into the body of Christ, it is evident that these disciples were not members of the body of Jesus Christ. Those who would use the Ephesian disciples of John as a demonstration of Holy Spirit baptism subsequent to conversion involve themselves in several difficulties. They must declare that these people were Christians for many years and yet were not members of the body of Christ. There appears to be no scriptural support for this conclusion. In the second place, if they were Christians, then we face the problem of rebaptism of uninstructed and unenlightened believers. We do not accept this conclusion. In the third place, if they were Christians, then we face the problem of "they spake with tongues and prophesied." If they were Christians before the Holy Spirit baptism, then the tongues were not a confirmation of their regeneration, but of their baptism by the Spirit. In other instances in Acts we have noticed that where "signs and wonders" occurred, they were a confirmation of the message that led to conversion with the baptism of the Spirit occurring with their conversion.

Since the body of Christ has been created to include Jew, Samaritan, and Gentile, and since we no longer have apostles to lay hands upon penitent sinners to receive the Holy Spirit, it would appear that all converts since apostolic times are baptized into the body of Christ by the Spirit at the time of regeneration through the hearing of faith as stated in Galatians 3:2, 5, 14; cf. 1 Corinthians 12:13; Romans 5:5.

It should be remembered that the Holy Spirit is not a *sectional personality*. We do well to confine ourselves to divine revelation. The baptism of the Holy Spirit is not one section or portion, the earnest of the Spirit another, the seal of the Spirit a third, the indwelling of the Spirit the fourth, and so on. These different terms are needed to give a complete picture of the operations of the Holy Spirit in born-again people. Note the following relating to the Spirit in the believer:

1. We are *born* of the Spirit. John 3:5.
2. We are *renewed* by the Holy Spirit. Titus 3:5.
3. If we have not the Spirit *we do not belong* to God. Romans 8:9.
4. We have *no condemnation* if we walk after the Spirit. Romans 8:1.
5. If sons of God we are *led* by the Spirit. Romans 8:14.
6. The Spirit bears *witness* to our sonship. Romans 8:14.
7. The Spirit of God gives *illumination of truth*. 1 Corinthians 2:12-14.
8. The Spirit of God *dwells* in the bodies of the believers. 1 Corinthians 3:16.
9. Our bodies are the *temples* of the Holy Ghost. 1 Corinthians 6:19.
10. *Regeneration* brings the Spirit of God into our hearts.

Galatians 4:6.

11. We are *sealed* with the Holy Spirit of promise. Ephesians 1:13. The Spirit of promise, we have previously noticed, refers to the baptism of the Spirit.

12. The church is the *habitation* of God through the Spirit. Ephesians 2:22.

13. The Holy Spirit *dwelleth* in us. 2 Timothy 1:14.

14. We must not *grieve* the indwelling Spirit. Ephesians 4:30; cf. vv. 25, 31.

15. The cry of *sonship* is the result of the Spirit in our hearts and is a "birth cry." Galatians 4:6.

16. The Holy Spirit is an *abiding Comforter* who is *with us* and *in us*. John 14:16, 17. He accomplishes the mystical union of the believer with the Father and the Son. John 14:18-20.

What Does the Bible Teach About the Filling of the Spirit?

There is a definite command to New Testament believers to be *filled* with the Spirit. Ephesians 5:18. The filling of the Spirit is distinct from the baptism of the Spirit, although it occurs at the time of the baptism of the Spirit; and Spirit baptism occurs at regeneration. The Spirit's filling, however, is something that is repeated. There is no more need for the repeating of Spirit baptism than there is need to repeat the sealing, the earnest, or the regeneration by the Spirit. The baptism of the Spirit is a gift, a fulfilled promise *associated with conversion*. The one exception is the experience of the waiting disciples at Pentecost. The filling is repeated and involves yieldedness and surrender of the Christian to the operations of the Spirit. It is said that God did not give the Holy Spirit to Christ by measure. John 3:34. By this statement we understand that our Lord was so fully yielded to the Holy Spirit that the Spirit could work through Him without any limitations. This does not mean that the Holy Spirit is given in sections or portions as we yield. The Holy Spirit in the believer is the same person that indwelt our Lord, but the usability and yieldedness of the Christian (as compared with our Lord) places limitations upon the operations of the Holy Spirit through us. Romans 6:16.

The filling of the Spirit is associated with witnessing. It does not mean that the power of the Holy Spirit is used up by a period of witnessing and that a new supply must be received for the next filling. Such partitioning and sectionalizing of the Holy Spirit is a carnal viewpoint. By filling we mean there is a yieldedness in the Christian for the accomplishing of a certain task in the power of the Spirit; the whole transaction is described as "being filled with the Spirit." Human language is a feeble instrument to express clearly the operations of Deity. This very fact should make all Christians tolerant toward others in their use of terms that may not be strictly biblical.

The *filling* of the Holy Spirit is repeated. No other activity or operation of the Holy Spirit is thus described. The 120 were filled at Pentecost. Peter was filled after that in connection with witnessing. Acts 4:8, 31-33. The Apostle Paul was filled and refilled. Acts 9:17; 13:9. Stephen and the other six were said to have been full of the Holy Spirit. Acts 6:3, 5, 8; 7:55. Barnabas was full of the Holy Ghost.

Acts 11:24.

The *filling of the Spirit* was also a pre-Calvary experience for the saints of God in Old Testament times and therefore must be something different from the *baptism* of the Spirit. The *baptism* of the Spirit was predicted in the Old Testament for New Testament times (Joel 2:28, 29), but the filling by the Holy Spirit was the heritage and experience of Old Testament saints. It was for the purpose of *special witnessing, testimony, prophesying, mechanical skill*, and the *recording of Scripture*. Exodus 28:3; 31:3; 2 Samuel 23:2; 2 Peter 1:21. The baptism of the Spirit was not needed in the Old Testament because there was no body of Christ into which they were to be baptized. Men of God performed service in the Old Testament times through the *filling of the Holy Spirit* without the *baptism* of the Spirit. New Testament Christians need both the baptism and the filling of the Spirit. To the writer this is decisive evidence that much that is ascribed to the baptism of the Holy Spirit today is not sustained by the Scriptures.

John the Baptist's ministry was the result of the fullness of the Holy Spirit and not the baptism of the Holy Spirit. Luke 1:17.

Elisabeth was *filled* with the Spirit and spoke without the baptism of the Spirit. Luke 1:41. Zacharias, her husband, prophesied because of the *filling* of the Spirit, but did not have the baptism of the Spirit.

The Spirit came upon the seventy elders in the Old Testament and they prophesied without the baptism of the Spirit. Numbers 11:24-29. Bezaleel was given mechanical skill by the Spirit without the baptism. Exodus 35:30, 31.

There are *conditions* involved in the filling of the Spirit. It involves asking. Luke 11:13. It involves *obedience*. Acts 5:32. It involves *yieldedness*. Romans 6:16. Certainly all of these conditions are present when a soul meets the conditions for regeneration, and we have noticed that those who were converted in Acts received the baptism and were also filled. Filling by the Spirit is also associated with special needs as witnessing during persecution. Matthew 10:20; Mark 13:9-11; Luke 12:10-12. The very fact that there is need of filling is evidence that one may remain baptized with the Spirit and still not be full or filled with the Spirit. Witnessing and working for God is therefore to be ascribed to the filling of the Holy Spirit and *not* to the *baptism* of the Spirit.

Summarizing the facts gleaned concerning the *baptism* and *filling* of the Holy Spirit we may say that the *crisis* is regeneration and the *process* is the operations of the Spirit. Both regeneration and the later operations of the Holy Spirit depend upon meeting the conditions. Perhaps we can clarify this statement by listing the following:

A. *The Crisis: (Regeneration)*

1. *Born* of the Spirit.
2. Our body becomes a temple of the Holy Spirit — *indwelt* by the Spirit.
3. We become members of the body of Christ — *baptized* with the Spirit.
4. We receive forgiveness of sin — the *witness* of the Spirit.

5. We have assurance of salvation — *sealed* with the Spirit.

6. We have assurance of inheritance to come — *earnest* of the Spirit.

7. We can understand the Scriptures — *anointing* of the Spirit.

8. We are empowered for service — *power* after the Holy Spirit is come upon you.

B. *The Process (The Christian Life)*

1. Ability to witness — *filling* of the Spirit enables the Spirit to use you.

2. *Walk* in the Spirit.

3. *Led* by the Spirit.

4. *Fruit* of the Spirit.

5. *Love* of the Spirit.

6. Exercise the gifts of the Spirit *as He will* and we co-operate.

A Problem of Experience

The question has been raised, "How explain the fact that many church members have never given evidence of spiritual power until they sought the *baptism* or filling of the Holy Spirit?"

One solution is that they were never born again, or they would have had the anointing, seal, earnest, indwelling, and baptism of the Spirit together with the filling. This is an easy answer if the premise is correct. By careful questioning before coming to a final conclusion, it will be possible to determine whether they had been convicted by the Spirit and had responded to the Spirit's call before becoming members of the visible church. If they did, then they will likewise testify to the joy of forgiveness of sin at the time. Perhaps they stopped here because of wrong teaching, or lack of teaching, or the cares of this life and lust of other things entered in and made the Word unfruitful. In many communities the ideal prevails that confession of Christ, baptism, and church membership is the extent of activity for laymen. It is very serious to try to make a person believe that he was never born again, if he had evidences of being a new creature in Christ Jesus in the beginning of his profession. Someone recently raised the question as to whether there is a possibility of "counting the blood of the covenant where-with he was sanctified an unholy thing" by denying his initial experience in regeneration.

The second solution to this question could be that they stopped growing as "newborn babes" and never yielded themselves to the continuous working of the Spirit; consequently He was grieved with their manner of life, quenched by their lack of desire to testify, and unfruitfulness followed. *What they need is revival*. They need to "possess their possessions." A consecration to God, a surrendering to the authority of the Word and the operations of the Spirit of God, will produce in them the invigorated life. This may have the appearance of a new experience for them, but it is not a new life or regeneration. If they had been saved originally, then they were members of the body of Christ through Holy Spirit baptism and what they needed was the *filling* of the Spirit upon the basis of certain conditions. The Christian's relationship with God is satisfying when he is

yielded to God and the Holy Spirit is free to work in his life and to use him. Such need revival, but not a new salvation experience. Such can truthfully say, "I have Christ, what want I more?" Revival has a place in the program of God. The Apostle Peter wrote, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." The three enemies of the Christian—the world, the flesh, and the devil—cool him off and render his life fruitless and weak, but there are lawful and numerous appeals from the Word of God and from the needs about us to stir up any saint from his lethargy if he will give heed.

Concluding Observations

1. The writer has found *no command* anywhere in the Scriptures to be baptized with the Holy Spirit, likewise he has found no Scripture commanding the anointing, indwelling, sealing, or earnest of the Spirit.

2. There is a *command* to be *filled* with the Spirit. Ephesians 5:18.

3. The *baptism* of the Holy Spirit occurs at the time of regeneration according to the record in Acts in connection with the other operations or functions of the Spirit as noted in the Epistles as indwelling, power, sealing, earnest, and anointing (unction).

4. The *initial filling* of the Spirit usually accompanied the baptism with the Holy Spirit and with water, but was *repeated* afterwards as often as needed.

5. While sanctification is ascribed to the Trinity, *cleansing* and *purification* from sin whether in a sinner or saint is generally ascribed to the Word of God and the blood of Christ. Without doubt the Spirit is also identified with the application of the blood and the Word.

6. There is no clear scriptural support for the teaching that the baptism of the Holy Spirit is subsequent to conversion, but there is much evidence for the baptism of the Spirit in connection with regeneration.

7. The Scriptures do not ascribe cleansing to the baptism of the Holy Spirit, but as noted above, it is ascribed to the Word of God and the blood of Christ, and the washing of regeneration through the renewing of the Holy Ghost. The renewing is regeneration.

8. There is but one Bethlehem, one Calvary, and one Pentecost. None of them need to be repeated. The baptism of the Holy Spirit was historically fulfilled at Pentecost and personally fulfilled in the regeneration of the soul.

9. There is one faith, one Lord, and one baptism. The faith was once delivered unto the saints. Jude 3. The one Lord Jesus Christ died, arose, and is now seated at God's right hand, having completed the work of redemption; and the one baptism of the Holy Spirit that came upon the apostolical Christians at conversion and made them members of the body of Christ. When we accept the *faith* at regeneration, owning the Lord in repentance, faith, and confession, we are likewise baptized into the body of Christ by the Holy Spirit.

Roy L. Laurin says: "I believe that God overlooks un-


fortunate terminology and recognizes sincere desire and seeking. That which we really seek in this connection is a genuine redemptive experience which the Holy Spirit gives in His manifestation of Christ.

"To some this experience is a *second blessing* and if you have never had a second blessing then have it by all means; or if you have had the second and lost it, get the third. But in any event *what God will give you is the Spirit's infilling*.

"To some this experience is *consecration* and if you have never yielded your life to God completely, then do it by all means. But in any event *what God will give you is the Spirit's infilling*.

"To some this experience is *sanctification* and if you have never felt the purging, purifying influence of the Holy Spirit then seek it by all means. But in any event *what God will give you is the Spirit's infilling*.

"To some this experience is the *baptism of the Holy Spirit* and if you feel that you have never had the infusing, uniting, and immersing effect of the Holy Spirit then seek it. But in any event *what God will give you is the Spirit's infilling*."

This writer agrees with Dr. Laurin that God will overlook unfortunate terminology. But why should we not avoid it and use only scriptural terms so as to establish the saints rather than confuse them? 

Living Without Regrets

By Christian E. Charles

It is common for most of us at times to have regrets, and to think how our lives might have been different if we had acted in some other way. One of the most wasteful occupations in the world is brooding about what can't be helped while neglecting what can be helped.

Regrets are defeats, so rise above them! They generally come so late in life they are of little use. There is but one way to avoid them. That is to do just as near right as you know how all the time. Live up to the light that you have (1 Jn. 1:7). "It might have been" is the cry of defeat, but what might yet be in spite of past errors and mistakes is worth living and working for.

Shed no tears over your lack of early advantages. No really great man ever had any advantages that he himself did not create. When we fill our hours with regrets over failures of yesterday and with worries over the problems of tomorrow, it is hard to be thankful today. If each day we continue to contribute our best in thought and action with no regrets, we never need to fear the future, because what happens to us will in God's providence be the best (Rom. 8:28). Learn to know how to acquire without meanness. Regrets always carry a sting.

It Happened to Me

By Susan Weber

The following "viewpoint" is my personal testimony of the Holy Spirit's work in my life.

I don't mean to give a theological dissertation or necessarily to prove any points, but simply to share my testimony.

I grew up in a good Christian home. My parents taught me to love God, to take all my problems to Him, to pray about everything. My friends, teachers, and older brothers and sisters, were a spiritual inspiration to me. And God Himself led me into a meaningful personal devotion to Him.

But the time came when I faced a question: Was the baptism in the Holy Spirit for me, or had I automatically experienced it at the new birth?

At Lancaster Mennonite School I was taught that the gift of healing is doctors; the gift of tongues is the ability to learn foreign languages easily; the gift of prophecy is teaching. At that time I questioned this explanation because it seemed to me that the Spirit's gifts would surpass the natural. A man could be a good doctor or learn foreign languages easily without even being a Christian. And prophecy in the Book of Acts was speaking revelations from God, not teaching a Sunday school lesson.

Others teach that because of the teaching of 1 Corinthians 14 (where Paul is correcting the church in their use of tongues) we should not have tongues in our worship services. But Paul himself says, "Forbid not to speak with tongues" and "I speak with tongues more than ye all" and "I would that ye all spake with tongues."

Everyone knows that tongues are misused in our day. So is sex. Does that mean you condemn its right use?

I know that "tongues" is the point of controversy. You can talk about an anointing or an infilling, and that's all right. But the baptism immediately means "tongues" — and that is a shunned word. Critics say, "Do all speak with tongues?" (A Bible quote which is interpreted to mean that people in the Pentecostal churches may have the gift, but no one in the Mennonite church!)

I'd like to clarify a difference in the types of tongues. The gift of tongues is the ability to give a message in public with an interpretation. The praying in tongues in private is for personal edification. It is this type of tongues that is linked with the baptism. Those who believe in the baptism as a definite experience apart from conversion, believe that the scriptural evidence is speaking in tongues for yourself, per-

sonally. Then it's up to the Holy Spirit whether or not you'll have a gift of giving public messages.

How do I feel about this? Let me tell you what happened to me!

During my first year at Eastern Mennonite College this issue was alive. I looked into it a bit and decided this experience wasn't for me. The second year I investigated the issue a bit more — even went to a meeting in Harrisonburg — where I definitely was not blessed. (Guess whose fault it was!) I remember that on the way home our driver asked how I liked the meeting. I honestly told him how turned-off I felt, but added, "I'm talking like I don't need the experience, but my devotional periods are nothing to brag about." "Then you need it," he said.

A few weeks later my roommate and I heard of a meeting being held on campus about the baptism. I didn't want to go as I was already dressed for bed, but something (or Someone) changed my mind and I went. I sat at the back of the room, watching the speaker and the other students, feeling critical. After dismissal my roommate lingered to be prayed for. I went outside and up to my room in the dorm.

At that time I was engaged to a fellow I knew was opposed to this teaching. Sitting on my bed, I knew that if I accepted this experience he might break our engagement. But suddenly I wanted God more than anything else. "God," I said, "I give Leon to You." I knelt by my bed and began speaking in tongues! After awhile, I wanted to pray in English, but it was easier to keep on praying in this unknown language! When I stopped, I opened my Bible to 1 Corinthians 14 and read, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." That was exactly what I was doing.

My roommate came back, afraid to tell me about her experience until I shared mine! We rejoiced together and in the months left for us to room together we enjoyed a wonderful fellowship.

I won't go into the ensuing conflict between my fiancé and me. It's a story all its own. All I'll say is that I often thank God for keeping us together because now we are one spiritually. It was worth waiting and believing for. It thrills me to watch a prophecy that I'd received from the Lord while at EMC unfold before my eyes.

My husband will be the first to tell you that the baptism hasn't made a saint out of me. The Christian life is still one of faith and choice: Do I choose to obey the Spirit, or do I want to wallow in self-pity and irritation a while before I repent?

The baptism is not an end. It is only a door opening to new horizons in your spiritual life. I had received the Holy Spirit at the new birth, of course, but the baptism was an added dimension. Praying in tongues helps to open my spirit to God so that the Bible is alive and prayer is a blessing instead of a chore. When I want to pour out my heart in praise, confession, or intercession, tongues is a wonderful release.

I can't claim great miracles in my life. I can't claim constant victory. And I've learned the hard way that I'm no better than anyone else—including those who don't believe in the baptism.

I think the real walk in the Spirit that has opened to me is that it is spiritual. Submission is not just wearing a veiling; purity is not just refraining from sexual sin; love is not just taking a nonresistant stand. But the laws of God become spiritual so that . . . well, let me explain it this way: We've imbibed a teaching that our obedience wins us favor with God. This is one of the hardest obstacles to overcome. Until you realize that there's not one thing you can do to improve your chances with God, you'll never know grace. But when it hits you that God accepts you in spite of yourself, you might even say "Hallelujah" out loud. (Let me quickly add that this spiritual walk will be an obedient one; but the obedience will be from the heart rather than a "Here's the Law. Do it or else" approach.)

Another thing I'm learning is that emotions aren't reserved for the ball field! I'm not talking now about the church around your corner where one's spirituality is judged by how loud he can pray or how high he can jump. I'm talking about families and churches who actually praise God out loud and worship Him with uplifted hands—and all the time being decent about it. An open-minded reading of the Psalms will show you that raising your hands to the Lord, clapping, playing instruments glorified Him. How about that?

Did you ever hear singing in the Spirit? It's not necessarily following the lines in the new *Hymnal*, but it's a unique, unpremeditated harmony where everyone sings from his heart and it all blends. You have to hear it to believe it.

What I have found in Spirit-filled circles (by that I mean people who claim this definite experience), is that there is true unity. Not the modern ecumenical kind where nothing matters, but a unity where people from every background embrace each other and say "Bless God." I have found these people to have the following emphases: the blood of Jesus, victory over the power of sin, faith, the gifts of the Spirit, and the soon coming of Jesus and the end of this world.

In conclusion let me add that now I know that the gift of healing is the ability to lay hands on or anoint the sick and see God heal them. The gift of tongues is speaking an unknown language in the power of the Spirit for your own edification or, with interpretation for a group. The gift of prophecy is giving a message from God while under the anointing of the Spirit.

I can't answer all the questions about the baptism and the gifts of the Spirit. I want to grow in this walk and I believe the ideal is for the whole church, in body ministry, to know a personal anointing of the Spirit and to exercise all the gifts. But whatever the arguments, I'll say I'm glad it happened to me!

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Is the Congregation Central?

By Paul N. Kraybill

In pursuing its listening process, the Study Commission on Church Organization heard the voice of the brotherhood on one particular issue perhaps more than on any other combined. This was the question of the role of the congregation.

That the congregation came into focus so often is probably due to one or more of several reasons. The 1969 proposed SCCO model placed emphasis on the congregation as central in the life of the church. Many have a growing conviction that biblically the congregation should be given more emphasis than it has in recent years. Historically there is evidence that in certain conferences at least the congregation played a much more significant role. Many conferences in the early stages were in fact ministers' conferring fellowships, whose decisions needed to be confirmed by the congregation before they were official. There is a growing eagerness throughout the church for more participation in discussion and decision making. As conferences have grown and spread geographically they became farther removed from the congregation and the resultant remoteness has led to the current eagerness for a new level of involvement.

Congregationalism has been a historic phenomenon asso-

ciated with certain denominations. Inasmuch as it defined a body of believers, independent, autonomous, and self-sufficient, it has come to be considered by many in the Mennonite Church as an unsatisfactory approach to church administration.

The recent years have brought changes in Mennonite Church life and one of the more significant ones has been the renewal that is taking place at the local level. In the shift away from strong conference authority and leadership there is a tendency toward congregational autonomy as a logical alternative.

The Study Commission in its study and search for a meaningful pattern of church organization has come to the conclusion that the congregation is central inasmuch as it is an authentic meeting of God's people in a primary relationship. It is a responsible gathering of believers who live in the same community and who share together because they are a part of the local expression of the body of Christ. The congregation, however, cannot allow itself to be independent of larger relationships. It finds meaning as it looks beyond itself and becomes a part of the larger brotherhood. In

(Continued on page 794)

How's Your MMAA-Q?



The following ten questions concern Mennonite Mutual Aid Association health plans. Give yourself 10 points for each correct answer.

Score of 100: Very Good!
 70-90: You have a sensitive spirit.
 40-60: You better see your congregational representative.
 0-30: Read Acts 6, Luke 10, I Cor. 12, Romans, Ephesians, and Philippi-
 ans. This won't tell you how many
 Mennonites belong to MMAA but it
 will help you understand why.

QUESTIONS

1. Any member of a Mennonite Church is eligible for membership regardless of age, health, occupation or residence.
 True ___ False ___
2. Congregational group enrollments include over 9,000 members. True ___ False ___
3. A member will never be cancelled because of his occupation or high medical bills.
 True ___ False ___
4. Over 34,000 persons (plus 21,000 dependents) from 46 states are members of MMAA.
 True ___ False ___
5. Membership in the Comprehensive Health Plan can be cancelled only for non-payment of assessments. True ___ False ___
6. A congregational group plan helps persons with health problems enroll without waiting periods. True ___ False ___
7. When both husband and wife are enrolled in a MMAA health plan, assistance is provided for each of their children without additional cost until age 19.
 True ___ False ___
8. Over 500 Mennonite congregations have MMAA representatives who can help them understand the program or assist them if they need information.
 True ___ False ___
9. Mennonite students in church-related or non-church colleges can participate in special MMAA student health services plans. True ___ False ___
10. Catastrophe Aid averages over \$2,000 per month in grants above the Membership Agreement. True ___ False ___

**Mennonite
 Mutual
 Aid Assn.**
 111 Marilyn Ave.
 Goshen, Indiana 46526



Answers: The answer to all ten questions is "True".

effect, the denomination never becomes more than the extension of the congregation in these successive stages, rather than an agency which dominates the congregation.

Matters of life and witness should be handled at appropriate local levels as close to the congregation as possible, yet far enough removed to assure broader participation and resource. There will always be the tension of keeping the work of the church close to the congregation and yet removing it far enough to assure broader perspective and the discipline of sharing as brethren in mutual discernment. No congregation should allow itself to become a law unto itself or to lose sight of the world beyond or to cut off the meaningful challenge of brotherly criticism and questioning.

When the Study Commission recommends an emphasis on the centrality of the congregation, it is not recommending congregationalism but rather that church life begin at its basic and most significant spot — the local body of believers. From there life moves out in widening circles of relationship and sharing, with each level representing a broader resource of brotherhood than is available in the previous one. In these widening circles the questions and issues which are discussed are those which belong to the larger group and which cannot be dealt with on the local level. At the denominational level there are always issues of significance and importance which affect the total brotherhood and which should be dealt with there in a body that is representative of the total. This body does not become dominant, but rather is the servant of each preceding stage so that it exists to carry out those things the churches want to do together which they cannot effectively do alone.


This approach to church organization leaves no room for "top" or "bottom," nor does it accept the assumption that the denominational leadership becomes a hierarchy. This sees the brotherhood as a unity, meeting together in various contexts each appropriate to the question or issue to be discussed.

On the other hand, there is always the tension between the responsibility of the local gathered fellowship and the need for leadership which goes beyond it. The prophetic voice and the role of leadership are not always in conformity to the gathered voice of the congregation. The church has been given gifts by the Spirit. Any organizational pattern must recognize these gifts and allow them free expression, and yet keep them subject to the testing and weighing process of the brotherhood.

There are unresolved questions which might be asked in terms of the essential location of specific aspects of church authority. Who is responsible to validate the ministry or affirm the existence of a congregation? These are questions to which the brotherhood must address itself as it goes through a period of shift and change in the locus points of church authority.

The Study Commission has sought to symbolize the centrality of the congregation. An original proposal provided for every congregation to be represented in the General Assembly, meeting on a churchwide basis. It is noteworthy that the brotherhood in response rejected this idea as being contra-

dictory to the idea of congregational centrality. It was pointed out repeatedly that a congregation should have the privilege of relating to intermediate stages so that it could deal with appropriate issues at appropriate levels. If the congregation has the freedom to move along this path, it is truly congregational and can match its involvement to the appropriate level of responsibility.

Thus the life of the church finds its base in the congregation and from there moves to the churchwide relationship, rather than the reverse. This centrality of the congregation assumes a new vitality that must become the goal of every gathered fellowship of believers. Anything less than this will result in a house built on sand. 


"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

I felt ashamed to be an American on the evening Dr. Martin Luther King was shot. Intensifying my reactions was the fact that at the time I was outside the United States, with a spectator's view of the excruciating event. As I sat listening to a shortwave radio in a Central American village, I wondered in disbelief at the news. The next two days brought more ominous accounts of the convulsions of rioting and looting, news which was beamed not only to me but to everyone around the world. It was an interlude to show the world that we, who were dedicated to bringing peace and love in our own gruesome way to Vietnam, had been sorely failing to accomplish the same goal at home.

I returned home several weeks later, and it was almost as if Dr. King's death had not occurred. There were a few comments about the "terrible looting" and eulogies were still appearing in the newspapers. These were sullen remnants of the tragedy which had been unleashed by hate.

Now, today, two years later, I stand at Dr. King's grave with a friend, a black Southerner. The words engraved on the tomb glow in the light of the flickering eternal flame, "Free at last, free at last, thank God Almighty, I'm free at last." The tragedy of his death becomes poignantly real. I have nothing to say; neither does my friend; we walk away in silence.

As we leave I am haunted by the question, Is freedom found only in death? May we not know a freedom to be ourselves and to share with others, in life? As if in answer to my question, a group of men march solemnly toward the tomb of their slain charismatic leader. My friend tells me they are garbage workers striking to get the promise of a more decent wage. Their signs which read, "I Am a *Man*" mock my furtive thought that we whites have responded at least in part in the face of the King tragedy. If we still need to be told that a black man is a *man*, I wonder whether we have gained more freedom in relationships now than we had when Dr. King marched with the garbage workers for the very same purpose in Memphis on the day he was shot by a white bullet. — Mrs. Robert Wyble, Lancaster, Pa. 

What We Did at Convention 70

By J. Lorne Peachey



For six days in August, 1735 Mennonite young people and their advisers met together at Lake Junaluska, N.C.

We came from Oregon and Franconia, from Texas and Lancaster. Some were from Alberta, some from Florida. Most of us arrived and left by chartered bus—38 buses in all lined up on Friday morning to take us home when Convention 70 was over.

We Thought

What happened in the time between when we arrived on Sunday afternoon, August 16, and when we left on August 21?

Quite obviously, we thought and studied together. It was one of the main things Convention 70 had been set up for in the first place: to think together about our relationship to Jesus Christ and our responsibility to share Him with the world in witness and service. The theme of our convention: "Share Your Christ You."

Don Jacobs, missionary to East Africa, led the thinking in the morning sessions with studies centered around four Bible characters: Moses, Jacob, Daniel, Peter. "He really made these characters live," one of us wrote later. "For the first time I realized that Bible characters have something to offer to the youth of the 70s."

We also thought and studied together in TIO (Talk-It-Over) groups. For an hour each day we met together in 150 of them and talked about what we had heard, what we felt, what we believed or didn't believe. Many of us found these groups to be the best experience of the week, and we shared our feelings more intimately than we had often done before.

We Felt

We did more than think and study. We tried to feel too. Constantly throughout the six days of Convention 70 we were reminded that few people of the world are as well off as we and that we have some responsibility toward those who are not.

Monday morning Lawrence Hart, a Mennonite minister who is also chief of the Southern Cheyenne Tribe, told us of the plight of the American Indian. On Tuesday Manuela Garcia of south Texas voiced the frustrations of her people, the Mexican-Americans. Bob Lavelle, black realtor from Pittsburgh, Pa., spoke to us on Wednesday.

We also "felt" in seminars which met from 7:30 to 8:30 each evening. Some were about poverty, some about minority groups, some about the problems of peace and war. Others looked at ourselves, our faith, our witness, and how the Christian faith is a revolutionary stance in a discordant world of imperialism. And while these were voluntary, the seminars were perhaps the best-attended of all the activities of Convention 70.

Our "feeling" became even more real with a voluntary fast called for Thursday and Friday morning. About 10 percent of us participated in the fast, which was to help us identify with poverty-stricken persons all over the world. Beginning after supper on Wednesday evening, the fast was broken by a bread-breaking service on Friday morning just before convention ended.

We Experienced

But Convention 70 was more than thinking and studying and feeling. It was living together. The 1706 of us who stayed on the grounds were housed in 16 different motels and hotels. Most of the rest camped across the road from the Lake Junaluska Assembly. We ate our meals in seven different dining halls, the largest serving about 800.

Convention 70 was also playing together. Every afternoon was free for recreation—softball, swimming, hiking, shuffleboard, boat rides, volleyball, Ping-Pong. We took over \$3,500 worth of tours to the Great Smoky Mountains, to the Cherokee Indian Reservation, and to the Biltmore House and Gardens in Asheville.

Through it all we made a lot of new friends. Many of us felt like the one girl who wrote on the last day: "I desperately don't want to leave Convention 70. It's hard to leave kids you like and know you'll never see them again. I've never had more fun and more meaningful experiences.

I'm also much closer to Christ."

We made a lot of music at Convention. Perhaps more than any other word Convention 70 was characterized by that one: *music*. From early in the morning until 12:00 at night there was the sound of a guitar, an organ, or a piano in Stuart Auditorium, or spontaneous group singing on the lawn.

In the public sessions the Hesston College Chamber Choir led the mass audience in singing from a songbook prepared especially for Convention 70. Bill and Ron Moore, two brothers with a great deal of experience in folk music evangelism, sang on Wednesday night. The Rebirth — students from Eastern Mennonite College who sing hard rock, blues, ballads, folk, and gospel songs — gave a concert on Thursday night. And in most public meetings volunteer groups from all over sang and played one or two numbers as their contribution to Convention 70.

The sound was different. Some of us had to get used to the idea of hearing drums or tambourines or guitars in the praise of God.

We Reacted

Many of us reacted positively: "It was the most soul-searching, fast-moving, music-making place I've been to for a long time," one young person testified.

"If anyone is wondering whether the Rebirth is reaching young people, I give my word as a 'young person' that they do reach us," another wrote. "I was very impressed by the things that the Rebirth said and the sincerity with which they spoke. I know that I grew a little closer to the Christ I love through their performance."

Not all were that enthusiastic. A sponsor-couple noted: "While we enjoy folk music, we felt much of it was not too stimulating at Convention 70. At times the kids got carried away and to us it did not seem too worshipful."

We Made Commitments

Convention 70 was also commitment. For some of us it meant a first-time encounter with Christ. For others it was renewal or a deeper commitment. More than 100 of us responded to an invitation on Tuesday night. At least two of us decided to become draft resisters through the candid discussions of our TIO groups. Several of us had our goals clarified for us.

Wrote one: "God must be thanked for helping me make several important decisions about my future plans, i.e., college and occupation. My confusion about these problems was eliminated through Convention 70, and things seem less obscure now."

Tom Skinner, black evangelist from New York, and Dave Augsburg, *Mennonite Hour* speaker, were the challengers to commitment. Tom spoke on Monday and Tuesday night on the need for a personal relationship with the revolutionary Jesus Christ. Being a disciple and sharing Jesus Christ through a "with-ness witness" were Dave's themes on Wednesday and Thursday nights.

Then the week was over, and we wanted to take it home

with us. So we spent over \$7,500 in the Lake Junaluska bookstore, gift shop, and snack shop. We also gave \$4,346.64 in offerings to be used to pay the expenses of the exchange youth teams between North and South America.

We Witnessed

Finally, we witnessed at Convention 70, oftentimes not aware we were doing it. That black and white could intermingle so freely as they did at Convention 70 was a new one for some people of this part of the South. For a few hotel owners it was the first time they had ever had members of another race in their rooms.

We also witnessed about the Mennonites. Newspaper reporters came and did stories on us, most of them expressing surprise at the modernity of what they supposed was a horse-and-buggy group. Community people attended the public sessions, and a special meeting on "Who Are the Mennonites?" led by J. C. Wenger on Wednesday afternoon brought out over 100 of them.

And we witnessed about youth. "I've never had a better behaved group of young people in my hotel," one manager commented.


"You've had a great bunch of kids here with good spirit, consideration, and respect," another employee of the Lake Junaluska Assembly commented.

It was not, of course, all rosy. No group of 1,700 ever is. There was a long wait for registration on Sunday afternoon after riding 12 to 48 hours on a bus. There was the night a cherry bomb blew a phone off the wall. There were "the irresponsible attitudes of a few people concerning curfew," as one girl put it, "and there was the rain that never failed every afternoon when I wanted to play tennis."

"A few times during the week, I was a little disappointed by what seemed to be an attempt to 'catch up with the youth movement,'" the same girl continued. "But I soon learned that it is not my job to judge others by what they say. Rather I must decide if what they are saying is important to me and then love them as persons."

A week with joys and disappointments, but — if what we say is true — for most of us it was a week mostly of joys. We studied, played, and thought hard. Almost all of us made a commitment of one kind or another, several hundred publicly. We all came home "dead tired," as one participant put it. And we came home, "eager to test the utility of the convention experience."

All in all, "it was the kind of week that every young person has a right to experience at least once during his life."

If all of us who were at Convention 70 were together again, we'd give that statement a loud round of applause — just as we did everything else we liked and enjoyed in our six days together at Lake Junaluska. 

"What goes deep enough to help goes also deep enough to hurt."

CHURCH NEWS

The Middle East Revisited

The U.S. proposal for a cease-fire in the Middle East had just been presented and was being considered by Israel and the Arab countries when the Mennonite Central Committee's 1970 Peace Section study tour departed for a three-week exposure to the Middle East. This was the second traveling seminar to visit that part of the world; the first took place during the summer of 1969.

With this new peace initiative being made, it was most appropriate that the MCC Peace Section sponsor another "peacemaker tour" to this conflict area.

Nineteen persons from Canada and the U.S. traveled through the Bible Lands of Egypt, Israel, Jordan, Lebanon, and Syria. Their mission was to listen and observe in an attempt to understand in a more adequate way the cause of this bitter conflict

Missionary to Ghana on Furlough

Erma Grove, missionary to Ghana with Mennonite Board of Missions, Elkhart, Ind., arrived in the United States on July 24 for an approximate one-year furlough. She is attending the Associated Mennonite Biblical Seminary in Elkhart to complete studies for the Master of Religious Education degree.

Miss Grove, a native of Greencastle, Pa., was first appointed to Ethiopia in 1949 to teach home economics. Her three-year assignment, however, gradually evolved into teaching English. In 1957 she was assigned to Ghana for Bible and domestic science teaching and some instruction in nutrition in the villages.

For the past nine years Miss Grove has carried out evangelistic work in the villages. More recently her work has shifted to leading and promoting Bible study among Christians.

In her village work Miss Grove saw a need for a permanent facility for the Middle school. Each term the children would have to spend three to four weeks building a temporary bamboo school. Shortly before her furlough a new four-room concrete block school building was officially opened.

For the past four years Miss Grove also carried some administrative responsibilities for the mission work in Ghana. She acted as treasurer and secured visas and income-tax clearance for mission personnel.

and to consider how reconciliation might be effected.

Thirty or more lectures and briefings and many informal conversations with Arabs and Israelis allowed the study tour participants to immerse themselves into this bitter controversy which has brought Abraham's sons—Jew and Arab—to fight against each other.

Daniel Zehr, executive secretary of MCC (Canada), who participated in the 1969 Middle East tour, led this year's group. The group included persons of widely varied age and of viewpoints representing the broad spectrum of thought found within the Mennonite brotherhood.

Included were a Mennonite bishop from Pennsylvania, several housewives and mothers, a successful farmer from the prairies of Western Canada, a retired couple, several schoolteachers, a journalist, several ministers, a nurse, and a young woman preparing for the ministry.

For most in the tour, the Sphinx and Pyramids of Egypt, the Fertile Crescent, and the exodus of the children of Israel led by Moses were well-known facts of early history. The Six-Day War, the Fedayeen, and the Suez Canal called to mind events of the recent Middle East situation. However, all of the group were ignorant of the intervening centuries of history. Thus it was necessary and helpful to see the antiquities and review both religious and secular history to gain some perspective on the current dilemma.

But in addition to seeing the sights which bring millions of tourists to this part of the world each year, the study tour had an added and unique dimension. It provided the opportunity to listen and converse with individuals representing many different viewpoints. The group tried to hear all of the assorted and contradictory voices; many of these voices expressed frustration, fear, and anger. However, none could be disregarded because all are a thread of an intricately woven fabric that make up the present Middle East.

While listening and conversing were the primary assignments of the seminar participants, occasionally there was that rare opportunity to plant seeds of hope and trust which might germinate and help produce a climate where reconciliation could take place. Conversations were held with Israelis and Arabs from various stations in life, members of the Palestine Liberation Organization, ministers from the Israeli govern-

ment, and the mayor of Jerusalem, to mention only a few.

Wherever possible, the group arranged to talk with the Christians of the area. These included Baptist pastors, an archbishop of the Anglican Church, and representatives of the Coptic and Greek Orthodox churches. Among these contacts were discussions with the Mennonite missionaries and relief workers in several Middle East countries. The group was impressed with the significance of the ministries being carried on through MCC and Mission Board programs, but unanimously agreed that efforts at reconciliation at many levels should be escalated.

Having had the enriching experience of a study tour in the Middle East, the tour participants have pledged themselves to share with their families, congregations, and communities the insights which they have received. Their hope is that this can help to bring about trust and understanding which is necessary for reconciliation.

Persons interested in having someone from the tour group share his experiences should contact the MCC Peace Section, Akron, Pa. 17501. — Walton Hackman, MCC Peace Section.

Board Financial Status Noted

Contributions from Mennonite congregations for the work of Mennonite Board of Missions, Elkhart, Ind., are 2 percent less for the first five months of the current fiscal year as compared to the same time period last year, David C. Leatherman, treasurer, said on Sept. 7. The fiscal year begins on April 1, and Leatherman's report had been prepared through Aug. 31.

Leatherman told the Mission Board's executive committee that expenditures are down 1.8 percent for the same period this year compared with last year. Expenditures were \$997,915 in 1969 and \$979,637 in 1970 for Apr. 1 through Aug. 31. Contributions for planned program during this period in 1970 totaled \$605,252 compared to \$618,072 in 1969.

Because of the urgent needs among minority group communities, Mennonite Board of Missions began an effort in 1969 scheduled to run for several years called the Compassion Fund. Leatherman noted that the Compassion Fund had accumulated \$76,525 in its first year of operation.

Concern was expressed about evident confusion within the Mennonite Church regarding the Board's contributions request of \$35 per member beginning Oct. 1, 1970. The question is being raised how the \$6 per member Compassion Fund contribution relates to the \$35 request.

Ernest Bennett, Board executive secretary, pointed out that the \$6 suggested figure is handled as above-budget giving. The Compassion Fund, he said, is to be used in black, Spanish-speaking, Indian, and

Appalachian communities for both General Board and district conference projects that could not be carried out unless these funds become available. Projects are approved by the Minority Ministries Council working in cooperation with the executive committee of Mennonite Board of Missions.

GC Enrollment Up

Carl Kreider, president of Goshen College, announced that tentative registration statistics show that the college's enrollment of full-time students is 1,167 for the fall trimester.

The number is 22 higher than last fall's full-time enrollment of 1,145 and is the highest number of full-time students ever enrolled in the 77-year history of the school.

In the freshman class are 321 full-time students, six more than last year. Part-time students number 97.

MCC Relief Goods Shipped

Large shipments of relief goods left the Ephrata Material Aid Center of the Mennonite Central Committee for the piers in Baltimore, Md., and Philadelphia, Pa., during the last part of August. VS-ers Erwin Siemens, Saskatoon, Sask., and Rudy Classen, Beatrice, Neb., both working at MCC headquarters, reported hauling loads on six consecutive workdays. A total of 118 tons valued at \$250,000 was sent to destinations in Algeria, Jordan, and Tanzania.

An inventory of goods shipped consists of 22 tons of bedding, including approximately 12,000 homemade comforters and quilts, 9,100 Christmas bundles, 5,700 layette bundles, 2,900 bundles for leprosy patients, 10,000 yards of new material, three tons of school supplies, 8,000 towels, 500 sheets, 16 tons of soap, nine tons of canned chicken, five tons of tomato paste donated by the Carnation Company, 1,800 sewing kits, 17 cartons of medical supplies valued at \$3,000, and 14 sewing machines.

A recent letter from Algeria indicates that children's homes there are especially interested in receiving bedding, soap, and school supplies.

Harold F. Miller, coordinator for relief supplies in Tanzania, writes that the churches there need domestic science centers, and that the more successful projects in these Centers are invariably related to sewing lessons. Ready-made clothing is expensive in Tanzania, and machines are not readily available for the average housewife. Women who attend the churches' domestic science centers learn to make their own clothes and eventually help support their family by sewing for others. The Singer treadle or hand-operated machines are

widely needed and serviced in Tanzania.

The used clothing is en route to Jordan for winter distribution in the East Bank area. Nine thousand Christmas bundles are also going to Jordan as part of the 22,000 requested by MCC staff for distribution there.

"At this time of the year," said MCC Material Aid Director John Hostetler, "a special effort is made to reduce stateside inventories to assure arrival of goods abroad in time for the winter months when the need is greatest."

Will Celebrate Anniversary

Penn View Christian School, 420 Cowpath Road, Souderton, Pa., will celebrate its twenty-fifth anniversary this fall. Important activities are being planned to commemorate this occasion.

On Sunday, Sept. 27 at 2:20 P.M. the public is invited to attend an open house at the school and a dedication service for the proposed new gymnasium.

At 6:30 P.M., Monday, September 28, a dinner meeting will be held at Christopher Dock Mennonite High School. Following the meal, a presentation entitled "This Is Your Life, P.V.C.S." will be given, depicting the school's 25-year history and growth. All alumni, former teachers, and students are invited.

Penn View Christian School, formerly Franconia Mennonite School, serves the Franconia Conference area. Its present enrollment numbers 191 in nursery school through grade eight, indicating approximately a 10 percent increase over the 1969-70 school year. P.V.C.S. has a staff of 10 full-time teachers and 5 part-time staff members. Principal is Miss Kay Predmore.

Bethany Has Slight Increase

Bethany Christian High School, Goshen, Indiana, began its seventeenth year of operation on Monday, Aug. 31. There are 223 full-time students enrolled in the high school, 2 part-time students, and 8 students from Goshen High School are registered for a German course. This enrollment is a slight increase over last year's enrollment. The enrollment for each class is as follows: senior, 77, junior, 54; sophomore, 50; freshman, 42.

Prior to the opening of school the 20 members of the faculty and administration met for a two-day conference and orientation. William D. Hooley, superintendent, and L. Wade Bollinger, principal, gave the keynote addresses to the faculty during the conference.

Five new teachers have joined the faculty at Bethany Christian this fall. James L. Derstine, a 1970 graduate of Goshen Biblical Seminary, joins the faculty as a Bible

teacher. Prior to enrolling in Goshen Biblical Seminary, Mr. Derstine studied at Eastern Mennonite College and Philadelphia College of Bible and graduated from Eastern Baptist College. Mr. and Mrs. Derstine have spent two years in Voluntary Service and he has served as a minister in the Franconia Conference. The Derstines are the parents of two children: Jodi, age 8, and James, age 5.

Carolyn Horst graduated from Goshen College in April 1970, and is teaching health, physical education, and world history. Miss Horst was employed in the Student Activities Office at Goshen College during her senior year. She has spent one summer at Little Eden Camp and one summer at Rocky Mountain Camp as recreation leader. Miss Horst is from Greencastle, Pa.

Larion Swartzendruber, the industrial arts teacher, attended Hesston College and graduated from Bethel College in 1970 with a BS degree in industrial arts. He is originally from Wellman, Iowa, and is married to the former Nancy Bachman of Pomeroy, Iowa.

Timothy Schrock received his BA degree from Goshen College in 1967 and the MSTM degree from the University of Illinois in 1970. Mr. Schrock spent two years in Voluntary Service at Camp Rehoboth, St. Anne, Ill., where he taught at Pembroke Central School. Schrock is teaching mathematics.

Allen R. Peachey is teaching English and Spanish and will also serve as the track coach and the assistant basketball coach. Peachey is a graduate of Eastern Mennonite College and has spent two years in VS in Costa Rica.

Grandma Martin Dies

Mrs. Savilla Frances Martin, Waynesboro, Va., better known as "Villie" to readers of the book, *Dannie of Cedar Cliffs*, died on July 31, 1970. Grandma Martin would have been 102 years of age on Sept. 29, 1970.

The book, *Dannie of Cedar Cliffs*, by Christmas Carol Kauffman, is primarily the biographical account of Grandma Martin's late husband, Daniel Roth Martin, and was published just after his death in April 1950.

However, as is often true, behind every great man is a great woman. Kauffman's book describes Grandma Martin and her husband so vividly for "their kind and gentle manners and their loving services. There was no night too dark or cold for them to venture out where there was death or sickness or accident" (p. 209).

Grandma's days were described as "full and often strenuous, but never would she



Savilla F. Martin

say they were too full or wish to exchange her place with any other. She too sang as she went about her work, and invariably the children would catch the strain and join her. She seemed to have a thousand streams of inspiration to draw from" (p. 235).

Seminaries Open

The Associated Mennonite Biblical Seminaries fall semester was opened by a service of worship held in the Chapel of the Sermon on the Mount. J. J. Enz, professor of Old Testament and Hebrew, gave the address.

Speaking to the needs of many of those present, Enz asserted his faith that God can and does fulfill His will through the lives of those seeking it, even in time of failure and discouragement. "We must learn to see," he said, "that the glorious city of God arises out of the ashes of our Babels."

"Of the greater church community," he continued, "the goal of our activity is not to be disciples in the ingrown sense but to be apostles with a relevant message for the contemporary issues of the church and a needy world."

This is the thirteenth year in the Association of Goshen and Mennonite Biblical Seminaries. It is the second year in which all activities have been held jointly on the Elkhart campus.

While most of the student body come from the major Mennonite groups, other Protestant groups are also represented. Foreign students this year come from Indonesia, Japan, and Korea.

Called to Integrate Faith and Knowledge

Educating youth within the framework of Mennonite philosophy was the focus of Eastern Mennonite College's annual fall faculty conference which ended on September 4.

EMC's program attempts to achieve this objective by combining courses from religion, fine arts, and natural and social sciences in a seven-course series required over a four-year period.

J. Herbert Martin, director of EMC's interdisciplinary studies program, noted that there is "something unifying in the campus community when more people have something in common at the same time." He expressed hope for a "community of learning" among the faculty as they cross departmental lines as members of faculty teaching teams.

Martin emphasized the need to integrate faith and knowledge. History is the foundation of this wholeness, he said. "The past is present in the now and man's nature will not change through the process of civilization or through his own efforts."

EMC's science faculty suggested that

"survival, plus quality of life for the survivors, are the central goals of Christian effort."

Truman Brunk, pastor of students at EMC, stressed the need for a greater sense of community among the faculty. "We must realize that we are models for the students and we cannot expect things of them that we do not have ourselves," he said.

Myron S. Augsburger, president, expanded this emphasis in his concluding address. "Today's problems call for our best. We are called on to build the kingdom of God — nothing ethnic, nor sectarian — but a church. EMC should do serious thinking about new

Fellowship Group Locates in Atlanta

About one and a half years ago, a small group of Goshen College students started meeting together to search for what it meant for them to be part of the "God movement." As the group continued to meet together for Bible study, worship, and mutual admonition and discernment, they felt called to stay together as a fellowship and move to an urban environment rather than split up after they graduated from college.

Because many of the members came from Mennonite backgrounds and because much of the impetus for the formation of the small believers' church-type fellowship came about as a result of a college seminar on Anabaptism, the fellowship was interested in continuing to relate to the Mennonite Church. The question of the draft status of the male members of the fellowship was discussed and members seriously considered the option of noncooperation. By last spring, however, most of the men had registered as conscientious objectors.

In July, representatives of the group met with the Voluntary Service department leaders of Mennonite Central Committee to discuss the possibility of the group receiving the sanction and support of MCC. They had decided to move to Atlanta and desired a working partnership with a church agency for those engaged in alternative service.

At the July 24, 25 Executive Committee meeting of MCC, the following action was taken concerning the group: That we (MCC) recognize the group as they make plans to establish themselves in Atlanta, and that we offer our services in counsel and help as requested in accordance with our purposes and ability to assist. MCC will assist those members of the group seeking alternative service when requested and possible.

In looking for a place to live, the group chose Atlanta because of the educational facilities available, the racial and social climate of the city, and the city and state government situations.

The fellowship focuses its life around the

types of missionary outreach. We have moved into the post-Colonial period and done little that is significant aside from a few programs for youth service."

He stated a need for Mennonites to unite with other evangelical groups. "We've passed over a whole dimension of strength. We have a peace position and social concern to share with them, and they have more spontaneous Christianity to share with us."

The faculty voted to recommend the introduction of a physical education major to the Trustees. EMC now offers 19 majors.

The college began its 53rd year with its opening convocation on Sept. 9.

commitment that Jesus is Lord and that this lordship must be proclaimed verbally and through life-style. The members are committed to a continual process of discernment with each other to discover what those commitments mean in their individual lives and their life together. Mutual discernment directly affects the process of their decision-making. Instead of each individual trying to arrive by himself at a knowledge of God's will, the members counsel together, making decisions by consensus.

Their concerns are those of Christians everywhere — war and militarism, nationalism, poverty, materialism and racism — areas in which men and women are oppressed and enslaved. In response to those aspects of American society which alienate and place emphasis on materialistic accumulation and extreme individualism, the fellowship has experimented with a pattern of living which includes sharing of possessions. They maintain two households, one for the two married couples and one for the single men and women.

In Atlanta, initially, fellowship members will be working in the traditional service occupations such as teaching, nursing, social welfare, and probation counseling, as well as continuing schooling and theological training. Some within the fellowship also plan to become involved in peace work, draft counseling, free universities and other experimental forms of education, community organization, and men and women's liberation.

At least six members of the group are ready to move to Atlanta now. More will join them in December and the rest of the group will move to Atlanta next April.

The fellowship sees the move as a learning experience, as well as an opportunity to serve. Since urbanization is a part of America, 1970, they are seeking the answers to several questions: What happens to a person when he must cope with overcrowding, noise, air pollution, and the other frustrations of inner-city life? Is it possible to live humanely in the urban situation? What are the

humanizing and enriching aspects of urban culture? Does a Christian communal group have some distinctive contribution to make to the church?

I-W Reunion Held

Camp Friedenswald in Michigan was the site of the 1970 reunion of men who served in the Fairfield State Hospital I-W Unit from late 1952 to 1954. Sixteen men and their families, a total of 73 people, spent time Aug. 21-23 getting reacquainted and worshipping together.

The Fairfield State Hospital Unit began in September of 1952 when Lewis Good of Pennsylvania was the first man to enter alternative service at Newtown, Conn., and ended in April of 1955 when Vernon Becker of South Dakota finished his term of service.

This I-W unit was comprised of 55 men from the states of Virginia, Pennsylvania, South Dakota, Indiana, Kansas, Maryland, Ohio, and Arkansas. These men represented 36 different congregations: 33 were of Old Mennonite background, 3 were of the Mennonite Brethren, 3 were Church of the Brethren, and 16 represented General Conference congregations.

Three of the group are presently pastors: Peter Neufeld (Ohio), Norman Shenk (Pennsylvania), and Lewis Good (Maryland). Stan Kreider (Pennsylvania) was one of the few men in the United States who had also served in CPS prior to also doing I-W service time.

In addition to those mentioned above, the following were present for the reunion: Ben Leaman, David Nafziger, Clyde Root, Marcus Rosenberger, Glen Rutt, Elvin Sangrey, and Elvin Weber of Pennsylvania. Alvin Neufeld of Kansas, Glenn Schrag, Illinois, and Dean Berkey and Richard Martin of Ohio.

— Glenn D. Schrag.

VS Study Under Way

After 25 years of operation, the Voluntary Service program of Mennonite Board of Missions is undergoing a thorough examination, it was announced recently at the Board's Relief and Service Office in Elkhart, Ind. The philosophy, present operations, and future of the VS program are receiving major consideration.

The VS study, initially conceived by Relief and Service staff members, is being implemented by two task forces comprised of Relief and Service Committee members who carry administrative responsibility for the General Board's Voluntary Service operations. A first group is scrutinizing the "basic assumptions undergirding the Mennonite Church's Voluntary Service program," while a second is concentrating on "new service projects" that should be pursued to meet the changing needs of the seventies. The task forces were appointed during a July 4 Relief and Service Committee meet-

ing at Mission '70 near Lansdale, Pa.

Basic assumptions committee members are: Eldon King, chairman, West Liberty, Ohio; Newton Gingrich, Tavistock, Ont.; H. Ernest Bennett, Elkhart; Lee Roy Berry, Goshen, Ind.; and Kenneth Seitz, Jr., Elkhart. Personnel considering new program ideas include John Eby, chairman, Harrisonburg, Va.; Samuel Weaver, Harrisonburg; Art Smoker, Scottsdale, Pa.; Atlee Beechy, Goshen; and Gene Yoder, Elkhart.

Birky Returns to Health and Welfare Post



Luke Birky

Luke Birky, secretary of the Health and Welfare Division of Mennonite Board of Missions, Elkhart, Ind., resumed his responsibilities on July 1 after a one-year leave of absence. He was granted a sabbatical for study in the School of Community Service and Public Affairs at

the University of Oregon in Eugene.

Ezra Bender, former Health and Welfare secretary, served as acting secretary during Birky's absence. The Health and Welfare Division administers ten hospitals, seven nursing and retirement homes, and four child welfare programs in the United States and Puerto Rico. Almost 900 persons serve in the program. Gross operations of Health and Welfare institutions for the fiscal year ending March 31, 1970, amounted to \$9,097,000.

Birky's studies included management theory, social sciences, and political sciences.

Ray Horst, secretary for Relief and Service and coordinator for the VS study, anticipates the basic groundwork being completed by spring, 1971, with findings to be presented in July during Mission '71 in Illinois.

Although basically a self-study approach, the two task forces have been instructed to utilize resource persons from the Mennonite Church and beyond in carrying out this assignment.

The broader exposure to theories and principles, as well as the interaction with persons on campus, strengthened his understanding of Christian principles and confirmed some of the actual ways in which Health and Welfare attempts to minister.

Birky sees the counter-culture, or hippies, more as a symptom of the ills in our economic and social structure rather than as one cause of the anxiety in today's world. "Their [hippies'] irrational approach is not healthy," he said. "Health and Welfare can and ought to be healing both in the physical sense and in the whole emotional upset that accompanies radical upheavals in society." Health and Welfare is not a big resource for shaping and providing needed resources, yet as Birky stated, "It is there."

Ezra Bender in his annual report for the past year stated, "The Great Commission, we believe, is as comprehensive today as Christ exemplified it when He identified with man two thousand years ago. Preaching, teaching, healing, and ministering to the physical and emotional needs of man is an integral part of the Christian witness and not merely an auxiliary."

MARS Meets Critical Toronto Housing Needs

In an attempt to seek a preventative approach to the deteriorating housing conditions in their area, the city of Toronto approved a bylaw in 1968 requiring homeowners and landlords to improve housing to meet a "minimum standard." As a result, many families were told that they had only a certain period of time to get their homes fixed to meet these standards.

Many people in Toronto are physically or economically unable to maintain their homes at the minimum standards. From July 14 to Aug. 1, 1969, a community project called Demonstration on Community Rehabilitation of Housing (DECOR) was established to show that by the use of voluntary labor, houses could be repaired at a minimal cost to the owners. Unfortunately, project DECOR did not last long and many homeowners still needed help.

At this time, the WoodGreen, Community Centre and the Mennonite Central Committee (Canada) met with the Housing Standards Division to discuss and plan a con-

tinuation of project DECOR. As a result of these meetings, Maintenance and Repair Service (MARS) was established in September 1969 to help additional homeowners. Volunteers for the MARS project were recruited through the Mennonite Disaster Service. Most of the volunteers came from the Waterloo, Markham, and Niagara Peninsula areas.

Nick Dick, project director for MARS, has been quite pleased with the skilled plumbers, electricians, carpenters, bricklayers, roofers, and helpers who have volunteered their time and energies to make this program a success. Unfortunately, appeals for help from the people in the Toronto area have yielded disappointing returns. Only two local tradesmen have contributed their time to help with the project, although many agencies in the area have contributed supplies and materials.

During the first six months, the volunteers completed 10 houses and they are currently working on seven more. The

MARS directors draw up detailed specifications on each house they plan to work on to determine exactly what must be done to bring the house up to the city's standards. One house required over \$1,100 worth of materials and 610 hours of volunteer labor to meet the minimum standards.

People who seek the help of MARS are expected to pay back the cost of materials and also make a contribution toward the labor if possible. The money for the labor is used to help buy tools, supplies, and transportation for the workers. Some of the people are unable to pay for anything, while others pay as much as they can from their limited incomes. The payments are small but no interest is charged. The city of Toronto has given the project a substantial grant. Individual organizations have also contributed.

On Dec. 1, the MARS project as administered by MCC and the WoodGreen Community Centre will come to an end. "It

is hoped that the contributions of the Mennonite volunteers will be replaced by contributions of volunteers throughout the city, regardless of their background," Dick said.

At this time MARS is hoping for union involvement in the program, although the unions have shown little response to date. MARS has also been investigating possibilities through the Canadian Labor Congress. Some interest has been shown by student leaders at the George Brown College of Applied Arts and Technology, but no commitments have yet been made.

Those involved with the MARS project feel that the service they have provided the people has been a means of entering homes and referring the residents to other helpful agencies. Their work has also been a stimulus of new hope for the homemaker who sees little future in a house with faulty plumbing, a leaking roof, and a sagging porch.

New Principal Goes to Beit Jala School

David Osborne is returning to the Mennonite School for Boys, Beit Jala, in the Israeli-occupied West Bank. Osborne served in Pax at the Beit Jala school from 1966 to 1968. Beginning this school year, he will be directing the school program as principal.

Osborne is a member of the Hesston Mennonite Church, Hesston, Kan. Before going into Pax in 1966 he had studied two years at Hesston College. When he returned from Pax, he went on to Kansas State Teachers College to earn a BSE degree in English and special education.

In the summer of 1970 he was married to Sena Miller from Kokomo, Ind. Sena is a member of the Sante Fe Mennonite Church. She has had two years of nurse's training at Hesston College, and will serve as school nurse at Beit Jala, as well as being involved in other aspects of the MCC program in West Bank.

Other MCC personnel presently serving at the Beit Jala Mennonite School for Boys are Robert Moyer, Souderton, Pa., and John Kauffman, Barlow, Ore. Robert is director of the sports program and in charge of maintenance. John teaches English as a second language to the Arabic-speaking students.

The student body is made up of Arab boys from the West Bank areas of Hebron, Beit Jala, Bethlehem, Jerusalem, Aboud, Gaza, and other villages, plus a few from East Bank. Students for the preparatory and secondary classes are chosen according to their ability and their need. Though the West Bank is a relatively prosperous area, there are pockets of poverty and refugee camps.

The Beit Jala Mennonite School for Boys is located on the highest peak of the Judean range, just beside Bethlehem. Summers are hot and dry. Winter brings rain, wind, and cold that creeps in through the thick stone walls of the flat-roofed houses. Heating is a problem in the winter. Water supply is a problem in the dry months of the summer when water must be trucked in to replenish the huge cisterns for winter rain beneath the building. The school is situated in a grove of fir trees twisted and leaning with the perpetual wind.

The school presently has class space for eighth through twelfth grades. Beginning in tenth grade, the students study commercial subjects such as bookkeeping, Arabic and English typing, business correspondence, English and Arabic language, and related commercial subjects. An attempt is made to prepare the student to run his own business or trade and to support himself and his family.

In keeping with the MCC philosophy, the school attempts both to alleviate physical need by housing, feeding, and clothing the students, and to leave a strong Christian witness to the Muslim and Christian boys. There are regular classes in religion, daily chapel services, and evening prayers. The teaching staff is carefully selected to include only those local Arabs who are qualified as educators and as spiritual influences on the boys. Presently the Arab teaching staff includes eight evangelical Christian young men. Boys regularly attend a local evangelical church.

All classes are taught in Arabic. The students are prepared to live and work in their home area and in their own language

and culture where this contribution is most needed.

David and Sena will serve three years at the Mennonite School for Boys in Beit Jala. Plans are being implemented to train a local Arab to work with the present North American staff in an administrative position at the school. The Osbornes will replace Joseph and Elaine Haines who were unable to return to Beit Jala following illness in their family.

Friedmann-Sakakibara Library to Be Established

Dr. Gan Sakakibara, eminent Anabaptist scholar and historian from Japan, is in the process of establishing an Anabaptist-Mennonite library to be housed ultimately in the Union Seminary Library on the campus of the International Christian University of Tokyo. The large collection of source materials, monographs, and other scholarly works covering the whole spectrum of Anabaptist history and thought will be available to anyone interested in sectarian Christianity.

The library ranks as a significant development within Anabaptist scholarship. It results out of years of planning and hoping by Dr. Sakakibara, who has been interested in Anabaptism since the 1920s and 30s, when he first came across the Hutterites in his study of economic history while in Germany.

Sakakibara has written two scholarly books on the Hutterites and other Anabaptist-Mennonite groups. He has published many articles on the Anabaptists, and is well known throughout America, due to his annual trips to the U.S.A., leading groups of Japanese students into a deeper understanding of the fabric of American life. Dr. Sakakibara believes that the Amish and Mennonites tell outsiders just as much about the nature of U.S.A. as do American parks, city pleasures, and toll plazas.

A breakthrough for Dr. Sakakibara in establishing his library has been the purchase of the Robert Friedmann library, a solid collection of Austrian and South German Anabaptist materials. The library is also to be named in honor of Friedmann, in light of his lifetime of work in Anabaptism, a life and work which came to an end just this past summer.

The Friedmann volumes will serve as a core collection for the library, to which many other books will be added. Some duplicate copies at the Goshen and Bethel Mennonite historical libraries will be sent, but other donated books are also being sought out. Leonard Gross, Executive Secretary of the Historical and Research Committee of the Mennonite Church, is coordinating this extensive project.

FIELD NOTES

H. L. Swartzendruber, Executive Secretary of Mennonite Mutual Aid, has moved to Kalamazoo, Mich., for the 1970-71 school year. He will spend a minimum of two days per week at the Goshen MMA office plus such other time as necessary to carry on his executive responsibilities for MMA. He has been granted a partial leave of absence. He can be reached at Goldsworth Valley, Apartment T-2, Western Michigan University, Kalamazoo, Mich. 49001. Telephone: 616 344-5380.

Twenty-first Annual Men's Chorus Reunion at Black Rock Retreat, Quarryville, Pa., Sept. 20, at 2:00 p.m.

Eastern Mennonite High School, Harrisonburg, Va., has a 1970-71 enrollment of 226, a drop of three students from 1969-70. The senior class is largest with 69 members. Juniors follow with 63, sophomores with 38, and freshmen with 35. The eighth grade enrolled 21.

Seven international students from Australia, India, Nigeria, Trinidad, Japan, and Jordan contribute to the interaction at EMHS. This is the greatest number of international students in EMHS history.

The Bay Shore Mennonite Church of Sarasota, Fla., extends a cordial welcome to all Northern people visiting the South during the winter months. We have appreciated the contribution these folks have made in the past to our church program and anticipate future blessing from our fellowship together.

Special meetings: **Marcus Lind**, Salem, Ore., at First Mennonite, Nampa, Idaho, Sept. 25-27. **William R. Miller**, North Liberty, Ind., at Maple Grove, East Zorra, Ont., Sept. 27 to Oct. 4. **John Drescher**, Scottsdale, Pa., at Clarence Center, Akron, N.Y., Oct. 11-14.

New members by baptism: two by baptism and two by reinstatement at Mountain View, Lyndhurst, Va.; sixteen at Weaverland, East Earl, Pa.

Change of address: **Paul T. Guengerich** from Harrisonburg, Va., to Nishi 2 jo, 8 chome, Tsukisamu, Sapporo, Hokkaido, Japan 062. **Paul Kratz** from Box 468 to Box 377, Georgetown, Guyana, S.A. **Roy D. Roth** from Siletz, Ore., to 2345 Patterson St., Apt. 4, Eugene, Ore. 97405. Tele.: 503 345-1425. **Peter Sawatsky** from Albany, Ore., to 4200 S.E. Jennings Ave., Portland, Ore. 97222.

Jewel Kurtz, daughter of Somalia missionaries, Chester and Catherine Kurtz, is improving normally after a ten-foot fall on Aug. 28. She suffered serious head injuries, and was hospitalized in Mogadiscio.

J. Clyde and Miriam Wenger Shenk, on furlough from East Africa, will spend the next several months in special deputation work for Eastern Board. From Oct. 19 to Nov. 30 they will be visiting churches and VS units in Georgia, Florida, and Alabama.

Dan and Evanna Hess, Lancaster, Pa., are the new unit leaders at W Street, Washington, D.C. They began a two-year assignment on Sept. 1.

Omar and Lois Stahl returned to Europe on Sept. 11 after a three-month furlough. This is the fifth term for the Stahls; they will be resident at 71 route de Kayl, Dudelange, Luxembourg.

Titus Peachey and Maynard Shirk, mission associates under Eastern Board, arrived in Saigon on Sept. 10 and 12 respectively. Their address is Box 991, Saigon, Vietnam.

The Amzie Yoder family are now at home at Apartado 340, San Pedro Sula, Cortez, Honduras. The Honduras Mennonite Church has assigned the Yoders to give leadership to an emerging congregation in this growing modern city. During their recent furlough Amzie was enrolled at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Negash Kebede has been appointed by the Meserete Kristos Church to the staff of Nazareth Bible Academy, Nazareth, Ethiopia. Ato Negash, who had a useful ministry in Menno Bookstore, Addis Ababa, was recently chosen as secretary of the church. **Dwight Beachy** is serving as Director of the Bible Academy during the furlough of Calvin Shenk.

A missions conference has been planned for Oct. 9-11 at the New Holland (Pa.) Mennonite Church. Jointly sponsored by the Groffdale district congregations and the Mission Board, the conference will draw upon local laymen and Eastern Board workers.

The Levi Hurst family are now at home at 5222, Orange Blossom Lane North, St. Petersburg, Fla. 33714. Levi

and Mary are assisting in the Tabernacle Church, St. Petersburg. Jewel is employed by the local rehabilitation society. The Hursts are on retirement from Tanzania and Oak Drive, Ala.

Edgar and Esther Denlinger, Eastern Board home missionaries on retirement at East Brewton, Ala., were honored by colleagues and neighbors on the occasion of their 50th wedding anniversary on Aug. 18. They were given a reclining chair. One hundred and fifty persons called on them at a "drop-in" party.

The LeRoy Petersheim family, on furlough from Tanzania, have moved to 100 Corl Street, State College, Pa. 16801. In further preparation for his work in agriculture and community development, LeRoy has enrolled in Penn State University.

Larry Bardell was licensed and installed as the pastor of the Logsdon, Ore., congregation, on Sept. 6.

Many persons are discovering Mission Investment Loans as an opportunity for personal investment in the mission program of the Mennonite Church. Six percent interest is paid on investments made for three years or longer (or payment on demand at 5 percent). For more information call or write David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Be a Christian, a long-playing album recorded by Barbara Sowell of Maywood, Ill., is available from Mennonite Board of Missions, Box 370, Elkhart, Ind., for a \$5 or more special contribution to the Compassion Fund. The album includes original lyrics on spiritual themes set to popular television tunes of the day, with instrumental backing by the Rebirth of EMC. The June 30 *Gospel Herald* carries additional information.

Veteran missionaries Nelson and Ada Litwiller left Goshen, Ind., on Sept. 2 for a three-month teaching/preaching ministry in northern Europe and Spain. They are sponsored by Mennonite Board of Missions, Elkhart. The Litwillers would appreciate prayer support for their contacts and assignments there. They anticipate returning in early December.

The Roy Kreider family arrived safely in Tel Aviv, Israel, on Sept. 3 for another service term.

The Overseas Missions Committee is planning its next meeting at Mission Board headquarters in Elkhart for Sept. 22-24. Overseas Committee members are: Mrs. Clifford Amstutz, Calvin J. King, John Koppenhaver, Carl Kreider, Mrs. David Lehman, David Mann, Emerson McDowell, Glenn E. Miller, Paul M. Miller, John H. Mosemann, and John R. Mumaw.

Two Overseas Mission Associates under appointment are still awaiting their visas — Robert Bishop, Doylestown, Pa., who is to teach at the Colegio Americano in Caracas, Venezuela, and Stanley Freyen-

Calendar

Franconia Conference Sessions, Franconia, Pa., Oct. 1.
Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

berger, Wayland, Iowa, anticipating agricultural work in Bawku, Ghana.

Anna Marie Kurtz, missionary on three-month furlough from Ghana was to return to Ghana on Sept. 15. Ghana address: c/o The Clinic, Amasaman, Ghana.

Mr. and Mrs. William Hallman, missionaries on retirement from Argentina, have served this past year at Corpus Christi, Texas, and are spending the summer months at the Spanish church in La Junta, Colo. This fall the Hallmans will serve the Lawndale Mennonite Church in Chicago. They will finish their interim assignment in La Junta the end of September and begin in Chicago on Oct. 1. The Hallman address in Chicago will be: 2518 S. Lawndale, Chicago, Ill. 60623.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Many thanks to you for the editorial in the Aug. 18 *Gospel Herald*. "Antichrist Is Here" is really worth reading, and it is good instruction for those who will read and heed it. So many people teach that the Antichrist is all in the future, but an editorial in this should put us on guard lest we are lulled by thinking it won't happen to us.

There are so very many things that will draw our attention away from God and His wonderful work through Christ. Always praying for victory through Christ. — Roy Miller, Sarasota, Fla.

I was very surprised to read "That Controversial Peace Symbol," by Gerald C. Studer and "Was the Lord Jesus a Revolutionary?" by Marcus Lind in the Aug. 11 *Gospel Herald*. I find it very difficult to believe there can be any substantial collection of persons that find these articles relevant. Both articles express a provincialism that only harms the persons espousing such a philosophy.

I had hoped that the issue of peace would be so important that a discussion of which peace symbol to use would not even be considered. It disturbs me to realize that not only are most of us not being active peacemakers but are stirring up dust over inconsequential issues.

When Mr. Lind admits that revolution means "a complete or marked change in something" and then proceeds to maintain that this should not

be applied to Christ and His life, the indictment he expresses is against the "Christian" church, not Christ. Christ did start a revolution whether we like it or not. However, I do feel that Christ's church certainly has been stumbling with our part of that revolution. I confess I was unaware that Christ's life and teaching were anything other than revolutionary and that this could be construed as being undesirable. — Fred Zook, Denver, Colo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Duane and Carol (Wagler), Coopersburg, Pa., first child, John Gregory, Aug. 1, 1970.

Bender, Bruce and Marlene (Bender), Stratford, Ont., first child, Corey Allen, Aug. 1, 1970.

Bixler, Don and Penni (Dials), Kidron, Ohio, second child, first son, Brian Scott, Aug. 15, 1970.

Byler, Raymond and Arlene (Peachey), Belleville, Pa., third child, first son, Steven Ray, July 30, 1970.

Geiser, Ernest and Jean (Hochstetler), Apple Creek, Ohio, second child, first daughter, Rachel Louise, Aug. 23, 1970.

Gingerich, James and Ruth (Bender), Stratford, Ont., first child, Kevin James, July 10, 1970.

Graber, Harry and Roberta (Schertz), West Liberty, Ohio, fourth child, second son, Charles LeVon, Aug. 20, 1970.

Groff, Harold and Mary Ellen (Landis), Kinzers, Pa., first child, Rodney Lynn, Aug. 21, 1970.

Haarer, Ronald and Marcia (Kritzer), Phoenix, Ariz., third child, second son, Randall Jay, Aug. 27, 1970.

Herl, Harry and Tharen (Troyer), South Hutchinson, Kan., first child, Christopher Shaun, Aug. 29, 1970.

Hofer, Samuel H. and Joyce (Eigsti), Morton, Ill., fourth child, third daughter, Ellen Margarethe, Aug. 18, 1970.

Hoover, Willis S. and Mary (Miller), Souderton, Pa., sixth child, fifth son, Brian Marc, Aug. 27, 1970.

Kennel, Cecil and Sharon (Reist), Strang, Neb., first child, Douglas Anthony, July 7, 1970; received for adoption, July 16, 1970.

Kuhns, Wayne L. and Ruth (Metzler), Chambersburg, Pa., first child, Bradley Wayne, Aug. 19, 1970.

Longacre, Henry W. and Carol (Swartley), Harleysville, Pa., third son, Cory Lee, July 16, 1970.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., first child, Julie Marie, Aug. 25, 1970.

Neuenschwander, Harold and Sue (Miller), Sugar Creek, Ohio, second child, first son, Richard Jay, Aug. 5, 1970.

Nissley, Kenneth and Elizabeth (Landis), Philadelphia, Pa., first child, Kenneth Mark, July 7, 1970; received for adoption, Aug. 27, 1970.

Peachey, Gary and Lois (Zook), Mifflintown, Pa., first child, Sherri Anne, Aug. 18, 1970.

Riegsecker, Orval and Lois (Miller), Archbold, Ohio, eighth child, seventh daughter, Karla Doreen, Aug. 9, 1970.

Thomas, Donald R. and Charmaine (Murphy), Pequannock, N.J., third daughter, Heather Cherie, Aug. 25, 1970.

VanPelt, Jake and Marilyn (West), Molalla, Ore., fourth child, first living son, Mikel Alan, July 31, 1970.

Yoder, Glenn and Joyce (Peachey), Allensville, Pa., first child, John Franklin, July 15, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Andreas — Collins. — Richard Andreas and Elizabeth Lou Collins, both of Kansas City, Mo., Kansas City Fellowship, by Roman Stutzman, Aug. 30, 1970.

Brenneman — Witzel. — Douglas James Brenneman, Shakespeare, Ont., Hillcrest cong., and Judith Kay Witzel, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Aug. 29, 1970.

Frey — Frey. — David Eugene Frey, Columbia, Pa., Marietta cong., and Linda J. Frey, Lebanon, Pa., Gingrich cong., by David N. Thomas, Aug. 29, 1970.

Groff — Hess. — Walter B. Groff, Willow Street, Pa., and Evelyn K. Hess, Conestoga, Pa., both of the Byerland cong., by James H. Hess, July 26, 1970.

Hershey — Landis. — Glenn D. Hershey, Kinzers, Pa., Hershey cong., and Velma J. Landis, Paradise, Pa., Paradise cong., by Harold K. Book, Aug. 29, 1970.

Lehman — Lehr. — Larry Lehman, Kidron, Ohio, Kidron cong., and Jannet Lehr, Wooster, Ohio, United Methodist Church, by Reuben Hofstetter, Aug. 8, 1970.

Miller — Amstutz. — Lloyd Miller, Goshen, Ind., Des Moines (Iowa) cong., and Jane Amstutz, Dalton, Ohio, Sonnenberg cong., by Ray Himes, Aug. 27, 1970.

Quignon — Miller. — Raymond David Quignon, Torrance, Calif., and Celia Ella Miller, Torrance, Calif., City Acres cong., Nampa, Idaho, by Robert Garber, Aug. 23, 1970.

Showalter — Good. — Don E. Showalter, Plain City, Ohio, United Bethel Conservative cong., and Marilyn Good, Orrville, Ohio, County Line cong., by David E. Showalter, Aug. 29, 1970.

Swartzendruber — Yoder. — Ronald L. Swartzendruber and Sara Jane Yoder, both of Pigeon, Mich., Michigan Avenue cong., by Herbert L. Yoder and Douglas G. Beason, Aug. 21, 1970.

Troyer — Miller. — Owen N. Troyer, Millersburg, Ohio, and Sue L. Miller, Walnut Creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller, Aug. 29, 1970.

Yoder — Weber. — Alvin Lamar Yoder, Macon, Miss., Magnolia cong., and Ruth Ann Weber, Attmore, Ala., Poarch cong., by Paul L. Dagen, July 3, 1970.

Yoder — Yoder. — Tom Yoder, Kalona, Iowa, East Union cong., and Doris Yoder, Parnell, Iowa, West Union cong., by J. John J. Miller, Aug. 22, 1970.

Zuercher — Eicholtz. — Joe Zuercher, Orrville, Ohio, Kidron cong., and Karen Faye Eicholtz, Wooster, Ohio, United Church of Christ, by Glenn Rettig, Aug. 8, 1970.

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gnagey, Esther Cora, daughter of Shem and Nancy (Marner) Swartzendruber, was born in Johnson Co., Iowa, June 3, 1889; died at the Huron County Medical Care Facility, Bad Axe, Aug. 25, 1970; aged 81 y. 2 m. 22 d. She was married to Simon D. Gnagey, who preceded her in death on May 12, 1962. Surviving are 5 children (Mrs. Mary Forman, Mrs. Salina Eberly, Mrs. Nannie Linder, Orie, and Fred), 22 grandchildren, 5 great-grandchildren, one sister (Salina — Mrs. Milo Stutzman), and 6 brothers (Levi, Earl, Frederick, Omar, George, and Herbert). She was preceded in death by one brother (Thomas). She was a member of the Pigeon River Church, where funeral services were held Aug. 29, with Earl Maust and Luke Yoder officiating; interment in the church cemetery.

Kreider, Clara M., daughter of Oswell and Annie (Gochnauer) Hersh, was born near Lancaster, Pa., May 7, 1892; died in the Lancaster (Pa.) General Hospital, Aug. 12, 1970; aged 78 y. 3 m. 5 d. On Dec. 10, 1913, she was married to John L. Kreider, who survives. Also surviving are 2 daughters (Violet — Mrs. Leon R. Buckwalter and Emma — Mrs. Walter M. Miller), 6 grandchildren, and one great-grandchild. She was a member of Mellinger's Church, where funeral services were held Aug. 15, with Harry Lefever and Nelson Landis officiating; interment in the Mellinger Cemetery.

McGhee, Marjorie, wife of Ed McGhee, was born in Escambia Co., Ala., Apr. 15, 1893; died at her home in Poarch, Atmore, Ala., June 9, 1970; aged 77 y. 1 m. 24 d. Surviving in addition to her husband are 2 daughters (Mrs. Mable Jackson and Mrs. Martha Jackson), 3 sisters (Mrs. Alice McGhee, Mrs. Mollie Pressley, and Mrs. Elizia Walker), and one brother (Tracey Rolin). She was a member of the Poarch Church, where funeral services were held with Fred Brown and Paul Dagen officiating; interment in the Poarch Indian Cemetery.

Yutzy, Emery, son of Nicholas R. and Tena (Hochstetler) Yutzy, was born at Plain City, Ohio, Jan. 3, 1902; died of a stroke while traveling in Berlin, Germany, Aug. 27, 1970; aged 68 y. 7 m. 24 d. On Jan. 8, 1924, he was married to Florence Kramer, who survives. Also surviving are 11 children (Ralph, Homer, Katherine, Daniel, Norman, Ada — Mrs. Levi Schlabach, Lula — Mrs. Robert Thomas, Valentine, Paul, Allen, and Esther — Mrs. Kenneth Zeitz), 36 grandchildren, one great-grandson, 5 brothers, and 2 sisters. He was an ordained minister in the Beachy Amish Church, and served in that capacity for many years. He was a member of the Oak Grove Church, West Liberty, Ohio. Funeral services were held at the Maranatha Church, Aug. 31, with Eldon King officiating, assisted by Melvin Yutzy; interment in the Plain City Amish Cemetery.

Zimmerman, Clara, daughter of Albert and Letti (Thornwell) Meekins, was born in Lafayette, Ind., Sept. 1, 1900; died at her home in Secor, Ill., Aug. 15, 1970; aged 69 y. 11 m. 14 d. On Apr. 14, 1928, she was married to Theo Zimmerman, who survives. Also surviving are 2 sons (Eugene and Raymond), 3 daughters (June — Mrs. Frank Buerge, Geraldine — Mrs. Eugene Zoss, and Gladys — Mrs. John Ulrich), 19 grandchildren, one brother (William Meekins), and 2 sisters (Mrs. Laura Davis and Mrs. Emaline Hinchman). She was preceded in death by 4 sons, and one sister. She was baptized in the United Brethren Church, but the past few years she had been attending the Roanoke Church, where funeral services were held with Harold Zehr officiating; interment in the Mackinaw Dells Cemetery.

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Coming Next Week

<i>A Litany for the Earth, Man, and God</i>	John Esau
<i>Man: Earth's Deadliest Peril</i>	Robert J. Hastings

Cover photo by Jan Glevsteen. Fifty-one hymns, which became the nucleus of the *Ausbund* (the oldest published Protestant hymnal still in use), were written by Anabaptist prisoners in the dungeons of the Oberhaus Fortress above Passau, Germany, sometime between 1537 and 1540.

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

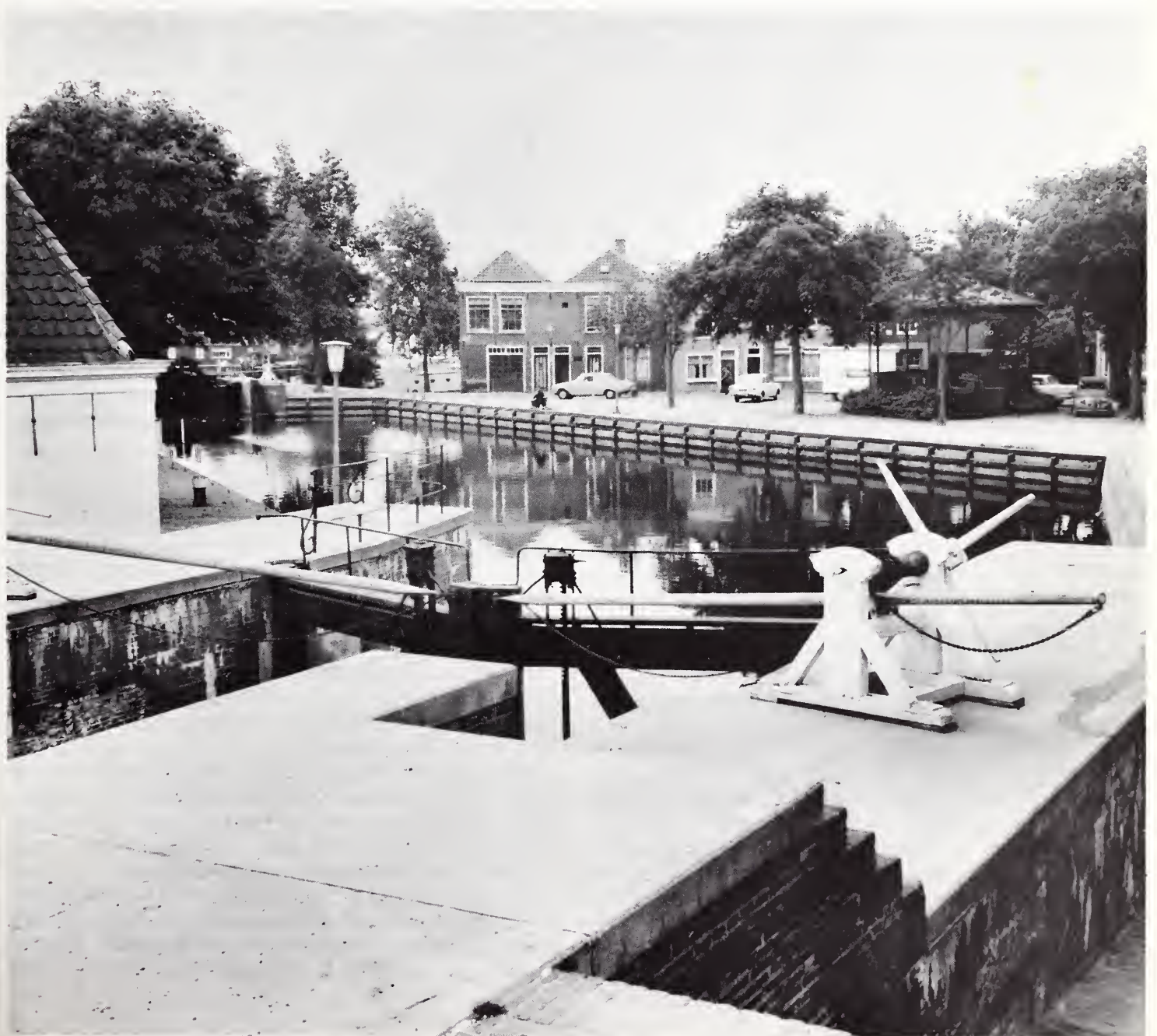
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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GOSPEL HERALD

Tuesday, September 29, 1970

Volume LXIII, Number 38



Man: Earth's Deadliest Peril

By Robert J. Hastings

Frank K. Kelly recently wrote, "Man lives on a beautiful colored ball, traveling at high speed through enormous darkness toward the fires of countless suns."

But the "beautiful colored ball" which we call earth is in peril. Grave peril. Like Apollo 13 which limped back to earth with dangerously low levels of oxygen, fuel, and water, so that spaceship Earth is literally running out of room, food, air, and water for its burgeoning population, which is destined to leapfrog from the current 3 1/2 billion souls to 7 billion by the year 2000, less than 30 years away.

Alarmist or realist? You be the judge, based on the following evidence, which can be multiplied endlessly:

One of the Great Lakes — Lake Erie — is already dead, the victim of acidic wastes from surrounding industry. Only sludge worms and a mutant of the carp can exist in its murky waters. This once beautiful lake — now only a septic tank — produced 75 million pounds of fish in 1955. No one in his right mind would eat a Lake Erie fish today, if one could be found.

- Sewage pollution in Raritan Bay, New Jersey, infected the clams, which in turn led to an epidemic of hepatitis, with the result that the clamming industry was closed down.

- Not far from Tampa and St. Petersburg, fluorides from phosphate plants affect the bone structure of cattle so severely they cannot support themselves, but sink to their knees.

- The Gulf of Mexico, the dumping ground for two-thirds of the nation's waterborne waste, could become a dead sea, like Lake Erie, unless remedial action is taken. So predicts James M. Sharp, president of Gulf Universities Research Corporation.

- Airline pilots report that whisky-brown miasmas, visible from 70 miles on all sides, shroud almost every U.S. city, including remote towns like Missoula in Montana's "big sky" country.

- Almost every other day, schoolchildren in Los Angeles are forbidden to exercise lest they inhale too deeply.

Reid A. Bryson, a scientist at the University of Wisconsin, says, "Our grandchildren may never see a blue sky." A thickening shield of man-made dust is enclosing the earth, bouncing back the sun's rays, and dropping temperatures around the globe. The dustiest air, the noted meteorologist

says, is billowing out of the deserts of northern India and Pakistan, where generations of intensive farming has de-vegetated the land.

- In the early 1980s, air pollution combined with a temperature inversion will kill thousands in some U.S. cities. For the first time, the car census in the U.S. passed the 100 million mark in 1969, and these cars pour 90 million tons of pollutants into the air each year, to say nothing of the noxious fumes from jet aircraft. (It is estimated that a four-engine jet at full takeoff throttle produces the per-minute equivalent pollution of 6,000 automobiles!)

- Smog from Los Angeles, swept east by wind, is killing the majestic ponderosa pines in the San Bernardino National Forest, fully 80 miles away, at the rate of 3 percent a year.

DDT, which is airborne throughout the world regardless of where used, accumulates in the fatty tissues of the human body. The DDT content in the milk of many nursing mothers is already two to six times the amount allowed in milk for commercial sale. A growing menace of DDT is cancer of the liver.

Respiratory ailments are multiplying at alarming rates, such as asthma, bronchitis, and lung cancer, with emphysema leading the way as the fastest growing cause of death in the U.S.

Two Major Causes

The ecological crisis has two major causes: man's technological skill, and man's desire to reproduce himself.

The industrial revolution has raised the standard of living, bringing untold luxury, convenience, and pleasure. But technology has given birth to effluence as well as affluence. When we upset the balance of nature, we must pay the price. We cannot endlessly blacktop more parking lots, clear more forests, strip more mines, blanket more land with highways, build more pollution-belching factories, and raise the heat level of rivers and streams.

"Progress" means that to run our air-conditioners, we will strip-mine a Kentucky hillside, push the rock and slate into a nearby stream, and burn coal in a power plant whose smokestack contributes to a plume of smoke massive enough to cause cloud seeding and premature precipitation in Gulf clouds, which should be irrigating the wheat farms of Kansas.

The second cause is just too many people. Paul R. Ehrlich, population biology specialist at Stanford University, describes a grim future in his book, *The Population Bomb*. His thesis

Robert J. Hastings is the editor of the *Illinois Baptist* and the author of several books.

is that "Too many cars, too many factories, too much detergent, too much pesticide, multiplying contrails, inadequate sewage treatment plants, too little water, too much carbon dioxide—all can be traced easily to *too many people*."

Ehrlich compares runaway population to a cancer. "A cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people," he says.

The Stanford University population expert sees only two alternatives: slow the birthrate or increase the death rate. Unless we find methods to control birthrates, Ehrlich says, the "death rate solution" *will find us*. He sees three of the apocalyptic horsemen as the ultimate "solution"—war, pestilence, and famine—unless we put a brake on runaway births.

On the CBS program, *60 Minutes*, Harry Reasoner predicted that at the present rate of growth, every square foot of America will be used as a cemetery in the year 2470!

Public Reaction

"The great question of the '70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land, and to our water?" With these words in his January 1970 State of the Union Message, President Richard M. Nixon set the stage for a massive "Teach-In" on Earth Day, April 22, when on college campuses across the nation, millions debated the question, "Can man survive?" Even the U.S. Congress recessed, since so many of its members were involved.

But for all the evidence that earth is truly a plundered planet, some have shown negative attitudes.

The Daughters of the American Revolution resolved that Earth Day was "subversive" and that reports of an environmental crisis were "distorted and exaggerated."

In a similar spirit, James L. Bentley, State Comptroller of Georgia and Republican candidate for governor in that state, sent out \$1,600 worth of telegrams at taxpayers' expense, pointing out that Earth Day fell suspiciously on Lenin's birthday. (Campaign advisers later persuaded him to pick up the tab.)

Several newspapers also took note of the fact that April 22 was Lenin's birthday. The Richmond *News-Leader* said, "The date was not selected by chance. Here we have a classic example of how the communists pervert idealism and worthwhile causes to their own purpose."

Several industrialists in Georgia, including Glenn Kimble, an official of the Union Camp paper mills in Savannah, have complained vigorously about "hysteria" over ecology. Kimble's plant is the largest of its kind in the world and one of Georgia's largest single sources of pollution, according to William K. Stevens of the *New York Times*.

By contrast, Sen. Gaylord A. Nelson (D. Wis.) claims that "No administration has understood the size of the issue. It is much more important than space, weapons systems, or the money we're wasting in Vietnam."

What Churchmen Are Saying

Where do church leaders stand on the issue of the environment? Do they feel the threat is real, that it is "hysteria," or that it is irrelevant to spiritual matters?

Sherwood Wirt, editor of Billy Graham's *Decision* magazine, says the evangelical churches have largely met the problem with silence. He warns that environmental pollution "is a social issue of the first magnitude . . . yet somehow the evangelical churches have not considered it their problem." Wirt believes that whether the Christian likes it or not, "he is bound in stewardship to take care of this earth until he gets a better one." As evidence, he quotes Numbers 35:34, "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel."

At the opening rally of his eight-day crusade in Dortmund, West Germany, in April of 1970, evangelist Billy Graham said the world seems to be moving toward suicide. "We are building gigantic armaments, pollution is destroying our water and air. . . . Despite all technology, more people than ever are starving. . . . Despite modern medicine, various new diseases are sweeping the world. All over the world there is a population explosion and all of these problems are besetting us at the same time."

At their twenty-eighth annual convention in Kansas City last April, the National Association of Evangelicals passed a resolution asking for "every legitimate effort to maintain balance in ecology, preservation of our resources, and avoidance of the cluttering of our natural beauty with the waste of society."

Dr. Cynthia Wedel, president of the National Council of Churches, has warned that "The church boldly proclaims that 'the earth is the Lord's and the fulness thereof,' but her actions give little credence to this affirmation."

At least one denomination—the United Church of Christ—has established an office in charge of ecology. John Moyer of New York City will head the office in the Board of Homeland Ministries. His goal is to make specific proposals on what churches can do nationally and locally to combat pollution.

In its General Conference in St. Louis last April, the United Methodist Church recognized the problem of population control, and went on record as favoring legalized abortion, voluntary sterilizations, and the two-children family.

And at the eighty-third assembly of the Christian Church (Disciples of Christ) in Ft. Worth last spring, Donald E. Moore of San Antonio labeled pollution as one of the nation's most pressing problems. He said it is not surprising that where "60 percent of the taxed national wealth is expended on the weapons of death . . . the remaining 40 percent is inefficient to maintain and improve the quality of life."

And speaking to the American Baptist Convention last May in Cincinnati, U.S. Circuit Court Judge Frank M. Coffin of Portland, Me., called for an "impartial inter-

national body" to regulate ecology on a global basis. He said all nations must find an alternate to spoilation in their development of natural resources.

Is the Bible to Blame?

Strangely, some are quoting the Bible as a contributor to the spoilation of the environment. This is particularly true of Genesis 1:26, in which God says man is to have "dominion over the earth." Steven Schomberg of the University of Minnesota campus ministries, speaking at a university Earth Week teach-in, accused Judeo-Christian teaching of leading men to see themselves as superior to nature, with the earth created solely for their enjoyment and use.

Old Testament scholar Walter Brueggemann disputes this interpretation of Genesis 1:26. Brueggemann, who teaches at Eden Theological Seminary in Webster Groves, Mo., says that "to have dominion" clearly means "maintenance of order, i.e., control of the forces which injure and threaten." He does not visualize "dominion" as a license for tyranny or exploitation. "To subdue and have dominion is not a charter for abuse, but rather a command to order, maintain, protect, and care for," he says. The seminary professor cites such Scriptures as Leviticus 24:43, 46, and 53 which warn the slave owner not to rule or have dominion with harshness. He sees in Ezekiel 34:4 the antithesis of harshness: "Strengthen the weak, heal the sick, bind up the crippled. Bring back the strayed, seek the lost. . . ."

The Old Testament has much to say about personal cleanliness, sanitation, and hygiene. For example, Leviticus 14:8, 9 gives detailed instructions for washing and shaving after illness. Exodus 29:14 tells how "the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp." Before God gave the Law on Mt. Sinai, He instructed the people to "wash their clothes" (Ex. 19:10). The blood of slain animals and fowl was to be covered "with dust" (Lev. 17:13). To insure that their camps would be fit for God's presence, the Israelites were instructed to carry a trowel or paddle with them. "When you squat outside" the camp, orders Deuteronomy 23:13 (NEB), "you shall scrape a hole . . . and cover your excrement."

When God finished the Creation, He saw that "it was very good" (Gen. 1:31) and placed man in the garden "to dress it and to keep it" (Gen. 2:15). This does not mean that man is to act like a hog. He is to be a good steward of life's resources. And as Proverbs 13:22 predicts, "A good man leaveth an inheritance to his children's children." If man exploits the earth and pollutes the atmosphere, what inheritance will he have for his children, to say nothing of his grandchildren?

Will Job's prediction come true, that "the heavens are not clean in his sight"? (15:15) Dirty skies are hardly a worthy inheritance for succeeding generations.

The land laws of Israel illustrate a basic principle of man's trusteeship of spaceship Earth. In Leviticus 25:1-23, God told the Jewish people to let the land rest every seventh year. (Any farmer knows how the land is depleted if planted over and over, year after year, with the same crop.) In addition, the land was to lie idle the fiftieth year, which

was the jubilee. In that year, all land was to revert to its original owners, and all slaves were to be freed. The price of land and of slaves was set on the basis of the years remaining until the jubilee. Land bought the fortieth year was much cheaper, e.g., than land bought the fourth year. In a sense, the land was leased for a period not to exceed 49 years.

"For the land is mine" is the way God expressed it in Leviticus 25:23. I don't know how rightly the Jewish people observed this law in Old Testament times. I am not advocating a return to the year of jubilee. But this land is not ours forever. To exploit the soil, foul the air, or pollute the water is contrary to God's will, for this, too, is His.

If God numbers the hairs of every person (Matthew 10:30), this tells us of the exact inventory He keeps of earth's resources. God is not the author of waste, of destruction, of negligence. Jesus expected the fig tree to be productive (Matthew 21:19). He condemned the faithless steward who had no profit to show, but had buried his talent in the ground (Matthew 25:25). After feeding the 5,000, Jesus asked His disciples to gather the fragments, which filled 12 baskets. Not only was this a lesson in conservation, but an anti-litter demonstration as well!

John may not have had environmental pollution in mind when he wrote Revelation, but there is an eerie relevancy to 1970 in the words of Revelation 11:18, ". . . and shouldest destroy them which destroy the earth."

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Who can say that God is unconcerned with the care of what He has created? And if He is concerned, His children should also be concerned.

The New Earth

The Environmental Teach-In Committee of the city of Milwaukee has prepared what they call "Ten Commandments of the New Earth." They are worth thinking about, but most of all, worth practicing. Here they are:

You shall live in harmony with all the earth and with every living thing.

You shall return to the earth all the organic treasures she freely gives you.

Do not put greed above duty, nor wealth above wonder.

Do not demand useless things or trade for unnecessary things.

Every man shall have his fair share of the earth and no more.

You shall fight to protect the earth; it is your home.

Be masters of technology and not its slaves.

You shall make beautiful and enduring whatever is to be made.

You shall keep faith with future generations and be wise guardians of their inheritance.

When all this is done, come together with all your brothers and sing the joy of earth.



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All Resisters and More

We need those who will openly and fearlessly resist every kind of evil. Every Christian in this sense ought to be a resister. Yet more than mere resistance to wrong is needed. Christianity is creative and positive in turning things right side up. It is redemptive and restorative. And history proves pretty well that it was those who gave the helping hand, who sacrificed in a personal way, and who built bridges of reconciliation rather than tore down bridges who made a lasting contribution for good in the world.

Suspicion soon grows strong that all is not well when one dwells continually on the negative. The carping critic is often one who seeks to cover some personal sin by attacks on other persons or situations. The one who lives by a long list of "don'ts" will never accomplish much in a positive help. The resister, even though against some evil, can so soon become a person pressing for all kinds of ego props for attention with little or no thought of contributing to anyone.

No one can doubt that a negative, reactionary mood is running rampant in our society. The church is also bombarded with the same blasts. To some, being against something is the same as Christianity. Many people measure their orthodoxy by the things they are against. But the world waits for those who are really for something.

So, also, there are some young people who are using every imaginable method to demonstrate their disagreement with society and the church. In many of their concerns they are correct. Yet they often hurt their cause by the fact that they are almost totally negative. They make little if any positive contribution. We know what they are against but not what they are for.

Some are clear in saying what they resist but not what they accept. They are clear on what they don't believe but not as clear on what they believe. They are clear on what they will not do but not as clear on what they will do. They are certain in what they want but foggy on what they give.

Some expect support of all kinds from the very institutions they will not give any kind of support. They may condemn institutionalism and political maneuvering yet unite and put every conceivable pressure on others to get their way. They do not want to be told anything but want everybody to listen to them. They expect others to remain turned on, no matter what they do or say, but want everybody to know how turned off they are. It's rather hard to communicate this way.

Some make every possible use of the establishment's meetings, programs, and equipment while condemning the establishment for having such. They deny to others the very freedom they demand for themselves.

Resisters of all kinds along with all the rest of reactionaries of today could rest assured of much more real support if they could demonstrate more how those who resist wrong

help to restore right, how those who resist the present church help build a better one, how those who resist falsehood and sham restore truth and holy living, how those who resist bondage restore freedom to all, and how those who resist evil persons remake such to be better persons.

So one wishes, to begin with, that better terms could be adopted than draft resisters, nonresisters, and all the other kinds of negative words. Somehow we must, if we are to be effective for Christ, catch more of the positive in Christianity. Above all we must demonstrate the dynamic of Christian living and service in the spirit of Philippians 2 and Matthew 5:1-12, 43-48. — D.

Planting and Picking Fruit

A Scottish minister dreamed he saw a new shop on the main street. He went in and inquired what the shop sold. The angel with whom he spoke replied, "Everything your heart desires." The minister said, "I want peace on earth, an end to sorrow, famine, and disease."

"Just one moment," the angel answered. "You haven't quite understood. We don't sell fruit here, only seeds."

Youth has the tendency to want everything and want it immediately. It is inclined to cast aside all which has gone before. It seeks immediate gratification.

Something is to be said about learning from the past. As James McBride Dabbs says, "The past is a powerful source of strength to those who have accepted and conquered it: to those who have not it is a heavy burden."

While few things are more meaningless than words or postures which have long since lost their true authority, nothing is more pitiful than a shallow cry to be contemporary which regards all past findings as useless. Particularly at the present time of rapid change and crisis we ought to be reading history carefully and taking examples for our learning.

Our fathers in the faith do speak to us. Tradition is not the dead hand of the past pressing down upon the living present, but that which our fathers have left us as their testimony as to how Christians should live and think and do. It is difficult to imagine the vacuum we would experience if we had not the fellowship and insight which transcends the time barriers of the generations. Without the planting of those who have gone before we would starve without food. It is our task not only to pick the fruit of their planting but also to sow the seeds which will rid the future of its sorrows and sin and give sustenance for a better life in every respect to those who follow. — D.

A Litany for the Earth, Man, and God

By John Esau

John Esau, pastor of the Faith Mennonite Church, Minneapolis, prepared this litany and used it in the church.

"The great question of the '70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land, and to our water?"

— President Nixon

"The earth is emptied clean away
and stripped clean bare.

For this is the word that the Lord has spoken.

The earth dries up and withers,
the whole world withers and grows sick;
the earth's high places sicken,
and earth itself is desecrated by the feet of those who
live in it,

because they have broken the laws, disobeyed the
statutes

and violated the eternal covenant.

For this a curse has devoured the earth
and its inhabitants stand aghast.

For this those who inhabit the earth dwindle
and only a few men are left."

Isaiah 24:3-6

"The problems of nuclear warfare, of population, of the en-

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vironment, are impending planetary disasters. We are in trouble as a species. We are seized by a kind of paralysis of the will. It is like a waking nightmare."

— John Gardner

For everything its season, and for every activity under
heaven its time:

a time to be born and a time to die;
a time to plant and a time to uproot;
a time to kill and a time to heal;
a time to pull down and a time to build up;
a time to weep and a time to laugh;
a time for mourning and a time for dancing;
a time to scatter stones and a time to gather them;
a time to embrace and a time to refrain from embracing;
a time to seek and a time to lose;
a time to keep and a time to throw away;
a time to tear and a time to mend;
a time for silence and a time for speech;
a time for love and a time to hate;
a time for war and a time for peace."

Ecclesiastes 3:1-8

"Another ready assumption is that nature is endlessly bountiful. In fact the supply of both land and resources is finite. 'We've already run out of earth, and nothing we can do will keep humankind in existence for as long as another two centuries.'"

— *TIME* and Martin Litton

God is our shelter and our refuge,
a timely help in trouble;
so we are not afraid when the earth heaves
and the mountains are hurled into the sea,
when its waters seethe in tumult
and the mountains quake before his majesty."

Psalms 46:1-3

"The essential cause of environmental pollution is overpopulation, combined with an excessive population growth rate . . . antipollution measures can be used temporarily, but so long as the central problem is not solved, one can expect no lasting success."

— Jon Breslaw

"The point then is not how many people one can feed on this planet, but what population can best fulfill human potentialities. One is interested not in the quantity but in the quality of human life. From that point of view the world is probably already overpopulated."

— George Wald

"I will increase your labour and your groaning,
and in labour you shall bear children.
You shall be eager for your husband,
and he shall be your master."

Genesis 3:16

"Although the United States contains only 5.7 percent of the world's population, it consumes 40 percent of the world's production of natural resources. In 70 years of life, the average American uses 26 million gallons of water, 21,000 gallons of gasoline, 10,000 lbs. of meat, 28,000 lbs. of milk and cream."

— *TIME*

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

Psalm 24:1

"Every day we produce 11,000 calories of food per capita in the United States. We need only 2,500 calories."

— Barry Commoner

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"The result of massive production is massive filth. Every year, Americans junk seven million cars, 100 million tires, 20 million tons of paper, 28 billion bottles, and 48 billion cans."

— *TIME*

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"Lake Erie is dead. The beaches at Santa Barbara are deserted. The air in New York is dangerous to breathe. We are drowning in a sea of swill."

— Robert Heilbroner

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"If you wanted to design a transportation system to waste the earth's energy reserves and pollute the air as much as possible, you couldn't do much better than our present system dominated by the automobile."

— Garrett De Bell

"Coming into this new knowledge which proves so distressing — that our dearest companion, the automobile, is completely incompatible with our health and well-being — how long will we cling to it in this embrace of death?"

— Robert Rienow

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"Each year the United States alone paves over 1,000,000 acres of oxygen-producing trees."

— *TIME*

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"A recent scientific analysis of New York City's atmosphere concluded that a New Yorker on the street took into his lungs the equivalent in toxic materials of 38 cigarettes a day."

— Robert Rienow

"The earth is the Lord's and all that is in it,
the world and those who dwell therein."

"According to the Food and Drug Administration, at least 800-1,000 people die each year from pesticide poisoning and another 80,000-90,000 people are injured from these chemicals. There have been massive kills of fish, birds, and beneficial insects. But worse yet will be the slow but increased number of human deaths caused by the carcinogenic, mutagenic, and teratogenetic effects of chemicals like DDT or 2,4,5-T after a lifetime of exposure."

— Steven H. Wodka

"Because you have listened to your wife
and have eaten from the tree which I forbade you,
accursed shall be the ground on your account.
With labour you shall win your food from it
all the days of your life.
It will grow thorns and thistles for you,
none but wild plants for you to eat.
You shall gain your bread by the sweat of your brow
until you return to the ground;
for from it you were taken.
Dust you are, to dust you shall return."

Genesis 3:17-19

"We are naturally concerned with the unpleasant effects that the environmental crisis has for us in the here and now, but these are trivial when compared with the distant effects that it will have on the human beings who are being exposed to it throughout their development."

— Rene Dubos

"Never again will I curse the ground because of man,
however evil his inclinations may be from his youth
upwards. I will never again kill every living creature,
as I have just done.

While the earth lasts
seedtime and harvest, cold and heat,
summer and winter, day and night,
shall never cease."

Genesis 8:21, 22

"If the present excitement about the environment is to produce more than emotion, platitudes, and attempts to take us back to the good old days when the poor knew their place, it will have to stimulate us to an analysis of social dynamics both more realistic and more appealing than any we now possess."

— Kenneth Boulding

"Thou dost visit the earth and give it abundance,

as often as thou dost enrich it
with the waters of heaven, brimming in their channels,
providing rain for men.

For this is thy provision for it,
watering its furrows, levelling its ridges,
softening it with showers and blessing its growth.

Thou dost crown the year with thy good gifts
and the palm-trees drip with sweet juice;
the pastures in the wild are rich with blessing
and the hills wreathed in happiness,
the meadows are clothed with sheep
and the valleys mantled in corn,
so that they shout, they break into song."

Psalm 65:9-13

"What we do about ecology depends on our ideas of the man-nature relationship. More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one."

— Lynn White, Jr.

"For behold, I create
new heavens and a new earth.
Former things shall no more be remembered
nor shall they be called to mind.
Rejoice and be filled with delight,
you boundless realms which I create;
for I create Jerusalem to be a delight
and her people a joy."

Isaiah 65:17, 18

"The Lord is my shepherd; I shall want nothing.
He makes me lie down in green pastures,
and leads me beside the waters of peace;
he renews life within me,
and for his name's sake guides me in the right path."

Psalm 23:1-3

"The battle of the environmentalists is to preserve the physiological integrity of people by preserving the natural integrity of land, air, and water. The planet earth is a seamless structure with a thin slice of sustaining air, water, and soil that supports almost four billion people. This thin slice belongs to all of us, and we use it and hold it in trust for future earthlings. Here we must take our stand."

— Ralph Nader

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. . . . Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations."

Revelation 21:1; 22:1-3



Missions Today

A Case for Community Churches

By Vern Miller

For 12 years I have seen firsthand what Christians can do when they work together. Baptists, Mennonites, Methodists, and assorted other "brands" comprise the Lee Heights Community Church in Cleveland, Ohio. We decided at the outset that our relationship to Christ should hold supreme importance.

When Christians in a given community unite around a common cause competition is reduced. Perhaps in the past some competition has been good. Too many churches, however, do not produce "fishers of men." About all they succeed in doing is stealing from each other's aquariums. Christians united can stress one theme: "God loves you and cares for you regardless of your need!" No one has to waste time defending a particular sect or confuse proselytizing with evangelism.

The community church eliminates "class congregations" and "ethnic cliques," that is if it stands on the proposition that it serves all men equally regardless of color, income, or affiliation. It serves members as well as nonmembers. Its facilities are open and available for community use. Here is a church that truly cares for all!

Denominations are bad not only because they are outdated. These "accidents of history" are also condemned by Scripture. Granted they are divisive, competitive, and sectarian. But the clincher is that they never should have begun in the first place. (See 1 Corinthians 3:1-7; Galatians 2:11-15; and Romans 14.) For "from the beginning it was not so" aptly characterizes these clear passages.

Perhaps the most overt force that undergirds the divided church is the tendency to uphold the status quo. I suggest that denominations begin no more sectarian churches but rather unite in forming neighborhood churches. The community church, cooperatively sponsored, can spark the beginning of a serious movement back to Christian unity. As long as Christ is at the center there is nothing to fear and everything to be gained — including new credibility for the Western church.

Perhaps one day black and white, rich and poor, Protestant and Catholic can be welded into one redeemed body. "One Lord, one faith, one baptism, one God and Father of us all."

Vern Miller is pastor of the 231-member Lee Heights Community Church in Cleveland, Ohio.

The overseas missionary directory appears twice each year—in the last issues of *Gospel Herald* for March and September. Included on this list are missionaries of all boards of the Mennonite Church.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

With the sizable number of overseas missionaries and constant movement of missionary personnel, it may happen that these addresses will be changed toward the end of this

list's use. *Gospel Herald* attempts to keep these changes clear in its Church News pages.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

ALGERIA

Haldemann, Annie, 7 rue Paul Bert, Alger, Algeria
Shoup, Mary Ellen, 6 rue Broussais, Alger, Algeria
Stetter, Robert M. and Lila Rae, 2, rue No. 5 Dar Naama, El Biar (Alger)
Polly, Susan, Marie, and Carolyn Stetter

On Furlough

Marian Hostetler, 127 1/2 Wagner Elkhart, Ind. 46514

ARGENTINA

In Central Province

Brenneman, Don and Marilyn, Rivarola 280, Pehuajo, FNDFS, Argentina
David, Jonathan, and Rosalind Brenneman
Brunk, Lawrence and Dorothy, R. S. Pena 1340, Santa Rosa, FNDFS, La Pampa, Argentina
Patricia, Susan, and Debora Brunk
Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDFS, Argentina
David, Patricia, and Miguel Erb
Goldfus, Ross and Ruth, San Pablo 681, Salto, F.N.U., Argentina
Anita and John Goldfus
Schwartzentruber, Earl and Genevieve, Escalada 1195, Bragado, FNDFS, Argentina
Douglas, David, and Donita Schwartzentruber
Sieber, Floyd and Alice, Casilla de Correo 41, Choele-Choele, Rio Negro, Argentina
John Sieber
Snyder, Mario and Egda, Ortiz de Rosa 1132, Moron, FNDFS, Argentina
Mary, Mark, Anne, and Debora Snyder

Under Appointment to Central Province, Argentina

Friesen, Richard (In Language School) Apartado 10240, San Jose, Costa Rica

On Retirement from Central Province

Hallman, William and Beatrice, 251B So. Lawndale, Chicago, Ill. 60623
Hershey, Mrs. T. K., 1508 So. Bth St., Goshen, Ind. 46526
Rutt, Mrs. Mary, 527 W. Orange St., Lancaster, Pa. 17603
Swartzentruber, Mrs. Edna, Godoy 44B—T. E. 660, Pehuajo, Buenos Aires, Argentina

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
Timothy and Stephen Buckwalter
Mast, Michael and Mattie Marie, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
Merle and Mark Mast

Under Appointment to the Chaco

Horst, Willis and Byrdalene, Box 370, Elkhart, Indiana 46514
Rene Horst

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Shank, David and Wilma, 61 Avenue des Combattants, 1320 Genval, Belgium
Crissie and Rachel Shank

BRAZIL

In Araguacema, Goias

Carpenter, Ann, c/o Mennonite Mission, Araguacema, Goias, Brazil
Gerber, Robert and Fran, c/o Mennonite Mission, Araguacema, Goias, Brazil
Mark, John, and Joseph Gerber
Yoder, Dorothy, c/o Mennonite Mission, Araguacema, Goias, Brazil

In Sao Paulo State

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Kaczor, Gerald and Valetta, Rua Oito 55, Paulinia, Sao Paulo, Brazil
Dawn and Brian Kaczor
Musselman, Glenn and Lois, C.P. 1214 (Vila Arens) Jundiai, Estado de Sao Paulo, Brazil
Crissie, Sonia, Regina, Cecilia, and Anita Musselman
Schwartzentruber, Kenneth and Grace, C.P. 1013, Campinas, Sao Paulo, Brazil
Virginia, Wilda, Michele, and Kenneth Schwartzentruber
Yoder, Arlin and Mary Lou, C.P. 204, Sao Carlos, S.P., Brazil
Douglas and Kevin Yoder

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Stephen, John, Paul, and Debora Sawatsky

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Hochstetler, Otis and Betty, Caixa Postal 560, Brasilia, D.F., Brazil
Richard Hochstetler

Overseas Mission Associates

Blough, James and Marva, c/o Mennonite Mission, Araguacema, Goias, Brazil
Blough, John and Isabelle, c/o Mennonite Mission, Araguacema, Goias, Brazil
John and Janelle Blough
Eisenbeis, Larry and Anette, c/o Mennonite Mission, Araguacema, Goias, Brazil
Anita, Chris, Timothy, and Philip Eisenbeis
Hertzler, Byron and Mary Alice, c/o Mennonite Mission, Araguacema, Goias, Brazil
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Gloria C. Stauffer

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CHILE

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COLOMBIA

Overseas Voluntary Service

Bontrager, James, Wycliffe Bible Translators, Institute of Linguistics, Bogota, Colombia
Miller, Ervin, Wycliffe Bible Translators, Institute of Linguistics, Bogota, Colombia
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Schmidt, Melvin, Wycliffe Bible Translators, Institute of Linguistics, Bogota, Colombia
Yoder, Kenneth, Wycliffe Bible Translators, Institute of Linguistics, Bogota, Colombia

COSTA RICA

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ETHIOPIA

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Charlene and Eugene Kraybill

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Jenelle and Gwendolyn Nissley

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Ramona Horst

Kurtz, Anna Marie, The Clinic, Amasaman, Ghana

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Douglas and Cristina Lehman

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Horst, Mervin, San Pedro Carcha, Alta Verapaz, Guatemala

Lehman, Daryl, San Pedro Carcha, Alta Verapaz, Guatemala

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Celah Kratz

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Susan and Joseph Hockman

Lantz, Richard and Pearl, Apartado 77, La Ceiba, Honduras

Leaman, Mary, Gualaco, Olancho, Honduras

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Sauder, Ruth, Apartado 143-C, Tegucigalpa, D.C., Honduras

Sensenig, Dean and Marilyn, Apartado 143-C, Tegucigalpa, D.C., Honduras
Kevin A. and Kathleen Sensenig

Showalter, Dorothy P., Apartado 738, Tegucigalpa, D.C., Honduras

Yoder, Amzie and Fannie Ellen, Apartado 340, San Pedro Sula, Honduras

Ronald, Annetta, Mark, and Yolanda Yoder

Zimmerman, George and Lois, Trujillo, Honduras

Timothy, Trina, and Tuana Zimmerman

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Frey, Ken, Sava, Honduras

Gingrich, John, Apartado 77, La Ceiba, Honduras

Metzler, Lehman and Alta Mae, Trujillo, Honduras

Nafziger, Eldon, Apartado 77, La Ceiba, Honduras

Newcomer, Nelson, Apartado 77, La Ceiba, Honduras

Noll, C. Robert, Apartado 77, La Ceiba, Honduras

Siegrist, Marvin, Apartado 77, La Ceiba, Honduras

Stauffer, Lowell, San Esteban, Honduras

Weaver, Scott, Apartado 77, La Ceiba, Honduras

Wenger, Irvin and Janet, Apartado 77, La Ceiba, Honduras

Widders, Irvin, Apartado 77, La Ceiba, Honduras

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Lapp, Marvin and Mary, Apartado 143-C, Tegucigalpa, D.C., Honduras

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Reinford, Ken, Apartado 738, Tegucigalpa, D.C., Honduras

Schlabach, Esther, Apartado 143-C, Tegucigalpa, D.C., Honduras

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Daniel, Richard, Gerald, and Elizabeth Ann Hess

Sauder, James and Rhoda, R. 1, East Earl, Pa. 17519

Ronda, Anthony, Philip, David, and Samuel Sauder

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Dean, Doreen, and Debra Stauffer

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Metzler, Everett and Margaret, P.O. Box 9283, Kowloon, Hong Kong
Eric, Gretchen, Malcolm, Andre, and Jennifer Metzler

INDIA**In Madhya Pradesh**

Erb, Elizabeth, Dhamtari Christian Hospital, Dhamtari, M.P., India

Friesen, John and Genevieve, Shantipur via Dhamtari, M.P., India

Friesen, Weldon and LuElla, Shantipur via Dhamtari, M.P., India
Cynthia and Carl Friesen

Miller, S. Paul and Vesta, Union Biblical Seminary, Yeotmal, Maharashtra, India

Moyer, Marie, EFI Offices, Civil Lines, Jhansi, U.P., India

Nafziger, Florence, Dhamtari Christian Hospital, Dhamtari, M.P., India

Sell, Blanche, Christian Hospital, Dhamtari, M.P., India

Yutzy, Katherine, Dhamtari Christian Hospital, Dhamtari, M.P., India

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Mary, Judith, Sylvia, and Jeanette Flisher

On Retirement from Madhya Pradesh

Esch, Mrs. Mina B., Schowalter Villa, Hesston, Kan. 67062

Friesen, Mrs. Florence, Schowalter Villa, Hesston, Kan. 67062

Good, Mary M., Greencroft Villa, 26E, 2000 S. 15th St., Goshen, Ind. 46526

In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamau District, Bihar, India

Lynette and Kenton Beachy

Kniss, Mark and Betty, Nav Jivan Hospital, Satbarwa, Palamau District, Bihar, India

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To Write Your Missionaries

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A Letter About Convention 70

Dear Mennonite Parent,

I just spent a week living intimately with your children at Lake Junaluska. Thought you may be interested in knowing how I felt about it. I'm in your class, 42 years old, bifocals, thinning hair, and the rest. And I'm on your side of the communications gap. When I was asked a few months ago to lead the Bible studies at the MYF Convention I felt like playing the turtle and forget it. But God wouldn't allow that.

But why me, I don't know their language. And I don't look like they look. When they see a 42-year-old father with short hair and a white shirt whose language is twenty years old stand up to, of all things, "conduct the Bible studies" only a small miracle will keep them from turning me off. I did not find the idea very appealing. But God whispered some kind of words to me which I knew meant, "You're just afraid of failure." He was exactly right and so I went to Convention 70 ready for about anything.

Jesus Driving

The first night Dave Augsburger and I did a little dialogue, sort of an ice breaker, before all those youth who were lined up on the other side of the communications gap. I couldn't find words. I was shaking. After it was all over and I was walking to the hotel I confessed to a fellow who was walking next to me that I felt like 94 years old up there. Then he bowled me over. "That's how you came through to us, too," he replied.

So there, Lord, how's that for failure! I had it. When I got up to my room I knew that I couldn't do it but I knew one thing — Jesus could — so I gave up my seat from behind the wheel and bowed out. Jesus graciously scooted over and took the controls.

From there on the week was one of the best I've ever spent. I felt that Jesus was putting life into the Bible studies and that the kids were getting what I was trying to say. And I could feel them respond. I never can get over the way the Holy Spirit gets through in spite of the gaps and barriers which keep generations and tribes apart. And every time this happens I am humbled until my knees melt.

No Spirit Gap

I communicated in the Spirit with your children. And they responded to the same Spirit that I responded to. At least at this level we understood one another. This itself was an exhilarating experience and I began not to notice bare feet

and frayed jeans. And I began to feel something of what they were experiencing in their music. And by the way, the music was the pegboard on which almost everything was hung at Convention 70. While the music was not as specific as I would have wished, it did make sense to me.

To move graciously between "Christian rock" and "Rock of Ages" is not easy except "in the Spirit." What I am saying is when I dropped my defences and began to love the youngsters for who they were, then those symbols of the generation gap faded in significance. There may be a generation gap but there is no Spirit gap, and it is precisely in the area of the Spirit that we met.

You ask, "Yes, they are Christians, but are they Mennonite?" I hardly know how to handle that one. By their responses in meetings it is clear that they are acutely aware of a conflict between Christian discipleship and the spirit of the age, especially as it has to do with nationalism and materialism. They are as clear on this point if not more clear, than my generation.

I suppose right now this generation is looking for a way to express their separation from the age, maybe it's already here in VS, a more simple style of living, or, in a few, perhaps in noncompliance in draft or war taxes. They've got the idea even though they have not symbolized it as well as, say the CPS-ers, or the regulation garb movement. Is this new generation Mennonite? I think they are.

Not everything went right at Lake Junaluska. I suppose there will always be a fringe on every group who must go along for the ride and then they don't enjoy the ride or what goes on when they get there either, so they flake off, bait the cops, and make a general nuisance of themselves. There were a few of these, to be sure, but their effect on the group was practically nil.

I am writing this in Europe on my way back to Kenya — home. It was a good summer in the States. I learned quite a few new things about myself and others — helpful things. But that week at Convention 70, just stands out like *Jungfrau* here in Switzerland. I honestly feel warm inside when I think of it. (Somehow I feel that is not the adult way to say it but I think you know what I mean.)

Why should that be? I think it was because I entered into the world of your children and found Jesus there. I found myself loving them and found them responding to me. And for one of Jesus' missionaries what greater joy could there be! After all, this is what life is all about for me. I share this with you for your encouragement.

— Don Jacobs

Don Jacobs is a Mennonite bishop in Kenya, East Africa.

Items and Comments

Both "liberals" and "conservatives" are among the dropouts in the ministry, according to a study conducted by the United Methodist Church in the Alabama-West Florida Conference.

Dr. Robert L. Wilson, research director for the denomination's Board of Missions' National Division, disclaimed the generally accepted idea that the only dropouts were "young, liberal clergymen" leaving a "hopelessly conservative" church.

The Alabama study showed that the church is losing ministers from both conservative and liberal ranks. The common factor in both groups was that all have "a fairly rigid view of what the church ought to be," Dr. Wilson explained.

"When reality does not coincide with their views, they are unable to adjust and they move into another career."

"Please forgive me. God has."

This note accompanied one check among hundreds of thousands of "conscience money" payments received by the treasurer of the United States. Since 1811, over \$3 million has come in from citizens wanting to make themselves more honest.

An Ohio Baptist minister recently mailed Treasurer Dorothy Elston \$50 to pay for items he had stolen from the Army years ago. An ex-Navy man, who said he took some tools during World War II, wrote to say he had figured out from a catalog the value of the tools came to \$120, which he enclosed.

The money sent in ranges from pennies to thousands of dollars, and in myriads of ways accompanying explanatory letters indicate the remitters' consciences won't give them peace of mind until they make amends.

The *Upper Room*, the world's most widely used daily devotional guide, is currently making an appeal for meditations from writers whose ages are under 30, to be submitted by Sept. 1, 1971.

Russel Q. Chilcote, managing editor said, "We are really inviting the youth of the world to write meditations because the *Upper Room* reaches readers in 120 countries.

Homefront recently listed characteristics of extremism.

1 — Extremists live in "closed rooms." They read their books; listen to their leaders; refuse to consider arguments from the outside world.

2 — They take orders gratefully. None of this democracy stuff. Let those up front set

the line. They imitate.

3 — All evil flows from a "conspiracy." They are a part of a group being persecuted by that "conspiracy." It is responsible for everything that goes wrong.

4 — They are "ideologues." Your problem had well better fit their solution.

5 — They are fighting a "holy war." They are so sure they are right that their ends justify their sometimes sinister means.

6 — They rewrite history and news. Everything must fit into their pattern. Outside news media are always corrupt so they develop their own.

7 — They must control or discredit. You can't have "outside" groups producing evidence which refutes the "true" facts, stimulates "incorrect" attitudes.

8 — They are haters, not lovers. They are not really "for" much of anything, but they "know" where to assign blame, and how to vent their spleen.

9 — They feed on whipping boys. They must have those they feel superior to and can rally against. Racism, however, subtle, and/or character assassination are standard characteristics.

10 — They must change systems. Pragmatic answers to problems are never considered. Out with the old; in with the new.

11 — They work behind camouflage. They set up front groups. They keep their membership rosters secret, and their motives obscured.

12 — Their movement yearns for power. It shows a group-sense of self-interest.

Are these extremists of the far left or far right? The answer: Both. At both extremes, people act the same. It isn't so much what they believe as how they believe it.

Because a state supreme court decision in December opened the way to tax some church property, county assessors have put back on tax rolls certain summer camps, parking lots, and church buildings.

The state of church appeals stems from the court's decision denying tax exemption to the Warm Beach Camp and Conference Center of the Pacific Northwest Conference, Free Methodist Church. Because of that, it is probable that every church-owned facility, other than sanctuaries and parsonages, will come under the scrutiny of county tax assessors.

Even the church buildings may not escape — if they are used for purposes other than worship, such as day-care centers.

A British evangelist has attributed his country's increasing suicide rate to witchcraft

and other occult practices.

Dr. Eric Hutchings, visiting Toronto to speak at the Evangelical People's Church, said Britain has been invaded by demons.

"Your craze here is drugs," said the preacher. "In Britain it's demons. How it has all happened or why I don't know. Perhaps we turned God out of England. Only seven out of every 100 people still go to church."

Dr. Hutchings said he thought "all the churches in England have failed" but he had no explanation as to why.

The clergyman claimed to have converted only one witch to Christianity, though he said many "demon possessed" people came to his crusades.

The 1970s will be the "decade of the large Sunday school," according to a prediction made by Elmer Towns, Sunday school editor of *Christian Life* magazine.

In the third annual survey of large U.S. Sunday schools, published in the August issue of the monthly publication, Mr. Towns reported that the 75 biggest Sunday schools in America increased their weekly attendance more than 10,000 over last year.

"There seems to be no secret or 'inside' information that causes these Sunday schools to grow," he said, adding:

"They simply apply the New Testament pattern of soul winning, prayer, teaching the Word of God, and constant revival. They are led by an aggressive, gifted pastor, who heads up a militant program of evangelism."

The FBI is continuing to tap the telephones of the Southern Christian Leadership Conference (SCLC) and of "just about anyone who stands up for justice in this country today," Ralph David Abernathy charged.

The successor to Dr. Martin Luther King, Jr., as SCLC president responded to questions about FBI taps on Dr. King's phone conversations in 1963. The issue was raised by an article in the Aug. 10 issue of *Time* magazine.

Asked how he knew phones were tapped, Mr. Abernathy said: "You just pick up the telephone. You don't have to be a Philadelphia lawyer to know that someone is listening."

The Baptist clergyman added that the SCLC had nothing to hide. "We have the right to stand up and fight for those rights which are guaranteed under the Constitution of the United States. We will continue to move forward in spite of these acts (of wire tapping)."

CHURCH NEWS

Hurricane Rebuilding Under Way

The Mennonite Disaster Service rebuilding operations in Corpus Christi, Texas, are under way to help victims affected by the Aug. 3 Hurricane Celia. Over the Labor Day weekend three volunteers flew from Lancaster, Pa., to Texas by private plane. Another group from Pennsylvania went in a camper, and a carload from Indiana was to arrive in Texas the first week of September. Kansas and Virginia MDS units worked in Texas the week earlier.

The American Red Cross has applications for help from over 25,000 families, many of whom need help in repairing and rebuilding their homes. The Red Cross has already spent several million dollars in emergency assistance and expects this figure to reach 10 million dollars by the time the south Texas communities have recovered from the hurricane.

The need for help arises at a time when farm work is particularly heavy in most Mennonite communities. The immediate post-disaster response was made by Kansas and Oklahoma Mennonites, who expect to return to the disaster after the completion of wheat planting. Manitoba and Ontario units are also lining up volunteers for a later date. In the meantime, small units volunteering from MDS Regions I and II will attempt to help the most needy families recommended by the Red Cross.

The Mennonite Board of Missions and

Charities has temporarily loaned Ralph King, a Voluntary Service leader, to the operations in Texas. Volunteers are presently staying in homes in Robstown and Corpus Christi. During the last week in August they worked on homes in Robstown, Mathis, and Corpus Christi. The eye of the hurricane passed through Aransas Pass, north of Corpus Christi. Many homes in this area need repairs. MDS men hope to find a center there from which to operate. Many people will need help until winter and it is hoped that volunteers and emergency funds will be available to sustain the operation that long.

Early investigations and responses to the hurricane were handled by MDS Region III director, Marvin Hostetler of McPherson, Kan. The first volunteers came from Kansas and as other states contributed to the work, Hostetler asked that the Akron, Pa., office of MDS secure help from the other regions and coordinate the program from Akron. Delmar Stahly was in Corpus Christi Sept. 9-12 to plan the ensuing program with Ralph King and local pastors and to establish goals as to the volume of work to undertake and number of volunteers to secure.

All volunteers wanting to go to Texas should contact their regional MDS director who will report the arrival time of each group to the coordinator's office.

Hershey to Direct Minority Education Program

Lynford Hershey, formerly of Lincoln City, Ore., began an assignment on Sept. 14 as Director of Minority Ministries Education. His office is located at Mennonite Board of Missions headquarters in Elkhart, Ind.

Hershey's assignment, initially conceived by the Minority Ministries



Lynford Hershey

Council of Mennonite Board of Missions and the Peace and Social Concerns Committee of Mennonite General Conference, will focus on improving racial attitudes within the Mennonite constituency. Hershey will meet with district conference personnel and individual congregations who want to understand the dynamics and prevailing moods of minority communities. The program is

operating under the direction of the Minority Ministries Council and its executive secretary, John Powell.

While much of his assignment will be shaped by actual experience, Hershey envisions making personal congregational contacts, planning exposure tours and seminars, and writing articles for church journals to initially promote the minority education program across the Mennonite Church.

Originally from Paradise, Pa., Hershey spent the past 4 1/2 years as program director at Drift Creek Camp, a facility near Lincoln City primarily serving members of Pacific Coast Conference. From 1961 to 1966 he pastored the Tenth Street Mennonite Church, an interracial congregation in Wichita, Kan.

Hershey and his wife, Jennie, from Lebanon, Ore., were instrumental in starting a Voluntary Service unit in Portland, Ore., where they served as program directors

for three years before moving to Wichita.

The Hersheys have five children — Mark, 11; Dannie, 10; Terry, 9; Ronnie, 7; and Lynette, 4 — and reside at 114 Cleveland Ave., in Elkhart.

On Aug. 28, 1969, while serving at Drift Creek, Hershey was severely burned when sparks ignited a generator he was repairing. He underwent extensive skin graftings and spent two months in the hospital and eight months in convalescence before successfully recovering. A report of the accident in *Gospel Herald* drew letters of concern and prayer support from across the Mennonite Church.

Persons wishing to obtain Hershey's services or to learn more about the Minority Ministries' racism education program should write directly to him at Box 370, Elkhart, Ind. 46514.

Board Appoints Sixteen

Sixteen persons were appointed for overseas mission service by the Eastern Mennonite Board of Missions on Sept. 9.

Two were new appointments: *Pauline Zimmerman*, Manheim, Pa., to a registered nurse assignment in Somalia, outgoing Sept. 1970; *J. Nelson Kling*, Atmore, Ala., to a three-year Mission Associate term as purchasing agent for the Menno Bookstore, Addis Ababa, Ethiopia, outgoing Sept. 1970.

Fourteen missionaries were reappointed: *Dorothy Sauder*, to Honduras; *LaMar and Kathryn Stauffer*, to Honduras; *Paul Z. and Ella Martin*, to British Honduras; *Omar and Lois Stahl*, to Luxembourg; *Don and Anna Ruth Jacobs*, to Kenya; *Nevin and Barbara Kraybill*, to Tanzania; *Velma Eshleman*, to Tanzania or Somalia; *J. Paul and Erma Lehman*, to Ethiopia.

Board Chairman Lloyd Eby made the appointments. Board members Adam Martin and Elmer Leaman followed with prayer in their behalf.

Labels Are Deceiving

The Canadian Congress on Evangelism may well mark several significant points in Canadian church history.

About 50 Mennonite delegates attended this five-day meeting, Aug. 24-28 at Ottawa. Some 600 delegates were present to represent 46 Canadian church-groups. Never before has such a representative church body met in Canada.

Things got off to a slow start, but it appeared to this delegate, that some historical developments did develop.

Theological labels will have to be revised. Again and again, speakers would try to clarify what they meant by "evangelical." Some people spoke of "fundamental" evangelical; others of "conservative" or "liberal" evangelical. Finally, one speaker declared that these adjectives are all "nonsense."

Somehow, evangelicals had to face rather dramatically that one theological position is not universally accepted by evangelicals to mean the same thing.

Ecclesiastical labels are also due for re-evaluation. In times past, we seemed comfortable with the assumption that mainline churches like the Anglicans, United Church of Canada, and Roman Catholic were generally "liberal." Churches like the Mennonite Brethren, Evangelical Baptist, Alliance, etc., were assumed to be generally "conservative."

At the Canadian Congress, some of the most radical dissent came from within the "conservative" groups. And some of the most striking testimonies of "Early Church-Acts" style of evangelism came from "liberal" groups.

Most of the 600 delegates stayed at one hotel. Roommates usually consisted of people from distinctly different denominational backgrounds. Many people were surprised to find how much they had in common with each other.

Early morning prayer meetings were frequently spearheaded by people who weren't even expected to attend such functions.

Films to Portray Latin-American Church

Harold Weaver, Elkhart, Ind., began a two-month assignment on Sept. 16 on behalf of five Mennonite Church agencies that are cooperatively producing three 15-minute motion pictures as the basic input for the 1971 mission study theme, "The Church in Latin America."

Weaver is director of the Audiovisual Department at Mennonite Board of Missions and Charities.

Ken Anderson, Winona Lake, Ind., is writer and producer for the Latin America film trilogy. Film team members accompanying Weaver are Roy Martin of Elkhart as cinematographer and Heinz Fussle of Ken Anderson studios as director. Martin, who terminated employment with Mennonite Board of Missions on Sept. 1, is being employed by Ken Anderson on a free-lance basis.

Honduras, Colombia, and Brazil were chosen as film sites in an effort to present a representative rather than a comprehensive picture of missions and church life in Latin America. Concerns that are common to both North and South American Christians will receive major emphasis in all three films.

Martin and Fussle are scheduled to complete their filming itinerary on Nov. 9,



Harold Weaver

The term "evangelism" was reinstated into church vocabulary, but with some reinterpretation. First, it was encouraging to see that 46 Canadian church-groups could convene at a congress that openly used the theme: "Evangelizing for Christ." And there was little time wasted with attempts to show the irrelevance of "evangelism."

Instead, speaker upon speaker encouraged us to become serious about the Christian life, which is basically a life of evangelism. Pentecostals, Baptists, Anglicans, and Mennonites alike endorsed "evangelism" to include a serious grappling with the great social issues of the 70s. True evangelism ministers to the whole person. Social and spiritual ministry are part and parcel of each other. No Christian can justify one without the other.

A note of caution. Dr. Leighton Ford suggested that too often we Christians resemble a football team in a huddle. Only we forget to snap the ball and get on with the task.

It is time to break up the "holy huddles" behind the four walls of our nice buildings. Let's get on the field and move forward!

— Bernie Wiebe

while Weaver continues on to Argentina, Uruguay, and Puerto Rico to gather still photography for a film-strip currently in production. He will return to Elkhart on Nov. 23.

Cooperating agencies for the film project are Mennonite Board of Missions, Elkhart; General Conference Mennonite Commission on Overseas Missions, Newton, Kan.; Eastern Mennonite Board of Missions, Salunga, Pa.; Mennonite Central Committee, Akron, Pa.; and the Mennonite Brethren Missions/Services, Hillsboro, Kan. Herald Press, Scottdale, Pa., and Faith and Life Press, Newton, Kan., will supply printed materials for the 1971 mission study to supplement and reinforce the film message. Anticipated completion date for the entire project is June 1, 1971.

VS-ers Initiate Special Project

Eight hours a day is not enough for Voluntary Service workers in New Haven, Conn., to reach their goals for their work with youth.

VS youth workers promised to send seven community fellows to Camp Deer Park in New York. But the \$200 they needed was not available through the VS program.

The youth workers initiated a money-raising effort that captured the interest of the whole unit. The VS-ers waxed cars, baby-sat and wrote to their home youth

groups and congregations. Richard Landis, the unit leader, said, "Already we have far surpassed our goal. The enthusiastic support and group spirit encouraged Jim and Adam." The group raised \$600.

Jim Landis manages a youth center for teenage fellows in the "Hill"—a section of New Haven with critical needs in housing, education, and medical assistance.

Adam Esbenshade, who with Jim, has worked with the local youth, is pastor of the Bible Fellowship Center in New Haven.

Tours Still Open

Very soon Menno Travel Service will be closing out seat availabilities on the first of its "Holy Land Highlights" tour programs. This departure is scheduled for Nov. 21-30, 1970. Air carrier is SAS. Stops are planned in Copenhagen, both coming and going.

Jet air accommodations, comfortable tour buses, first-class hotels, and three meals a day are all part of the low tour cost of \$559.

Similar tours are scheduled for Dec. 26, 1970, and March 6, 1971, departures.

MTS offices can provide further information. Or you can write to the Head Office, Menno Travel Service, 102 East Main Street, Ephrata, Pa. 17522.

Building Begins at Bienenberg

Ground was broken at the European Mennonite Bible School, Bienenberg, Switzerland, on Aug. 25 for a new dormitory and new education building. Earlier that day, an old barn which stood on the site where the new buildings are to be built had been demolished and burned. The groundbreaking ceremony was held at 7:30 P.M. with Samuel Gerber, principal of the school, leading the service.

Persons from Germany, France, and Luxembourg, as well as Switzerland, came for the occasion. One family traveled from Tabertshausen, Bavaria (550 kilometers), with their children to introduce them to their future Bible school.

Gerber welcomed the many guests and told them, "We rejoice in the knowledge that you are going to think, speak, and build along with us, but most of all, that you are going to pray with us." The Schanzli Church choir sang and Brother Hans Rufenacht gave a short message.

After the message, the groundbreaking ceremony took place. Walter Hofer, chairman of the *Mennonitische Gemeinschaftswerk* was the first to turn the sod. Then several of the responsible brethren and representatives of various interested groups and churches took their turn. Gerber, a former student, a current student, and representatives from eight different countries also participated.

After the service, refreshments were served in the Bienenberg restaurant. A joyous atmosphere pervaded the discussions. Everyone seemed pleased that the new buildings would soon become a reality.

The European Bible School was opened in 1950 and continues to be the only Mennonite Bible school in Europe. It was established after World War II as a result of the MCC relief ministry, which built strong ties between European and Ameri-

can Mennonites. The school is supported by French, German, and Swiss Mennonites in cooperation with the Mennonite Central Committee. Mennonite students, as well as those from other denominations, receive basic Bible training with special emphasis on the church. During the 1969-70 school year, 12 students from America studied at the school. MCC continues to supply one of the teachers and a Paxman for the school.

FIELD NOTES

Gerald L. Shenk, 2541 Marietta Ave., Lancaster, Pa., has been appointed Assistant Secretary of Personnel and Assistant Secretary of Home Missions of Eastern Mennonite Board of Missions, Salunga, Pa.



In his work half time as Assistant Secretary of Personnel, Shenk will assist Personnel Secretary Larry Newswanger in the recruitment of youth for the Voluntary Service program.

Shenk, 30, is a graduate of Eastern Mennonite College, Harrisonburg, Va., and holds a master's degree in counseling from the University of Virginia, Charlottesville. For the past two years Shenk was Dean of Men at EMC.

Guy F. Hersherberger, professor emeritus of history, Goshen College, Goshen, Ind., is among the more than 8,500 living contributors to the 1970 edition of *Encyclopaedia Britannica*. He is author, in part, of the article on conscientious objectors.

Encyclopaedia Britannica is the oldest continuously published reference book in the English language. It was first published in Edinburgh, Scotland, 202 years ago, in 1768.

Hersherberger taught at Goshen College 41 years, 1925-1966.

The Virginia Board of Nursing granted full accreditation to Eastern Mennonite College's nursing program on Sept. 9.

The Virginia Board based their decision on a review of the program in April and the state board of examination results of the first nursing graduates. Sixteen women took degrees this May. Approximately one fourth of EMC's women students enroll in the nursing curriculum. The program features team teaching and an integrated approach to clinical courses.

Marvin D. Yoder was ordained to the ministry for the Casselton congregation, Sept. 13. Floyd E. Kauffman was the officiating bishop with Elmer D. Hersherberger bringing the message. Bro. Yoder's address is: 132 12th Ave. N., Casselton, N.D. 58012.

Eastern Mennonite College athletes will have a new team name, three new coaches, and the option to enroll as physical education majors during the current academic year.

Arthur L. Mullet, athletic director, announced that EMC teams will be referred to as "Royals" in the future. The Physical Education Department chose the name after polling student opinion. The new coaches are Byron S. Shenk, Luke M. Drescher, and John H. Hess.

Harvest and Bible Meeting at Risser's Church, Elizabethtown, Pa., Sat. evening, Oct. 3, and all day on Oct. 4. Speakers are Abram Charles and Lloyd Hackman.

Eastern Mennonite College has named a new instructor in home economics. Mary Schrag, formerly from Goshen, Ind., will teach courses in clothing construction and home economics education. EMC offers four sequences in home economics — general, education, dietetics, and nutrition science.

On Sept. 3, Nelson Good, originally from Lititz, Pa., began serving as Eastern Mennonite Mission Board's Voluntary Service Administrator for Washington, D.C. Good's half-time job will include developing new projects, assisting unit leaders in job placement, and maintaining contacts between the VS units and local churches.

In the past, all VS administration came from the Salunga office. The area administrator posts were created to place VS leadership in the hands of people living in the area of the VS units who understand the local needs.

Calendar

Franconia Conference Sessions, Franconia, Pa., Oct. 1. Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22. Allegheny Mission Rally, Spring Cove Junior High, Roaring Spring, Pa., Oct. 31 — Nov. 1. Eastern VS-in-service Leadership Training Conference, Kidron, Ohio, Nov. 2-6. MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21. Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28. Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29. Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Luke and Dorothy Beidler began a second term of service in Saigon, Vietnam, Sept. 20, under EMBMC. Their address is Box 991, Saigon, Vietnam.

James Metzler, EMBMC worker in Saigon, Vietnam, reported on Sept. 8, "Buddhist leaders, students, newspapers, and peasants continue to cry for immediate peace in increasingly bold ways. Buddhist peace candidates drew the most votes in last week's senatorial elections. Cries are arising now because of the spiraling living costs — especially food — resulting directly from America's program of Vietnamization. The suffering of these people is far from over and woe to those who are determined to continue it!"

Graduation exercises at Nazareth Hospital, Nazareth, Ethiopia, were held on Sept. 5. Twelve primary and twelve secondary dresser students graduated. Shamsudin Abdo was the graduation speaker. Dressers serve as medical assistants and nurse aides in medical institutions throughout the area. The Dresser Bible School has selected a new class and will reopen on Sept. 21.

The new address of EMBMC's Lancaster Voluntary Service unit is 36 Green St., Lancaster, Pa. 17602.

The Alabama-Florida District Youth Camp was held Aug. 10-15 at Camp Victory near Florala, Ala. Fifty-seven campers and 24 staff members participated in the five days of activity.

Change of address: Richard Ross (to the end of Feb.) from Hartville, Ohio, to Box 429, Eastern Mennonite College, Harrisonburg, Va. 22801. Leland Bachman from Hesston, Kan., to 9631 N. Seventh Place, Apt. 1, Phoenix, Ariz. 85020; tele.: 602 997-0614. Galen Johns from Middlebury, Ind., to 187 Erb St. W., Waterloo, Ont. Kenneth Good from Lanham, Md., to 4320 Sheridan Street, Hyattsville, Md. 20782; tele.: 301 927-7327. George Richards from Baltimore, Md., to 927 Parklane, Park View, Harrisonburg, Va. 22801. William E. Hallman from La Junta, Colo., to 2518 S. Lawndale, Chicago, Ill. 60623; tele.: 312 277-6665.

Special meetings: Herman N. Glick, Atglen, Pa., at Hilltop, Tazewell, Va., Oct. 4-9. Charles Gogel, Phoenixville, Pa., at Yoder, Kan., Oct. 4-11. Aden Yoder, Wadsworth, Ohio, at Bay Shore, Sarasota, Fla., Oct. 11-18.

New members by baptism: nine at Yoder, Kan.; one at Martinsburg, Pa.

Tape recordings and cassettes of Mission '70 addresses are available at \$4 per address or \$6 for two. Cassettes are \$3 per address. Addresses available: WMSA panel, Lupe de Leon, William Pannell, Bible studies with John Lederach, witness input and Ray Keim, Flashes of Action, Samuel Santos, Horacio Quinones, witness input and Delton Franz, commissioning service. Tapes may be ordered from Roy Kolb, R. 1, Spring City, Pa. 19475. Payment to Kolb should

accompany order.

Mrs. T. K. Hershey, missionary to South America, who will be 93 years old in December, is a patient in the Mennonite Hospital, La Junta, Colo. She fell and broke her hip on Sept. 13. The following day she underwent surgery and will need to remain in the hospital for at least a month. Interest and concern will be much appreciated. Address: Mennonite Hospital, La Junta, Colo. 81050.

Arletta Selzer, Box 4, Canton, Kan. 67428 (on a one-year furlough from Japan) is practice teaching in the McPherson public school system in a special education classroom. There are 15 students in the class, ages six through nine, who are retarded but educable.

The Dhamtari (India) Christian Hospital School of Nursing announces its 18th graduation exercises and 21st acceptance service on Oct. 2. Eighteen members are listed on the class roll. Daniel Francis, Director of Christian Education of the Church of North India, is the scheduled commencement speaker.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I read the article on "What the Well-Dressed Woman Isn't Wearing" at least three times. In fact, I cut it out of the magazine so my parents wouldn't need to do it for me. It is the first article on the subject that made me think about it without building up resentment. I guess the statement that got to me was "... if you're not selling something, please don't advertise it." I appreciate Kerry Elliot's emphasis on modesty, not on how many inches can show and how many can't. I'm glad I have the freedom to put my hems down. I'm glad I can finally put them down because I understand why it is necessary instead of because Mom, Dad, or the minister is on my back. Good article. Keep printing those that are necessary even when they tramp on toes (or knees or whatever). — Joan Johnson.

The article "Beloved, Beware Lest Ye Also ..." in the July 28 issue, follows what seems to be a popular pattern; that of placing all Christians into two or three groups. Though I don't think this was the writer's intention, he seems to put them into three groups, namely, the long-haired artists protesting war and racism, the "Kill Commies for Christ" group, and the uninvolved, unconcerned person who thinks only of himself and his material possessions. Are there not others? Where do the funds come from to support the many church programs, such as our schools and colleges, the MCC relief and mission programs, MDS, Heifer project, Crop, to name only a few? Do they come from the long-haired artists, the "Kill Commies for Christ" group, or the unconcerned, selfish, uninvolved persons?

I am not suggesting all is well and as it should be, but are there not some concerned individuals serving "in the name of Christ" while engaged in an honest profitable job or business? Is it really that bad to be a white middle-class Anglo-Saxon American?

Yes, "the per member" giving figure is much too low but it is an accepted fact that a small percent of the members give most of the

money. Our church publications are full of articles condemning "the establishment," but we need only turn the page to find another plea for more funds to support another committee, seminar, or study group. I am not condemning these projects as they are necessary for the total church program but doesn't it take a combined effort by all individuals? Perhaps our youth would have more respect and appreciation for parents and church if they were told the complete story. Let's tell it as it is! — Amos J. Miller, Goshen, Ind.

I agree with Gerald Studer's letter of Aug. 25 in which he states, "I am inclined to regret that the Mennonite Church ever accepted earning service as an acceptable option" for fulfilling the laws of the U.S.A. in regard to two years of service. Gerald's letter emphasizes the effect of the I-W earning service program on discipleship and on our efforts to be a disciplined church. His point is a good one; I want to emphasize an additional point.

If I were a Baptist, or a Presbyterian, or a Roman Catholic, or an unchurched person, and if my son was serving in Vietnam, or had been crippled or killed there, I think I would look with resentment toward the Mennonite neighbor boy who was safe in the U.S. (and perhaps only 75 miles from home), earning a regular wage, paying for a car, and perhaps driving home every weekend to see his girl. Even if I would be convinced that the Mennonite boy was sincere, consistent in conduct, and efficient in his work, I think I would consider that the Mennonite boy was on the receiving end of a church and government policy that is far too lenient — and that there is not even a semblance of equality between the sacrifice of my son and that of the son next door. And if (I repeat the if and underline it) I had reason to suspect that the Mennonite I-W was drinking and fornicating his way through his two years of service, I would be angry — and understandably so.

On the other hand, if I knew that Mennonite neighbor boy to be a person of character, and if he was serving in some distant location for 15 or 25 dollars a month, I would be much more likely to say, "I can see that." — Stanley C. Shenk, Goshen, Ind.

I would like to say that the article by Kerry Elliot, "What the Well-Dressed Woman Isn't Wearing," in the Sept 8 issue of *Gospel Herald* is very well done and meets with my hearty approval. We have been passing it around and plan to further do so. Is there any way we could get some more copies? I would like to suggest it be printed in tract form. Many other articles and editorials are appreciated also from time to time, and I would like to take this opportunity to say, "Thank you." — Mrs. Paul Morris, Franklin, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Willis and Dorothy (Obenchain), Valparaiso, Ind., fifth child, second son, Kevin Wesley, Sept. 1, 1970.

Brenneman, Ralph J. and Mildred (Jutzi), Wellesley, Ont., fourth child, second daughter, Janet Sue, June 7, 1970.

Eby, Wilmer R. and Anne L. (Baer), Shippensburg, Pa., fifth child, fourth daughter, Heidi Colleen, Sept. 9, 1970.

Eckman, George, Jr., and Elaine (Dillman), Smoketown, Pa., second child, first daughter, Kelly Renee, Sept. 8, 1970.

High, Dale and Dawn (Hostetter), Lancaster, Pa., third child, first daughter, Suzanne Marie, Aug. 23, 1970.

Hochstedler, Burnell and Ruth (—), Greentown, Ind., second child, first son, Aaron Matthew, Aug. 28, 1970.

Kuepfer, Levi and Elsie (Steckly), Listowel, Ont., second living child, Janice Faith, Sept. 1, 1970.

Leuz, Christopher and Lois (Gross), Grand Rapids, Mich., second daughter, Laura Gross, Aug. 24, 1970.

Litwiller, Francis D. and Phyllis (Yoder), Washington, Iowa, third son, Matthew Edward, Aug. 31, 1970.

Mack, Lawrence and Beatrice (Gehman), Telford, Pa., third child, second daughter, Janeen Starr, Aug. 18, 1970.

Mast, Gary and Nila (Miller), Fennville, Mich., first child, Gerald Patrick, June 24, 1970.

Miller, James R. and Carolyn (Oyer), Wauseon, Ohio, first child, Michelle Carol, May 20, 1970; adopted, Aug. 14, 1970.

Morris, Jim and Janice (Springer), Minier, Ill., first child, Tara Leigh, Aug. 29, 1970.

Riegsecker, Orval and Lois (Miller), Archbold, Ohio, eighth child, seventh daughter, Karla Doreen, Aug. 9, 1970.

Short, William Dale and Kathleen Sue (Nafziger), Archbold, Ohio, first child, William Dale II, Aug. 22, 1970.

Smucker, Milford and Susan (Wenger), Harrisburg, Ore., first child, Todd Eugene, June 20, 1970.

Springer, Duane and Freeda (Cork), Minier, Ill., fourth child, second son, Bruce Ray, Aug. 19, 1970.

Steinman, Ray and Anna (Bender), New Hamburg, Ont., third child, first son, Donald Ray, Aug. 30, 1970.

Stoltzfus, Mervin and Mayme (Stoltzfus), Ronks, Pa., third son, Lawrence Mark, July 29, 1970.

Unruh, Jerry J. and P. Elaine (Sentel), Greensburg, Kan., third child, first daughter, Jana Ruth, July 28, 1970.

Yoder, Adlai and Bertha (Lee), Arthur, Ill., third child, second daughter, Starla Sue, July 22, 1970.

Yoder, Dwayne and Viola (Gingrich), Sarasota, Fla., first child, Nathan Dwayne, Sept. 5, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beachey — Birky. — Duane Allen Beachey, Arthur cong., Arthur, Ill., and Gloria Annette Birky, Oak Grove cong., Adair, Okla., by Richard Birky, father of the bride, June 12, 1970.

Beecraft — Steinman. — John Beecraft, Burgessville, Ont., United Church, and Janice Steinman, Bright Ont., Cassel cong., by Vernon B. Zehr, June 13, 1970.

Boldman — King. — Larry Boldman, Wooster, Ohio, Catholic Church, and Mary King, Apple Creek, Ohio, Bethel cong., West Liberty, Ohio, by J. Lester Graybill, Sept. 6, 1970.

Brubacher — Brubacher. — Raymond L. Brubacher, Kitchener, Ont., Erb Street cong., Waterloo, and Gladys Brubacher, Elmira, Ont., Elmira cong., by Vernon Leis, Aug. 15, 1970.

Brubaker — Myer. — Mark G. Brubaker, Elizabethtown, Pa., Stauffers cong., and E. Ruth Myer, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, Sept. 5, 1970.

Eby — Hartzler. — John Elvin Eby, Ronks, Pa., Stumptown cong., and Audrey Sharon Hartzler, Mill Creek, Pa., Allensville cong., by Paul G. Landis, Aug. 22, 1970.

Gammie — Bowman. — Barry Gammie, Lockwood, Sask., United Church, and Ruth Bowman, Guernsey, Sask., Sharon cong., by James Mullet, Aug. 8, 1970.

Greaser — Yoder. — Daniel H. Greaser. Aibo-

nito, Puerto Rico, and Thelma Yoder, Leonard, Mo., by Lawrence H. Greaser, father of the groom, July 11, 1970.

Groff — Herr. — Robert B. Groff, Leola, Pa., Stumpton cong., and Marlene Fay Herr, Lampeter, Pa., Willow Street cong., by John A. Breneman, June 20, 1970.

Helmuth — Boshart. — Terry L. Helmuth, Al- den N.Y., and Gloria Jean Boshart, Naumberg, N.Y., both of the Clarence Center cong., by Howard S. Bauman, —.

Hershberger — Wenger. — Larry Hershberger, Iowa City, Iowa, Iowa City cong., and Marilyn Wenger, Wayland, Iowa, Bethel cong., by Richard Wenger, brother of the bride, Aug. 29, 1970.

Lefever — Boll. — David G. Lefever, Harris- burg, Pa., Herr Street cong., and Rachel Elaine Boll, Lititz, Pa., Erb cong., by H. Howard Witmer, Aug. 29, 1970.

Martin — Clemmer. — J. Darrell Martin, Lans- dale, Pa., Ambler cong., and Donna Clemmer, Harleysville, Pa., Salford cong., by Willis Miller, May 30, 1970.

Moyer — Beyer. — Clayton Moyer, Harleys- ville, Pa., Salford cong., and Mary R. Beyer, Souderton, Pa., Souderton cong., by Willis Miller, July 25, 1970.

Nussbaum — Cole. — Ralph Nussbaum, Streets- boro, Ohio, Plainview cong., and Sharon Cole, Streetsboro, Ohio, Christian Missionary Alliance, by Paul Valentine and David F. Miller, July 18, 1970.

Reinford — Bauman. — Merle Reinford, Kulp- sville, Pa., Upper Skippack cong., and Ruth Ann Bauman, Earlington, Pa., Finland cong., by Har- vey Bauman, assisted by Daniel Reinford, Aug. 29, 1970.

Rivers — Cressman. — Robert Rivers, Kings- ton, Ont., and Judy Cressman, Plattsville, Ont., Blenheim cong., by Gordon Bauman, Aug. 15, 1970.

Roth — Yoder. — Dennis Roth, Sweet Home, Ore., Sweet Home cong., and Virginia Yoder, Grants Pass, Ore., Grants Pass cong., by Orie L. Roth and Max Yoder, fathers of the bride and groom, Aug. 8, 1970.

Schloneger — Thain. — Glen Dale Schloneger, Sarasota, Fla., Bay Shore cong., and Sylvia Joan Thain, Sarasota, Fla., Anglican Church, by Nel- son Kanagy, Aug. 29, 1970.

Schwartzentruber — Bender. — James Schwartz- entruber, New Hamburg, Ont., Hillcrest cong., and Judy Bender, Tavistock, Ont., Cassel cong., by Vernon B. Zehr, Aug. 22, 1970.

Siebert — Pfile. — Steven Siebert, Henderson (Neb.) cong., and Margie Pfile, Freeport (Ill.) cong., by Paul O. King, July 18, 1970.

Shantz — Bowman. — Dale Shantz, Kitchener, Ont., and Beatrice Bowman, Moorefield, Ont., both of the Berea cong., Alma, Ont., by Gor- don Bauman, July 3, 1970.

Shantz — Brubacher. — Roland Shantz, West Montrose, Ont., and Fern Brubacher, Elmira, Ont., both of the Elmira cong., by Vernon Leis, July 17, 1970.

Showalter — Wade. — Donny Showalter and Jenny Wade, both of Waynesboro, Va., Spring- dale cong., by Harold G. Stoltzfus, July 10, 1970.

Smith — Helmuth. — Donald Lee Smith, Sycamore Grove cong., Garden City, Mo., and Ruth Ann Helmuth, Oak Grove cong., Adair, Okla., by Richard Birky, March 27, 1970.

Smoker — Diem. — Elam M. Smoker, Inter- course, Pa., Ridgeview cong., and Martha H. Diem, Conestoga cong., by Ira A. Kurtz, Sept. 4, 1970.

Songolo — Wyse. — Saxon-Denis Songolo and Grace Marie Wyse, both of Iowa City (Iowa) cong., by Ira E. Miller, Aug. 23, 1970.

Spory — Holsopple. — Melvin Lee Spory, Bos- well, Pa., Headrick cong., and Catherine Jane Holsopple, Holsopple, Pa., Kaufman cong., by Harry Y. Shetler and Clarence Alwine, Aug. 29, 1970.

Stoltzfus — Hershey. — Marlin R. Stoltzfus, Douglasville, Pa., Oley cong., and Ruth E. Her-

shey, Kinzers, Pa., Hersheys cong., by Alvin F. Detweiler, Aug. 22, 1970.

Swartz — Lee. — Keith Robert Swartz, Pull- man, Mich., Rexton cong., and Deborah Jamie Lee, Gulliver, Mich., Maple Grove cong., by Norman P. Weaver, Sept. 5, 1970.

Troyer — Wittmer. — Marvin Trover and Neoma Wittmer, both of the Hartville (Ohio) cong., by Richard F. Ross, Sept. 5, 1970.

Yoder — Heatwole. — Jerry Lee Yoder, Kalona, Iowa, Kalona cong., and Elizabeth Jane Heatwole, Harrisonburg, Va., by Samuel Janzen, Aug. 15, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eash, Salome E., daughter of Joseph and Annie (Eppley) Eash, was born in Conemaugh Twp., Somerset Co., Pa., July 12, 1894; died at the Memorial Hospital, Johnstown, Pa., Aug. 9, 1970; aged 76 y. 27 d. She was married to Cloyd C. Eash, who survives. Also surviving are 2 daughters (Esther — Mrs. Nelson Gindesperger and Dorothy). She was preceded in death by one sister and 2 brothers. She was a member of the Kaufman Church, where funeral services were held Aug. 12, with Harry Y. Shetler officiating; interment in the Stahl cemetery.

Erb, Elias N., son of Jefferson J. and Mary (Nice) Erb, was born in Franconia Twp., Pa., Oct. 2, 1885; died at the Grand View Hospital, Sellersville, Pa., of cerebral hemorrhage, Aug. 20, 1970; aged 84 y. 10 m. 18 d. He was mar- ried to Elizabeth Souder, who survives. Also sur- viving are one son (Harold S.), one grandson, one great-grandson, one sister (Mrs. Allen Schaffer), and one brother (Hiram N.). He was a member of the Souderton Church. Funeral ser- vices were held at the Eastern Mennonite Home, Aug. 25, with Marvin Anders and Russell B. Musselman officiating; interment in the Sou- derton Mennonite Cemetery, Souderton, Pa.

Gramley, Miles M., son of Ellis and Lizzie (Pfile) Gramley, was born near Freeport, Ill., Nov. 9, 1902; died at Freeport, Ill., Aug. 14, 1970; aged 67 y. 9 m. 5 d. On Jan. 1, 1924, he was married to Elizabeth Shellenberger, who survives. Also surviving are 2 daughters (Lorene — Mrs. William Weiland and Hazel — Mrs. Fred Brown), and one son (Dale). Funeral services were held at the Freeport Church, Aug. 17, with Paul O. King officiating; interment in the Chapel Hill Cemetery.

Hartman, Barbara Mahala, daughter of Lorenza and Sarah Francis Good, was born in Allen Co., Ohio, Sept. 30, 1879; died at Harrisonburg, Va., June 9, 1970; aged 90 y. 8 m. 10 d. She was married to George Samuel Hartman. Surviving are 4 sons (Henry C., Claude A., George B., and Paul E.), 3 daughters (Annie — Mrs. Roy Myers, Mary — Mrs. W. D. Ford, and Ada — Mrs. J. J. Zaruba), 24 grandchildren, 56 great-grandchildren, and 4 great-great-grandchildren. She was pre- ceeded in death by one daughter (Ethel Josephine). She was a member of the Springdale Church, where funeral services were held June 11, with Harold G. Stoltzfus and F. E. Weaver officiating; interment in the Springdale Cemetery.

Leis, Nancy, daughter of Daniel and Barbara (Gascho) Steinman, was born near Baden, Ont., May 22, 1891; died at her home in Wellesley, Ont., Aug. 13, 1970; aged 79 y. 2 m. 22 d. On Oct. 23, 1917, she was married to Amos Leis, who died Oct. 28, 1967. Surviving are 3 sons (Gordon, Leroy, and Omar), 14 grandchildren, one great-grandchild, 2 brothers (Daniel and David), and one sister (Barbara). She was preceded in death by 3 brothers and 4 sisters. She was a member of the Maple View Church, where funeral services were held Aug. 16, with Alvin Leis and Chris O. Erb officiating; interment in the adjoining cemetery.

Litwiller, Lena, daughter of Jacob and Susan

Egli, was born near Hopedale, Ill., Sept. 6, 1886; died at the Methodist Hospital, July 29, 1970; aged 83 y. 10 m. 22 d. On Nov. 28, 1906, she was married to Aaron Litwiller, who survives. Also surviving are 7 children (Menno, Marie, Harvey, Jesse, Sanford, Gertrude, and Aaron, Jr.), 17 grandchildren, and 25 great-grandchildren. She was a member of the First Mennonite Church, Morton, Ill., where funeral services were held Aug. 1, with Clyde Fulmer officiating; inter- ment in the Hopedale cemetery.

Martin, Nancy Shantz, was born at Shantz Station, Ont., July 2, 1883; died at the South Waterloo Hospital, Galt, Aug. 29, 1970; aged 87 y. 1 m. 27 d. She was married to Peter Martin. Surviving are 2 sons (Oscar and Lionel), 3 daughters (Kathryn — Mrs. Orville Shantz, Mrs. Irene Lichty, and Mrs. Greta Martin Smith), and 6 grandchildren. She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Sept. 2, with Robert N. Johnson officiating; interment in the First Mennonite Cemetery.

Martin, Savilla Frances, daughter of John A. and Margaret (Rhodes) Driver, was born in Rock- ingham Co., Va., Sept. 29, 1868; died at Char- lottesville, Va., July 31, 1970; aged 101 y. 10 m. 2 d. She was married to Daniel Roth Martin, who preceded her in death. Surviving are 3 sons (John D., William H., and Ralph L.), 3 daughters (Marie — Mrs. Jason H. Weaver, Sr., Fannie — Mrs. Elmer Heatwole, and Bertha V. Martin), 34 grandchildren, and 79 great-grand- children. She was preceded in death by 4 children (Jacob L., Minnie M., Margaret C., and Daniel R.) She was a member of the Springdale Church, where funeral services were held Aug. 3, with Franklin E. Weaver, Paul L. Wenger, and Harold G. Stoltzfus officiating; interment in the Springdale Cemetery.

Mongold, David Harrison, son of John and Rachel (Dove) Mongold, was born near Mathias, W. Va., May 5, 1896; died at his home near Baker, W. Va., Aug. 14, 1970; aged 74 y. 3 m. 9 d. His wife, Rachel Dove, died 2 years ago. Surviving are 4 sons (Wilbert, Alston, Charles, and Dewey), 7 daughters (Elward — Mrs. Court- ney Combs, Pauline — Mrs. Woodrow Strawder- man, Rosabelle — Mrs. Ralph Miller, Esther — Mrs. Wilbert Parker, Addie — Mrs. John Murphy, Treva — Mrs. Olen Brill, and Shirley — Mrs. Henry Funk, Jr.), 38 grandchildren, 14 great- grandchildren, one brother (William), one sis- ter (Mrs. Addie Wagner), 6 half brothers (Clarence, Grant, Russel, Calvin, Dayton, and Harry), and 2 half sisters (Mrs. Grace See and Mrs. Fannie Mongold). He was a member of the Salem Church, where funeral services were held Aug. 16, with S. A. Shank officiating; interment in the adjoining cemetery.

Oberholtzer, Christian D., son of Abraham and Sarah (Doutrich) Oberholtzer, was born in Dauphin Co., Pa., Oct. 12, 1881; died at his home near Elizabethtown, Pa., Aug. 30, 1970; aged 88 y. 10 m. 18 d. On Aug. 15, 1909, he was married to Bertha D. Haldeman, who died Sept. 6, 1959. Surviving are 5 children (Menno, Glenn, Mrs. Anna Mae Hilsher, Mrs. Dorothy Myers, and Grace H. Oberholtzer), 9 grandchildren, 7 great-grandchildren, and one sister (Mrs. Dessie Heisey). He was a mem- ber of the Elizabethtown Church. Funeral services were held at the Miller Funeral Home, Sept. 3, with Walter L. Keener and Clarence E. Lutz officiating; interment in the Mt. Tunnel Cemetery, Elizabethtown, Pa.

Roth, Lizzie C., daughter of C. R. and Mary Gerig, was born near Wayland, Iowa, Aug. 4, 1891; died at her home in Lebanon, Ore., May 23, 1970; aged 78 y. 9 m. 19 d. On Sept. 3, 1916, she was married to Daniel A. Roth, who survives. Also surviving are 5 sons (Lloyd, Wil- mer, Glenn, Ivan, and Orie), 18 grandchildren, and 3 brothers (Amos, Ben, and Henry Gerig). She was preceded in death by 4 brothers and 4 sisters. She was a member of the Fairview

Church, near Albany, where funeral services were held May 27, with Ernest Garber and Verl Nofziger officiating; interment in the Fairview Cemetery.

Schlabaugh, Joel L., son of John and Elizabeth (Swartzendruber) Schlabaugh, was born in Johnson Co., Iowa, Apr. 14, 1891; died at the Mercy Hospital, Iowa City, Iowa, Aug. 15, 1970; aged 79 y. 1 d. On Feb. 15, 1917, he was married to Mamie Swartzendruber, who survives. Also surviving are 2 sons (Robert and John), 7 grandchildren, one great-grandchild, 2 brothers (Joseph and Edward), and one sister (Mary — Mrs. Jason Yoder). He was preceded in death by one son (Leslie). He was a member of the Wellman Church, where funeral services were held Aug. 18, with Ron Kennel officiating; interment in the West Union Cemetery.

Schrock, Daniel Ora, son of Daniel J. and Rachel (Kropf) Schrock, was born in Cass Co., Mo., July 7, 1889; died in the Perry Memorial Hospital, Princeton, Ill., Aug. 26, 1970; aged 81 y. 1 m. 19 d. On Dec. 24, 1909, he was married to Eldora Byler, who died Feb. 21, 1962. Surviving are 10 children (Bernice — Mrs. Chester Yoder, Clifford, Leonard, Zana — Mrs. Ralph Smith, Daniel, Eldon, Maurice, Rosalee — Mrs. Eli Gingerich, Coburn, and John), 33 grandchildren, 13 great-grandchildren, and 3 sisters (Nancy Byler, Lydia — Mrs. Owen Kenagy, and Cora — Mrs. Daniel Driver). He was preceded in death by 4 grandchildren, 3 brothers, and 2 sisters. He was a member of the Sycamore Grove Church, Garden City, Mo., where funeral services were held with Elmer Yoder officiating; interment in the Clearfork Cemetery, Garden City, Mo.

Sharpes, Effie, daughter of Charles and Fannie (Weaver) Shank, was born in Rockingham Co., Va., Apr. 27, 1883; died at the Virginia Mennonite Home, Harrisonburg, Va., Aug. 29, 1970; aged 87 y. 4 m. 2 d. She was married to William A. Sharpes, who died in 1952. Surviving are 2 sons (Joseph W. and Harold), 10 grandchildren, 12 great-grandchildren, 3 sisters (Mrs. Maggie Apple, Mrs. Mary Beachy, and Mrs. Nannie Bailey), and 3 brothers (Samuel A., Emanuel J., and John W. Shank). She was a member of the Weavers Church, where funeral services were held Sept. 1, with Mahlon L. Blosser, Kenneth Good, and Simeon Heatwole officiating; interment in the Weavers Cemetery.

Springer, John, son of Joseph and Elizabeth (Ulrich) Springer, was born at Roanoke, Ill., Feb. 4, 1897; died at Eureka, Ill., July 19, 1970; aged 73 y. 5 m. 15 d. On Feb. 3, 1924, he was married to Lillie Getzler, who survives. Also surviving are one son (Richard), and 3 grandchildren. He was a member of the Metamora Church, where funeral services were held July 22, with Ben Esch officiating; interment at Hickory Point.

Yoder, Elmer, son of Peter and Rosa (Graber) Yoder, was born in Allen Co., Ind., Apr. 10, 1938; drowned while swimming, Aug. 30, 1970; aged 32 y. 4 m. 20 d. On June 22, 1957, he was married to Margueriete Delagrang, who survives. Also surviving are 2 sons (Jay and Roland), 2 daughters (Brenda and Fay), 5 brothers (Joseph, Victor, Amos, Menno, and Jacob), and 2 sisters (Mary Schwartz and Maggie Schwartz). He was a member of the Central Church, where funeral services were held Sept. 3, with Henry Dyck and Ralph Yoder officiating; interment in Yaggy Cemetery.

Yoder, Hilda Mary, daughter of Yost and Tillie (Miller) Schrock, was born at Arthur, Ill., Apr. 10, 1920; died at the Decatur (Ill.) Memorial Hospital, of cancer, Aug. 14, 1970; aged 50 y. 4 m. 4 d. On July 6, 1946, she was married to Alvin A. Yoder, who survives. Also surviving are 4 children (Robert, Norman, Brenda, and Mark). She was a member of the Arthur Church, where funeral services were held Aug. 17, with Paul Sieber and John Otto officiating; interment in the Arthur Cemetery.

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Cover by Jan Gleysteen. The locks and harbor of Spaarndam, North Holland. The persecuted Mennonites frequently sought refuge in this water-surrounded village but not always with success. In March 1534, 105 men, 126 women, and an unknown number of children were apprehended here and marched off to Haarlem.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Puerto Rico: A Time of Transition

By David Helmuth

Here in Puerto Rico the Spirit is seemingly leading the church through a crisis which has yet to reach its greatest intensity. There is no doubt that God's Spirit is at work in the process. However, the Spirit's working in and through "clay vessels" makes it difficult to discern when specific events and happenings are truly "fruits of the Spirit."

There is an increased awareness that the future of the Puerto Rican Mennonite Church lies with her own membership and not with the Mennonite Board of Missions.

While this awareness does not reflect a negative attitude on the part of the Puerto Rican Church toward the Board and its missionaries, it does indicate a changing role and relationship. In a special way during the past year the church has been reminded of this reality. A change of government after 28 years has led to political polarization on the issue of ultimate Puerto Rican cultural identity and political status.

This problem has been debated for many years. With the coming of a government which is actively pushing for statehood, the opposing political parties are strongly attacking statehood. This means among other things that the North American in Puerto Rico finds himself in a dilemma. Increasingly the Puerto Rican wants to decide his own future, make his own decisions, and become responsible for all areas of his life. This has serious implications for the missionary role in the life of the church. A mutual awareness and a good amount of understanding has characterized missionary and Puerto Rican leaders in the face of the changing missionary role. Open and frank dialogue is going on at various levels.

The mind of the Spirit is not always easy to discern. In general it seems that the era of the missionary as pastor of a single congregation is over. At present only one missionary serves part time in the pastorate. Some act as general resources for the church-at-large and some relate as counseling pastors to a number of churches. Two missionaries are

working full time in the area of leadership training and Christian education.

Puerto Ricans have taken increased responsibility for leadership in the conference executive committee. The possibility of a Puerto Rican serving full time as general secretary of the conference is presently under consideration. The conference through its Bible Institute has sought to invest personnel and finances in an intensified program to reach the membership with a leadership training program which will prepare the church for this time of transition.

There is an increased awareness that the problems of society at large affect the life and ministry of the church.

In an island of 3,421 square miles and 2,700,000 people (tentative 1970 census figures) the problems of society at large press upon us individually and collectively. An unusually rapid growth of our urban areas, plus rapid industrialization, has intensified the problems often related to such processes. With over 800 Puerto Ricans per square mile, one might imagine the reason for increased concern for ways of controlling population growth.

The reality of social injustice is beginning to dawn upon us. According to a Labor Department study in 1963, 9 percent of Puerto Rican families share 45 percent of the island income. While per capita income has risen to \$1,200 a year, nevertheless 43 percent of Puerto Rican families have less than \$2,000 yearly income; and 77,000 families receive less than \$200 a year.

Destruction of natural resources (especially sand taken from beaches for construction purposes); transportation (500,000 cars jam the roads), and drug addiction are top priority concerns in Puerto Rico. Drug addiction threatens to get out of control, with some estimates of the number of addicts running as high as 17,000.

As a church we really have done very little in response to these concerns, but a "moving of the Spirit" among us is jarring us to action. The government needs our support and our initiative. I have hope that as a brotherhood we

David Helmuth is a missionary to Puerto Rico with Mennonite Board of Missions serving as director of the Mennonite Bible Institute in Aibonito. His article continues the series on the Mission '70-related theme, "The Spirit of the Lord upon Me."

will begin to realize that such a situation calls for a real ministry of love and compassion to meet the total needs of Puerto Rico.

The continued and increased atrocities of the Vietnam War have made us further aware of our passive and dormant peace witness.

All wars are terrible, but the news media has impressed the Vietnam situation upon us in a way that I believe God's Spirit can use to stir us concerning our relation to war and violence. The number of draft resisters has grown rapidly during the past year. Recently Chief U.S. District Judge Hiram Cancia ruled in effect that draft resister Edwin Feliciano Grafals qualified as a conscientious objector on the basis of his belief that the U.S. legal relation to Puerto Rico is not sufficiently clear to allow the military draft to be extended to Puerto Rico without further clarification and the specific consent of the Puerto Rican people.

This decision will likely increase the number of draft resisters in addition to making a significant impact upon the

status debate. The time is ripe for a clear testimony concerning our position as a historic peace church. Other denominations have been somewhat disillusioned at our failure to take leadership in a concern which many share. The ROTC building at the university was burned, resulting in injuries and death. Seeds of violence are being sown. But, I am sad to report, we have done little more than talk.

We have talked about presenting our peace stance in the local newspapers, but the Spirit has not sufficiently moved us to do it. We are increasingly saying to each other: "We ought to do something about this. We ought to orient our youth concerning revolution and violence." Then we make a few general pronouncements and little more.

The Secretary for Christian Education and the Secretary for Youth did reproduce in Spanish the three-month Sunday school series on *Peacemakers in a Broken World* which was used in all our churches for the youth and adult classes during the first three months of 1970. We do need a mighty working of God's Spirit to further activate us in this area. ☞

Love Casts Out Fear

I was a conscientious objector in the backwaters of World War II — a dairy tester in Maine. It was at the height of the Battle of the Bulge and I was in the Hutchins' home. Sitting around that quiet table we listened to the radio, knowing that Erwin and Mark were with the First and Third Armies, facing the brunt of Rundstedt's attack. Yet, in that setting, these concerned parents accepted me with Christian grace. In fact, a friendship grew between this pious Baptist family and a Brethren in Christ widow in far-off Pennsylvania.

The years passed — with an annual exchange of Christian greetings between the two mothers. And then, a quarter of a century after the Battle of the Bulge, a telephone call came from Maine. "We wanted you to know that Anna Hutchins went to be with the Lord today." After all these years this family cared enough about me to share the news of their mother's passing!

Come to think of it — that's been the story of my life. I never quite got over the occasion when the late Bishop J. T. Ginder came to me and said, "Young people like you thrill me." He had lost one son in overseas missionary service. He certainly sensed that I had gotten things in my head that challenged his own ideas. Yet, he let me know that he had confidence in God's ability to lead me into a life of usefulness. How could I forget the incident? A day before he died, Brother Ginder wrote me a letter enclosing "only one dollar" to help the mission work among the Navahos.

Along with the traditional sentiments I want to speak in praise of those who go out of their way to love young people and find a way to express it. I am convinced that the moral and spiritual authority of a patriarch transcends

physical prowess or temporary political advantage.

In the Philippines it was my privilege to teach science, math, and history in a "non-Christian" tribe with a head-hunting tradition! While the G-stringed and bare breasted "aged ones" watched from the sidelines, their offspring were learning things that were a direct challenge to their way of life. Yet I was teaching there at the invitation of Lubuangen, their aging chief who talked little but had the genius to distill the wisdom of his people. These people loved their children enough to welcome change at the expense of their own traditions.

There is a classic example in the Bible on how to make way for the upcoming generation. King David lived a full life with great triumphs, and some bad blunders. As he neared the end of his days, he became obsessed with making preparations for the work that would fall to Solomon. David's real vision went beyond his lifelong desire to build the Temple. "I know, O my God, that thou dost test the heart and that plain honesty pleases thee; with an honest heart I have given all these gifts willingly, and have rejoiced now to see thy people here present give willingly to thee. O Lord God of Abraham, Isaac and Israel our fathers, maintain this purpose for ever in thy people's thoughts and direct their hearts toward thyself. Grant that Solomon my son may loyally keep thy commandments."^{*}

How do you suppose Solomon felt? I think I know how he felt! And I know a great crop of young people who need just such a gift of love, and deserve that vote of confidence. — J. Wilmer Heisey in *Evangelical Visitor*.

^{*}© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970.

Let the Fire Burn

A smoky little fire is struggling to stay alive as it licks away at the damp half-burned sticks left from a former fire that didn't quite make it. More somber is the possibility that that earlier fire was snuffed out by something deliberately hostile and too big to challenge successfully. It is in the cave of the Anabaptists in the foothills of the mountains of Switzerland, a cave large enough for 150 and inaccessible enough for the hunted to be relatively safe from the hunting.

This time there are about thirty. A high level of anticipation is shared by all, for today, in addition to the preaching of the Word and the corporate worship of a committed disciple group, there is to be a communion service. Christ is among all these who have made their way up the slippery path in a nasty rain to reaffirm their commitment to Him and to each other. Christ is present; each is well aware of it.

A 75-year-old man, eager-eyed, among the first to arrive at the cave today, absorbs all he can of the atmosphere and the mood of the moment, for although this is his first trip to the cave of the Anabaptists, he is well aware that it may also be his last. There are young people, one or two perhaps, less knowing what it is all about than their elders who have experienced the anticipation of meeting God deeply before, yet young and old alike are well aware that here in the cave of the Anabaptists many a man or woman received the needed courage to go out, ready to die for what he believed.

The rain falls more vigorously as if it is intended for a screen to hide the worshipers from whatever unappreciative eyes might try to see. A second screen, a gentle waterfall, drops off the face of the cave into the valley below. Its approving murmur mixes with whatever sounds might be heard from within the cave and successfully muffles them from outside ears.

The worship proceeds. It is amazing that without symbols, except the supreme symbols, the bread and the wine, without pulpit or pew, and without even the simplest structures, a group of brethren, unaware of distinctions like clergy and laity, worship God with an authenticity hardly ever achieved behind stained-glass windows. They sing meditatively a praise song from the *Ausbund*, written by their brethren in the prison of Passau. And they conclude full-voiced and vigorously with "Faith of Our Fathers."

It is still raining. The group largely silent makes its way down into the valley. One person holds the hand of the old man at the most dangerous places. And they arrive at a farmhouse where a large modern bus is waiting. For these

By Still Waters

"Woe is me! for I am undone" (Is. 6:5).

In the Scripture we are called upon to have a proper estimate of ourselves. We are not to think of ourselves more highly than we ought to think. We are to love others as we love ourselves. This implies that we are to love ourselves in the best sense of the word. One who does not love himself cannot love others. So the cry today for a proper self-image needs to be heard and profited from.

Interestingly enough, when we come to the Scripture, we find that a proper self-image does not come from the sources we usually think of. Often ego strength is spoken about as essential for a good self-image. This, along with such things as capacity and opportunity to accomplish things, a solid financial foundation, and good interpersonal relationships, we are told give a strong self-image.

Scripturally, a proper self-image seems to arise out of one's own inefficiency and unworthiness and God's sufficiency and grace. These factors, God's enabling and forgiveness through grace, makes one undismayed even in the face of shortcomings and sins. So Martin Luther could utter the thankful cry: "Lo, to me an unworthy, condemned, and contemptible creature, altogether without merit, my God of His pure and free mercy has given in Christ all the riches of righteousness and faith, so that I am no longer in want of anything except faith to believe this is so."

So we do not gain a proper self-image by lifting ourselves up or having others lift us up as much as by faith recognizing that Christ lifts us to a life redeemed.

**O God,
When we are complacent — shake us.
When we are disturbed — cool us.
When we are satisfied — stir us.
When we are restless — calm us.
When we are faithful — guard us.**

are the Anabaptists of the twentieth century, a group of Americans, who are trying earnestly to recapture in conscious experience what they can of the Anabaptist vision.

— Arnold Cressman

Mennonite General Conference
Department of Christian Education

Oh, Proud Generation!

A large part of Mennonite preaching in the past was against pride. Although much of such preaching applied the warning to a very narrow area of concern yet the warning was and is important. Pride is a deadly sin. It raises its hand in the face of God and robs Him of His glory, grace, and goodness. It places self before God and others. Pride pushes all others out of the way when they seem to hinder its own progress or position.

A subtle expression of pride which has suddenly struck us in the last few decades centers around our achievements. We are very, very proud of how we made it. The pattern of this pride goes like this: We were poor. We struggled and worked real hard. We had many things against us. But because we worked hard we made it. We are now in the middle- or even upper-middle class. Therefore, anyone else can make it also if they work and do as we did. We are a proud generation.

You see, as Mennonites, we were only a generation or two ago, a very poor, sometimes oppressed, and practically all a struggling people. Then we had great empathy for the black slaves, the new immigrants, and the poor of our communities. But we did work hard and now we find ourselves, like the children of Israel when all went well, with a great desire to be like the other people around us. We admire the gods of the surrounding people. We accept their values and worship in their high places. We find ourselves in the groves and gatherings of the surrounding society. We want above everything else to be accepted. Our country has treated us so well we should not say anything against it lest we might suffer in some way. We have reached middle-class status and are trying our utmost to make it upper-middle. Reading of the deliverance from Egypt and the restoration of God's people in the Old Testament and relating it to our own history makes extremely relevant reading.

In Israel of old it seemed that the only way the attitude could be corrected was by the destruction of all which the people held precious. God warned through His prophets. But the prophets were denounced and killed. Whereas in better days the faithful were thrown to the lions by the heathen, now the faithful were thrown to the lions by their own people who believed as the heathen. Whereas before the people joined the prophets in denouncing the sins of the land now the people joined the land in denouncing the warnings of the prophets.

Only after all was destroyed could the people see that they had sinned. Only after they were carried into Babylonian captivity could they see that their blind captivity, in the culture and customs, the loves and loyalties of their times, was even more damning and devastating.

So it is good to remember that there is no worse pride

than to say, "Look how I made it. I was born in a poor family with few advantages. But look how I made it. If every one would do like I did, they could make it too." Why is it serious? Because it puts God out of our lives. It does not acknowledge His mercies and manifold blessings. And it pushes the poor and needy away so that they are outside our reach and concern. We excuse ourselves from helping because we place all blame on their heads. This is the kind of thinking and practice which God has never failed to punish. Do we think He will somehow overlook such pride on our part? Has He suddenly become a respecter of persons? — D

Yellow Creek Meeting Is Near

In preparation for the joint meeting of Mennonite General Conference, Board of Education, Board of Missions, and Publication Board to be held October 20-22 at Yellow Creek Mennonite Church, Goshen, Indiana, the Study Commission on Church Organization held a meeting on September 9 with the executive committees of the above organizations.

At this meeting the WMSA Executive Committee was also in attendance and made an excellent contribution. The women of the church have entered into the discussion on church organization in a serious and creative way. One could sense a certain excitement as the women expressed their sense of Spirit direction in their study of and response to the new proposed structure.

Each committee shared in a response to the proposed plan. The response and discussion was one of depth involvement. The following day the Commission spent further time reviewing and refining the proposal to be presented at Yellow Creek.

After a number of years of discussion at many different levels, after many, many changes and listening to a great variety of viewpoints, the Study Commission is planning to come to this October meeting with a proposal on which we can move ahead in adopting and implementing.

To adopt and begin implementing the proposal will not mean that no further changes can be made. The proposal is to be flexible enough that we can begin where we are presently and move toward the new, making necessary changes as we move.

In view of the important meeting of the church October 20-22 and in light of all the implications and work which will be still necessary following this meeting, the church is urged to pray for Holy Spirit guidance and discernment for these days of meeting. — D.

From Grandson to Son

By Joseph Hertzler

At the age of twelve I stood in an evangelistic meeting. Before standing I was torn with indecision and uncertainties. I felt guilty and the evangelist was telling me how to get rid of that guilt. Finally after a number of nights of holding back — I stood. And sure enough, I felt better. The burden of guilt was lifted. I felt God loved me again and I loved God. I joined an instruction class along with a number of my friends and in due time we were all baptized and joined church.

It was a beautiful religious experience for me as a twelve-year-old — but it was not what I was told it was. I was told that now I was converted. I was in. So I was really puzzled when in two or three weeks my beautiful religious experience began to fade. I couldn't understand that. I tried to hold on to it. I tried to be good. I didn't enjoy feeling guilty. I wanted God to love me. I didn't want to go to hell when I died.

Next year at revival time I again was feeling scared and guilty. I stood again. I guess that time I was classified a "backslider" returned to the fold. Again at fourteen and fifteen I stood. Four times what had happened to me was not what I was told it was. I think the ministers were good men, honest men, but somehow they didn't understand what was happening — nor did I.

Each of these experiences was a legitimate religious experience, a meaningful spiritual encounter. But each was followed by a sense of failure and frustration. Looking back I think the reason for the failure, the reason I could not keep the vows and promises I made more than a few weeks, was that I was simply trying on secondhand religious fittings. I was experimenting with my parents' faith. I was living up to the expectations of church and parents, reflecting what my environment expected of me.

What I didn't know was that God loved me all the time — through thick and thin — I was part of the family, one of God's grandsons. I was loved and I belonged but didn't know it. I thought the only way to belong was to join up and then you had the security of church membership. On top of that to be really secure I thought I had to be good, that is, behave myself. (I never was too good at that.)

Paul Erb says, "They [boys and girls] want the security of church membership, with all it involves of a sense of

belonging and of the approval of their elders. In various ways we have given them a feeling that they are outsiders, that they are not a part of our church family. And the feeling of exclusion becomes a terrifying thing to them. We have given them reason to think that it is only baptism that makes them a part of us." That says it for me; that describes my experiences.

Now, I am not saying that the first four times I stood in revival meetings were not significant religious experiences. They were. In fact, given the expectations of the church, these may have been necessary prerequisites, necessary first steps, that then culminated in a master commitment two years later that has had lasting results, for it established a continuing relationship with Jesus Christ.

A 1955 General Conference statement reads, "A child may have many significant religious experiences before the age of accountability, such as finding security by trust in Christ, experiencing a sense of forgiveness for wrong acts, and enjoying private family and church worship and prayer."

Again that describes my experience — but I think I would have experienced less frustration along the way had I been allowed to act my age, had I been allowed to be a child and then a young person. Instead, the rose was forced to bloom prematurely. I was denied the child's right to an age of innocence. I was a grandson — but was told I was a son and should assume the responsibilities of a son. It is tough for a grandson to pretend that he is a son. I know.

Children and young persons may have, in fact should have, significant religious experiences. They have the need to make a number of commitments to God both before and later as they grow older after the so-called "age of accountability." Children must progressively assume more and more responsibility as they grow older. Along the way they can and should make commitments to God.

A. Don Augsburger points out, however, that no commitment made during childhood or early youth can fully substitute for the master commitment that needs to be made in believer's baptism. One of the early church fathers, Tertullian, asked, "Why hasten ye the innocent youths to the forgiveness of sins?" I believe a child, a young person, has the right to an age of innocence.

Early adolescence is the time of religious awaking. Early adolescence is the dawn of responsible manhood and womanhood in the moral realm or area of religion. Some call early adolescence the age of discretion. The ability to reason to a fuller extent is developed in the area of moral nature and assuming the consequences of one's actions and decisions. The years of early adolescence, from about twelve to fourteen years of age, are exciting years of growth and discovery. It is a time of trying on secondhand religious fittings to see if they can become firsthand religious fittings.

The broad adolescence period from twelve to twenty-one is one of tremendous growth. It is believed that by the time you reach the age of seventeen or eighteen you are mentally mature or full grown. You do not have years of accumulated experience or a large backlog of past judgment and decisions to guide you — but you are mentally mature

with complete rational powers.¹


Now let us back up to middle adolescence which is roughly fifteen to seventeen. There seems to be rather widespread agreement among Christian educators and theologians in our church that a person in middle adolescence is capable of making the kind of master decision and commitment that needs to be made in believer's baptism. One could call this the "age of accountability." It comes after a period of moral awakening. Full moral responsibility emerges. One is able to answer with a responsible "yes" or a responsible "no" to the call of God. But it is difficult for parents and for the church to wait. It is difficult to let go and let a person grow and gradually take added responsibility and finally be a responsible person in their own right. It is difficult, and it is risky, for free will is involved. A person might say "no" when we want him to say "yes." Certainly it is risky. But it is a risk that God is willing to take and so must we.

Baptism is not simply an automatic graduation exercise of each child raised in a Christian home and church. Baptism and the accompanying membership into the local visible church is voluntary. It is a choice which each person must make personally — not to get one's parents off one's back, or to meet the expectations of the congregation, nor is it the graduation exercise from the children's Sunday school classes to the MYF class. No. One must want to become a disciple of Christ. He must recognize his need for forgiveness, knowing that he is not able to live a free, yet responsible, life without God's help.

I was encouraged at the conclusion of the last series of instruction classes that each person did not automatically join the church. (Maybe that sounds strange to you.) In fact, four out of five felt they needed a little more time to weigh and think and decide. I was encouraged, for then I knew it wasn't just an automatic graduation exercise. Each person was making an individual decision and knew it was their personal decision to make.

For baptism to be meaningful it must be responsible. It is not only an act of a gracious God; it is also the act of a responding person.² Christian baptism is a symbol or a sign — but it is more than that. It is an experience — an experience in which the church and the candidate for baptism and God act together. There is a meeting of God and man.

It is a beautiful thing to be a grandson or granddaughter of God and be part of a church and a member of a Christian family. Children and young persons enjoy a distinct privilege. They are the object of their parents' prayer and faith and dedication to God. Children and young persons in early adolescence are secure in God's love.

It is also a beautiful thing to be a son or daughter of God — to trade in secondhand religious fittings for those which fit you as a person. This comes when one is mature enough to make a master commitment. This, in my judgment, is where the candidate for baptism is, and I recommend that he be baptized and received into church membership. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

We are living in a society where women want to be equal with men. There has been a lot in the news concerning equal working rights, equality in honored positions, and wanting equality even to the point of striking.

As I see it, something has gone wrong that women feel that way. There are a number of factors to consider.

First, the American male image is often less than desirable. He is a namby-pamby, flimsy-whimsy character. You will see this type in the comic strips where the father is a passe, irresponsible, degradable type of being. Watch television and you will see unkempt, disorderly husbands and fathers. To me this type of behavior depicts a sick society. You will never rise higher than the "ideal."

Next the American man has not taken the leading role. This makes women rise up to challenge him. If the man is sitting back and letting the women do the thinking and planning, it becomes a woman-centered culture. Let's take an example. How many women Sunday school teachers are there in your church? But have you tried to get a man to teach a class of young boys? The women wouldn't have a chance if the men once caught the vision of the influence they could have by directing these hero worshipers. Many boys would sigh with relief to get a man teacher. And I'm not trying to infer there aren't good women teachers.

It seems to me if we want to keep the order designed by the Master Designer we should pause to see what the plan is in order of importance.

God, Man, Woman, Animals, Things.

If you're honest you will admit that at times even "things" get pushed to the top of the list and man gets pushed into a corner. Heaven forbid! Let's preserve our American male to be a strong, masculine, head-of-the-house, God-honoring, God-fearing male that is willing to challenge boys to become men who stand for something.

Of course, I as a woman like the honored role given to women in America. I have known cultures whose males dominate the women into a chattel being. This is extreme. I feel Christ gave women rights they had never known prior to His teachings. But when women take the lead above the men and demand this to the point of striking, then something has gone wrong somewhere. Is it not true that if the family lives in unity and there is love for each other, that the woman will not feel this need to demand equality? Perhaps the women of America need to take a new look in ways of preserving or restoring their men to play a man's role and then women will be able to fit into the pattern also. — Celia Lehman, Dalton, Ohio.

¹ I wish to give credit to A. Don Augsburger for these general divisions in adolescence.

² James W. McClendon, "Baptism as a Performative Sign," *Theology Today*, XXIII, 3 (October 1966), p. 406.

Christ, Israel, and Palestine

By Virgil J. Brenneman

Frequently I catch myself secretly applauding the military victories of the modern state of Israel over its Arab neighbors. But in my more Christian moments, I ask forgiveness for such sinful thoughts. For if I am honest as a Christian, I cannot condone either Arab terrorism or the retaliatory attacks by Israel. Furthermore, they both claim to have God and justice on their own side.

It is not hard to understand our easy sympathies for Israel. First of all, the Jews are the ethnic descendants of the "people of God" of the Old Testament. To this people Christians owe a great spiritual debt. It is the religious heritage which gave us the Old Testament and the promised Christ. Second, we cannot forget the millions of Jews that were murdered in a few short years of Nazi madness. Our sympathies are also stirred when we begin to comprehend the long history of anti-Semitic persecutions and the shame that large populations of "Christians" participated in these persecutions. My own feelings are further motivated by an easy tendency to identify with the "underdog." In this case, it is motivated by the contrast between the size and population of Israel as against the larger nations with whom she is in conflict.

Fulfillment in Christ

However, I cannot accept the premise, promoted by all too many Christian writers and speakers, that the Old Testament prophecies about the Jews are to be fulfilled in a particular way aside from their fulfillment in Christ. Here is where I differ rather sharply with some interpreters of modern events from Old Testament prophecy, often as if Christ were of little consequence. I believe this destroys the true place and uniqueness of Christ in history. It makes for strange theological positions and compromises for the Christian. It cuts the nerve of Arab-Jewish reconciliation for the Christian.

Any discussion or interpretation of either history, current events, or prophecy and its fulfillment ought instead to begin with Christ. Our view of Israel and the Arabs should be determined by our experience of the gospel. We ought to view events from the perspective of the New Testament rather than the Old Testament. The Old Testament helps us to understand the New Testament, to be sure; but the interpretation of the Bible and prophecy should be Christ-centered. That is, we view the whole Scripture in the light

of the climactic revelation as it came through Jesus Christ.

Therefore, I submit that we must vigorously object to the use of the Old Testament Scriptures to justify Israel. Even among Jews there are those who see the actions of the modern state of Israel as a perversion of their vision and of God's intention. We must also resist the temptation to equate the modern secular state of Israel with the fulfillment of messianic prophecies.

These unfortunate associations make Christ of no consequence to the fulfillment of these prophecies, or to the salvation of either Jew or Arab. Those who make these associations interpret the Old Testament very much like a faithful Jew who still waits for the promised messiah.

The Gospels are replete with illustrations of persons who were familiar with and accurately quoted the Old Testament, but who missed the significance of Jesus. Even the disciples just before Jesus ascended to heaven asked Him about the time when He planned to restore the kingdom of Israel. They envisioned, like some do today, a political kingdom at the eastern end of the Mediterranean Sea. Jesus, instead, answered them with a promise of the Holy Spirit and power which would incorporate both Jew as well as non-Jew into the church. It was an expectation like that of the disciples which was the reason many in Jesus' time missed the Messiah.

Does God Deal Differently?

One serious objection to the above rejected mode of interpretation is that it is often implied that God somehow deals differently with modern Jews than He does with their contemporaries. There is the subtle implication that God has different ethical standards for carrying out His purposes with regard to justice for Jews than He does for others. It often legitimizes the use of military arms and war for what is seen as God's purpose—that of establishing a Jewish nation along ancient lines.

If a "just war" is legitimate for this "people of God," then why not for other "peoples of God"? But Christ is the salvation of the Jews in the same sense He is of the rest of us. If not, we Mennonites are wrong about non-resistance. I am uneasy that in the eventuality of the United States becoming more involved in the war in the Middle East even more Mennonites will lose their non-resistance than have lost it over the Vietnam War.

But God does not have a different standard or way of working with Jews than He does with Arabs or any others.

Virgil J. Brenneman, Goshen, Ind., is a Mennonite minister and Executive Secretary for Student Services Committee.

If Amos or Jeremiah or any other Old Testament prophets were to speak their message today, they would as in their day fault both the Arab nations and Israel for their cruel and inhuman treatment of each other. As then, the prophets might first of all speak the judgment of God against the nations round about Israel for their murderous acts.

But if this word of judgment followed the Old Testament pattern, the prophets would, as they did then, speak an even more severe judgment against Israel. For the prophets saw ancient Israel also as covenant-breaker with God when they committed the same acts as the nations about them. What is unique about Christ is that today the message is the same to both Jew and Arab. Both come under the judgment of the gospel and both may share in the messianic future. All have equal access to God through Jesus Christ.

What Is Wrong?

This understanding has bearing on finding a just solution for the problems of the Middle East. The issues are very complex; but the pragmatic, expedient, or military answers toward finding a just peace have not been very productive. It is further complicated in that both Jew and Arab claim that God and justice is on their side. There is an element of truth in both their claims. However, both are wrong to use this claim to justify evil.

A just solution requires that consideration be given to both the legitimacy of the claims of the Palestinian Arab to his properties and his homeland, the land of Palestine, as well as the legitimacy of the desire of the Jews for security. What is really wrong about the current situation is that both Israel and the Arab nations have been practicing an "eye-for-eye-and-tooth-for-tooth" justice through retaliatory raids, bombings, and shellings.

The gospel discounts this kind of justice. Jesus in the Sermon on the Mount announced another way. Matthew 5:38-42. But Jesus' way is rejected by both Jew and Arab as it is by most peoples of the earth, including, unfortunately, also those who claim to follow Jesus. Churches are often more committed to the old eye-for-eye justice than to Jesus' way! They come under the judgment of God for failing to obey Christ in this matter. There is no way by which the followers of the gospel can justify the retaliatory strikes of either side in the Middle East.

If the Old Testament prophecies have any bearing on the modern state of Israel, then it would be to speak to her unfaithfulness for trusting in guns, armies, and military alliances instead of trusting God. (See Isaiah 30:1-3; 31:1-3, as well as many other passages.)

If she persists in taking into her own hands the meting out of justice, a prerogative that belongs only to God, then she will be destroyed. Both Arab and Jew today do not put their trust in God, but in the might of their bombers and in alliances with the superpowers — the United States and USSR.

How Accomplished?

Furthermore, the New Testament is clear that when God vindicates His people it will be by the "sword . . . of his mouth," which is really the Word of Christ. (Revelation 19:11-21; see also 1:16; 2:12 and 16; and Hebrews 4:12.) Because of the apocalyptic language of the Book of Revelation, some mistakenly imagine that God will subdue His enemies and the enemies of His people by real bloodshed, by real war, by massive killings, none of which can be reconciled to the gospel.

It should be noted that the declaration that Christ will subdue or overcome with the "sword . . . of his mouth" stands in one of the most "bloody" passages in the Book of Revelation. But this "sharper than any twoedged sword" is the Word of God. The countenancing of war by modern Israel is sufficient evidence that she does not yet share in the messianic promises or future. The people of God beat their swords into plowshares and their spears into pruning hooks. Both Arab and Jewish nations function as secular states without regard to Jesus Christ.

But what of the promises to Abraham and to Israel in the Old Testament covenants? Is God not faithful to keep them? Indeed He is and He does keep them. The New Testament is not only clear that all the law and prophets are fulfilled in Jesus Christ, but that all the promises are in Him too. 2 Corinthians 1:20; Romans 15:8, etc. The coming of Jesus Christ, His resurrection, and the gift of the Holy Spirit are evidence that God is true to His promises. The purposes for which Abraham and Israel were chosen, to bless and bring salvation to the nations is accomplished in Jesus Christ.

The inheritors of the promises are "the true seed of Abraham" and the true Israel those circumcised in the heart (or shall we read born again). The true Israel is not a political, national, or even ethnic Jewish community, but it is the people of God by virtue of being in Christ.

The New Testament is absolutely clear as to who are the people of God. Those in Christ are the chosen race, the holy nation, God's own people. 1 Peter 2:9. They along with Christ are the inheritors of the Abrahamic and other promises through a new covenant which displaces and makes obsolete the old covenants. (Study carefully Hebrews 6 to 11.) Ethnic Jews are not any more the inheritors of the promises than are ethnic Arabs, or ethnic Mennonites, or ethnic Christians. Galatians 3:26-29; Romans 2:28, 29; 9:6, 7; Matthew 3:8, 9; and John 8:39.

I, a man in Christ, am now a joint heir with Him, and therefore, a recipient or inheritor of all the promises made to God's chosen people in the Old and New Testaments. I share in the covenant responsibilities as well. That privilege is open to Jew and Arab alike.

When Paul (Rom. 9 and 10) tells us about a time for Israel after the time of the Gentiles is fulfilled, he is not arguing for the establishment of the Jewish state, but for their return from unbelief to Christ. His longing for them is that they

might be saved. The call to Gentile or Arab is predicated on the same conditions. Even the prophecies or promises which have to do with specific events, and with the "promised land," can be seen to be fulfilled in the life of Jesus (for example, Matt. 2:15; Hos. 11:1; Ex. 4:22, 23) or His church.


Furthermore, those promises which speak of an established home or place of rest or a secure kingdom must be balanced against those which speak of "strangers and pilgrims" or "no abiding city." The "true Israelites" are not only the inheritors of the land in the Middle East, but of the whole earth. Matthew 5:5; 1 Corinthians 3:21-23. And *Christians* should rejoice in their inheritance.

Pro-Jew and Pro-Arab

I have learned long ago in counseling couples with marriage problems that one can give no help whatsoever if he takes sides, no matter how much the fault appears to be one-sided. I also learned that if one consistently tries to be impartial when dealing with marriage conflicts either party or both may accuse you of taking the opposite side, especially if one or the other is not honest about participating in the solution. There may be some, depending on their biases, who will accuse me of being on one side or the other in this writing.

However, the Christian is both pro-Jew and pro-Arab. He cannot be indifferent to the problems or to the dilemmas of the Middle East conflict. He is concerned that both receive justice and for the sake of both seeks to reconcile them in order that bloodshed and war may cease and that they may learn to live together in peace. Acts of vengeance and retaliation, if continued, will simply escalate to more death and destruction for both. Neither Jew nor Arab will be spared the awful judgment. Both, if past attitudes and methods continue, will eventually destroy themselves according to the testimony of the prophets and history. No matter how hard it is to give up our pet peeves, pet sympathies, or pet eschatologies, we must desire peace, justice, and salvation for both.

But Christians have already experienced that Christ has broken down the dividing wall between peoples through reconciliation to God, thus bringing an end to hostility (Eph. 2:14 ff.), thus establishing a new community of the people of God.

If we take seriously this fact and the church's mission of reconciliation, we will without partiality invite both Jew and Arab to abandon the idolatry of insisting that God is on their own side and to seek instead for what is the will of God. It is the faith of the New Testament that that will is found through Jesus Christ. I believe that God is both pro-Jew and pro-Arab. We must find ways to communicate this truth to those who will receive it. 

We have hostilities among ourselves because we have not achieved peace with God.—
Kenneth Good.

When Mission Becomes Authentic

By Sylvia Jantz


Sometimes the study of a book is the spark needed to ignite dormant ideas. When *Journey Inward, Journey Outward* by Elizabeth O'Connor soaked into the nerve fiber of several sharing groups at Emanuel Church in La Junta, Colorado, new commitments resulted. The "Love-in-Action" group was born and almost immediately they pooled their financial resources to assist a young mother in the church. Warmth, support, and caring were demonstrated in various ways. The group developed a rhythm of sharing life with each other and seeking out persons in special need of love and caring. Significantly, these creative group members are in the above-thirty age bracket.

A mothers' sharing group examined the Washington, D.C., Church of the Saviour's method of discerning gifts. Vigorous discussions ensued with enough unanswered questions to stimulate further research. Our discovery: mission becomes authentic when we begin to discern personal gifts. Discovery must be followed by making these gifts available to the church community and by giving generously. Only then can the total body determine what shape the local congregation's mission should take.

The Search group, composed of young adults, was the setting to share life as it is. A circle of seeking persons seated themselves around an old kerosene lamp and began to test each other. Were the others to be trusted? Were they phony or real? Would there be acceptance, no matter what was expressed? Could these people — would they — help heal unresolved hurts? They could, and did. This expression provided reason for being alive and even reason for being a part of the church — provided that "the church" means a caring group of persons available to each other.

Into this kind of fertile soil teaching on the lordship of Christ and stewardship of life can be sown. And behold, some seed can germinate and produce fruit, sometimes different from any we have previously seen, but surely Spirit-grown.

The total congregation has become very much involved in the *Let My People Choose Poverty-Affluence* mission study. The encouraging aspect of this has been the ability to become emotionally involved, rather than merely intellectualizing. Some life patterns are beginning to change. This fall we will further confront Poverty-Affluence issues.

Within the context of these and similar relational groups, one congregation is in the process of finding its mission. 

Sylvia Jantz is a pastor's wife at Emanuel Mennonite Church, La Junta, Colo., and serves on the general WMSA executive committee.

A Cheerful Giver

By Carl Smeltzer

Tax tables are set up by our federal, state, and local governments to tell us how much we should pay them. Before any modern tax tables were written, God gave us His Word to tell us how much of our income He wants. I am impressed with the illustrations of 100 percent giving that are in the Bible. God gave "his only begotten Son." That is 100 percent giving. Jesus gave His life on the cross. That also is 100 percent giving. Jesus commended the widow who gave her two mites. No one else knew it was all she had — 100 percent giving. Luke 14:33 says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A disciple willingly recognizes that 100 percent of him and his possessions belongs to the Lord.

I am glad that from early youth my parents encouraged me to tithe my income. I also read of those committed to the Lord who scrupulously set aside the Lord's portion before any was spent from their income for themselves. (Actually, the government gets the first portion from a paycheck.)


During the time I was in high school I went with my father to hear Milo Kauffman speak at the Holdeman Mennonite Church near Wakarusa, Indiana. Bro. Kauffman's talks helped me to see that I needed to give more than 10 percent of my income. I have held Bro. Kauffman dear ever since. I thank God that He used Bro. Kauffman to teach me this. Why is it that some people get sore and criticize the preacher for preaching on what Christ taught so much about — our relationship to our possessions?

Since our marriage, our family has been blessed many times over by giving cheerfully as the Lord has prospered. As He has prospered has meant giving more than 10 percent of net income for my wife and I. We wouldn't want to go back to giving less. Considering the fact that we have two children, many people have said that we couldn't even give 10 percent while I was working part time, while we were buying a house, a car, etc. But the Lord never told us we couldn't! He said we could. We just believed Him! And He did it for us. Praise His name! He used other people to help us.

During our first two years of married life, my wife and I were both in school. Even then we gave regularly because we felt giving was a part of worship. We also felt giving is only a part of our total commitment to our Savior. We have found that one can give as much (or as little) as he sets his heart upon giving.

Some people say a preacher or a solicitor should not say how much a person should give. However, some of these same people will say how much certain people can *not* give. The latter is only the negative of the former. I feel neither approach is the best. Rather, let us base our motives for giving on the New Testament principles.

1 Corinthians 16:2 says, everyone should give as God has prospered him. We should give to needy brethren (Jas. 2:15, 16, and 1 Jn. 3:17). Ephesians 4:28 broadens this out to give to anyone who has need, not just the brethren. Do we inform ourselves concerning the needy in the church and the world? Or do we try to avoid responsibility by quoting Jesus' words, "Give to him that asketh thee . . ." (Mt. 5:42). Our Lord has made it clear that Christians are to frequently take the initiative in helping other people. He hardly leaves room for us to sit back, relaxed in our rocking chairs, unconcerned until someone rocks us loose by a knock on our door. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (Jn. 4:35). This He spoke when the disciples thought there was plenty of time until harvest. Jesus was speaking of the need they could see then and there. In the Great Commission He commanded them to broaden their vision to a worldwide view of the spiritual need of people.

Yes, God loves a cheerful giver — the more cheerful, the better. I think so, don't you? 

To a Sick Friend

I pray the Lord will fill your need
For health and strength for which you plead.
He'll grant the faith, if He so wills,
For healing balm for all your ills.

But most of all for this I pray,
That whatsoever comes your way,
Your love and trust in God may rest.
He knows and loves and does what's best.

— Anna May Garber

You Helped Convention 70 Happen

Dear Fellow Christians,

I must share briefly with you.

From the dim dreams of two years ago and the hard work since, something emerged at Lake Junaluska, North Carolina, from August 16 to 22 that humanly speaking is unexplainable.

As you know, 1,700 young people and adults gathered that week for a youth convention. As churchwide youth secretary, I tried to coordinate things; Don Kraybill, Lancaster youth director, moderated the sessions; Don Jacobs, Tom Skinner, and Dave Augsburg were among the speakers; 200 people led discussion and seminar groups. But what happened at Convention 70 was not our doing.

Whose "thing" was Convention 70?

CONVENTION 70 WAS A DOING OF GOD'S SPIRIT! No other explanation is possible. For 1,700 young people with all their differences in family background, styles of life and music and dress, and expressions of faith and unfaith to get together today and actually experience an indescribable unity in joy and love is no human accomplishment. Only God could make that happen.

For the most part, Convention 70 was beyond my wildest dreams. God knows that I tried to pray that He would get next to young people that week. But He also knows how weak my faith actually was and how scared of defeat I became. (Why! There was even a point last spring when I was ready to throw in the towel because it didn't look like enough youth would register to even *have* a convention! And I said to a few others, "I believe this will be our last convention. Youth just don't like to get together in big groups anymore.")

God knows, too, how we asked you all to pray for our week together at Lake Junaluska. You WERE praying. And that helped lots. I can get discouraged fast. But at Junaluska your prayers helped calm and hope increase as the week progressed. I remember sitting down with a pastor Tuesday afternoon and listening to his disturbed reservations about the music (too much of it was in the folk and folk-rock idioms) and Tom Skinner's first presentation (he talked too much about revolution and the young people would read him all wrong). I was moved to say, "But we are here for a week and we have until Friday. God's Spirit is here and He is going to work among us yet." God used your prayers. He helped that pastor to a breakthrough which enabled him to begin giving himself in love and joy to young people.

And God helped some disturbed and alienated young people who came to convention pretty fed up with the church to go away with new hope that He is alive in a church that is willing to face up to the issues confronting youth and the world today. God helped a lot of youth who had not experienced much more than criticism from the church for their behavior, music, and dress patterns to find

acceptance by Spirit-filled people who cared enough to love them without being critical.

And youth drank that in because they are hungry for the kind of love that demonstrates itself with real affection. The Holy Spirit poured His reconciling love upon us, breaking us up in confession and freeing us to be open with each other. He created COMMUNITY! Our final Friday morning worship experience gave witness to this. We gave opportunity for anyone to share what he wanted to with the whole assembly. It's not easy for *anyone* to speak before 1,700 people. But young people lined up behind four microphones to confess and share, to praise God, and give words of encouragement to us all. I am not ashamed to say that I sat there and cried with joy. Jesus revealed Himself in that community. It was perfectly beautiful!

True, not all that happened at Convention 70 was good. Some young people left Lake Junaluska still untouched by God's Spirit, allowing themselves instead to be controlled by other spirits. We need to keep on praying and opening ourselves to each other and to them so that the Holy Spirit can break into our congregations and create loving fellowships which will *attract* young people to Jesus instead of forcing them into our molds or turning them away in bitterness.

And we bear responsibility, too, for those young people who came back to us from Lake Junaluska with new joy in their hearts but who felt afraid that we wouldn't understand what had happened to them and would try to dampen their new enthusiasm. We bear responsibility to listen in love when they express frustration that "my home church is not like it was at Convention." I pray that you will accept them and their words. Praise God for the evidence of growth you see. Be quick to express joy and love to them. Be slow to criticize the immaturity in faith, life, and belief that you see coming through. They are still young people — less mature than you who are adults.

With God's help, accept them and their youthfulness. Opening yourself to the Holy Spirit's love, help to create a climate of warmth and acceptance, and you will have the joy of watching young people continue maturing in the faith. Pray about what you see in them that you don't like. But let the Holy Spirit take care of it while you LOVE. (And *express* that love with a warm handshake or an arm around the shoulder.) When you don't feel loving, make confession with tears. And the Holy Spirit will groan with your broken spirit and make of you the kind of person who can walk together with your young people in the light of Jesus.

Thank you again for praying about Convention 70. Let us keep working together — young and old — in the name and spirit of Jesus.

Art Smoker
Secretary for Youth Ministry

A Talk with Little Lien

By M. B. Devadoss

I stood watching the moon and the occasional bursts of flares shot against the sky from Hontre Island. Nha Trang's beach was almost silent. I was alone.

"You don't have a friend?" The question interrupted my musing. I turned around and saw a small girl standing some distance behind me. Her face beamed a smile that showed she was teasing. She had features both Vietnamese and Caucasian: large, dark eyes; tousled hair, almost auburn; her nose, delicate and straighter than most Vietnamese. She wore blue trousers and a blouse, both slightly smudged with dirt. She held her hands behind her back and looked at me with her chin forward. Surprise and curiosity at her presence nearly made me forget she had asked a question.

After a few moments' hesitation, I responded with a brisk "No," shaking my head for emphasis.

"Are you an American?" she asked, judging from the color of my brown skin. I didn't answer.

"Do you speak Vietnamese?" she asked, still smiling.

"A little," I said. At this point my response to her was still cold, because I had met many children like this, who make friends with a foreigner for a few moments for the sake of ten piasters. They come around, ask the few questions similar to the ones I had just been asked, and then hold out their hands for money. If I give them money, I immediately become "Number One" and "OK"; if not, I am "Number Ten" and must face their disapproval.

But something about this child was different. She seemed genuinely interested in me. After a while I stepped over to her and asked her in Vietnamese to sit down and talk with me. Through our conversation I learned that her name was Lien and that she was seven years old.

"Do you have brothers and sisters, Lien?" I asked her.

"I have no parents," she replied. Her smile faded and her eyes looked toward the sea. Her face showed a brief expression of pain as if the thought of her parents evoked memories of a deep hurt. Had her parents died when she was an infant before she had any brothers and sisters? Had they deserted her, or separated? I waited for her to speak again.

She changed her position, and still keeping her eyes on the water she slipped her small hand into mine. Finally she

began to tell me what she knew about her family. Part of the story had been told to her by her grandmother (now dead) and part of it she remembered herself. Her father, who was an American adviser in Vietnam, left one night and they had heard no more about him. Some years later soldiers from North Vietnam killed her mother, because she had lived with an American. The murder of her mother, her screams, the loud gunshots in the room, and her mother's blood on the floor were still vivid in Lien's memory.

Then I understood why Lien was on this beach all alone. She did not have a home. As I watched her closely, I sensed she had not eaten for many hours. "When did you eat rice last, Lien?" (In Vietnamese, the expression "to eat rice" means "to eat.")

She paused before she spoke. Reluctantly, softly, she answered, "Yesterday afternoon."

"Yesterday afternoon!" I repeated her answer, and in my mind I asked myself, And what did she eat? And how many more Liens are there, hungry, maybe even starving? I felt compelled, as one does sometimes, to do something. I grasped her little hand tighter and led her toward a nearby outdoor restaurant.

It was hearty Vietnamese food and Lien ate hungrily. While we were eating, I told her I was from India, working in a Christian hospital. Knowing she would not understand what a laboratory technician was, I simply explained I examined patients' blood to see what made them sick. As she finished the last mouthful, an uncomfortable feeling started growing in me, for I knew I would soon have to tell her good-bye.

As we stood outside the restaurant, I made myself say the words, "I have to go home now." For what seemed many moments Lien looked up at me in silence with a sad face. Then, breaking the spell cast by her eyes, I touched her cheek and walked away from her with determined strides. I know I was leaving her to an uncertain destiny — on the beach or wherever she could find a place to exist. I was leaving her to listen to the whispering waves of the ocean. Perhaps they could tell her about her future.

Now and then in my moments of solitary thought, I can still hear Lien's small voice asking, "Don't you have a friend?" and I am left to wonder if she asked that question for me or for herself.

M. B. Devadoss was the first Indian volunteer to serve under MCC in Vietnam.

Preparing Parents for College

By Katie Funk Wiebe

When Julius Caesar came to the Rubicon in his battle for world supremacy, he uttered the famous words, "The die is cast," and crossed the river. Success or defeat lay ahead.

Many parents adopt Caesar's attitude when they pack up son or daughter with clothes, books, typewriter, and radio and send him or her off to college. Uppermost is the thought: "We've done what we could for our children. The die is cast. What happens to our children while they are flung about in the centrifuge of learning is no longer in our hands. All that is left for us now is to pray."

If a parent spends only ten minutes considering what is happening on some college campuses and begins to speculate what may happen, even prayer seems to be a very tenuous thread by which to hold our children to God when they face a new environment.

In the next few years, the college student will probably make some of the most important decisions of his life regarding marriage, vocation, and life philosophy. Interwoven with these will be lesser decisions like whether sleep or classes is more important, whether to go to church because his parents want him to or to stay at home. He may experiment with traditional taboos of the church such as drinking and smoking to signify his liberation, he may get excited about various causes and ideologies.

The risks seem to be so great that when son or daughter goes off to college, most parents would prefer the kind of warranty that comes with a new appliance to dependence on prayer. Wouldn't it be comforting to have a sort of four-year guarantee that promises that the young person's faith and values will be untampered with by college professor or fellow student or the temper of the times?

But colleges don't hand out such warranties, for students always change. That is why they were sent to college. Only stones and clods show no signs of life.

The change in the student may not always be the kind a parent wants to see. When son or daughter returns home from college for vacation or summer work, it may be with doubts, often with questions, sometimes with new behavior patterns. Parents, feeling their inadequacies to cope with the new sophisticate, become fearful and defensive.

I believe that prayer will always be important, but it must be more than simply wishing our child onto our plateau of spirituality in order to protect him from life's problems and to protect us from his problems. And to prayer must be added a greater understanding of the student's problems and

a greater measure of love and forgiveness.

As I watch college students, I realize that the Christian faith of many entering freshmen is necessarily fragile because it has been untested by experience and the world of ideas, yet some green beanie wearers feel ready to conquer the world.

The young student has two choices: he can split his life into two compartments with one division for his spiritual life and one for his academic and social life, or he can integrate his faith with all of his life. Maybe some students flounder so soon because their parents have lived a compartmentalized life all their lives and have never moved faith into daily life.

If the student can face what may seem like very viable options to Christianity such as existentialism, moral relativism, or hedonism, his faith will be stronger and his value system surer than if he remains a Christian mostly by virtue of his heritage and the crowd he travels with.

I think that parents will be helped if they can accept that the contemporary expression of the faith of the young person may be quite different from theirs because the world they are growing up into is very different. The times are changing and with them modes of music, worship, and witnessing. I thought of this when I read recently that when actor Pat Boone leads a person to Christ, he immediately baptizes him in his backyard swimming pool.

I belong to that group of parents who for years have lived in heavily church-related communities, quite insulated from the world. I have worked mostly in church-related institutions which meant that for days I might never speak to a non-Christian other than to pay a bill. I heard whispers that life wasn't all like this.

When I returned to university studies, I realized that the world is not like Hillsboro or Corn or Mountain Lake. I found it to be a world in which Christian truth receives little recognition, where sin has lost its identity. It is a world in which simple, glib formulas do not provide answers to the problems of mass suffering, inequality, injustice, and corrupt living.

Knowing this, I try to take the doubts of college-age young people more seriously and not to stifle honest questioning with categorical answers. And I continue to probe within myself whether I worship the institution which bears Christianity more than the living God. This is, after all, what is most important.



Items and Comments

The crime rate in the United States during the past decade has risen by 148 percent, according to the *Uniform Crime Reports—1969*, which are issued by the Federal Bureau of Investigation.

The National Crime Index or rate, according to the report, rose 10.6 percent over 1968. The report showed that the crime rate, or number of crimes for each 100,000 persons, was 2,471. In 1968, the rate was 2,234.8.

The report was released by U.S. Attorney General John N. Mitchell. In noting that serious crime in this country had increased 148 percent in the 60s, Mr. Mitchell said that the rate of increase had slowed in 1969.

An estimated 700 English churches may be declared surplus in the next 10 years and offered for sale.

More than 30 old English parish churches have already been declared redundant. Some may find overseas owners.

The church commissioners said most inquiries came from Canadians, some of whom would like to have a church from the area of their ancestry.

In some cases, churches no longer needed for religious purposes are preserved as historic monuments. Others are considered for use as youth centers or libraries.

More than half of the United Methodist theological students responding to a recent survey cited the pastor as the most influential factor in their decisions to enter the ministry.

The national survey, conducted by the United Methodist Board of Education's Department of the Ministry, included 2,403 students representing 55 theological schools. The study included only former Methodist students and others enrolled at Methodist seminaries.

Young people are tired of being used as status symbols by parents and of having to earn love, the Southern Baptist Sunday School leadership conference was told.

The Rev. William Self of Atlanta, Ga., discussed some of the things youth would tell their parents if the adults would listen.

The teenaged generation, the clergyman said, is "sick" of being a status symbol through such things as grades in school.

In addition to this, Mr. Self said, young persons are "sick of having to earn love. Parents try to put controls on love by judging the performance of their children in areas such as grades, little league baseball,

and other status symbols of youth society."

It was his judgment that "parents are too concerned about surface things, such as hair." He asked: "Would you let an inch of hair separate you from your children?"

The Press section in *Time*, July 20, "Queen of the Muckmakers" reveals the inside story of Famous Writers School, Westport, Conn., giving a synopsis of a current *Atlantic* article in which Miss Jessica Mitford, author of a best seller in 1963, *The American Way of Death*, deflates the School. Their 670 salesmen and high pressure sales account for the enrollment of 65,000 who pay \$785-\$900 for a three-year course. Sixty to ninety percent drop out "with few refunds." Famous Artists of the same address also offers enchantment for artists.

Even more costly may be the vanity publishers who advertise for manuscripts in local newspapers. Their tricky contracts may leave an author penniless with hundreds of books to sell on his own. Beware of any publisher who asks for your money to publish your book. A credited publisher pays authors.

* * *

American Friends and Service Committee filed suit against Internal Revenue Service. The essence of the suit was expressed by AFSC national associate executive secretary, Louis Schneider, when he asked, "Does the government have the right to compel us to withhold taxes from employees who have conscientious scruples against participation in war in any form?"

"As an organization founded fifty-three years ago to respect individual conscience, we believe the First Amendment protects us from being compelled to violate the consciences of employees, who because of religious training and belief, uphold the historic Quaker peace testimony."

There's a pragmatic consideration, as well as a moral one. Feeling bound to respect the consciences of the individual staff members who requested that war tax money not be withheld from their pay, the AFSC stopped withholding an amount equal to 51.6 percent of the total Federal income tax. Feeling bound to respect the law, the AFSC complied with it by taking an amount equal to the funds not withheld from staff members' salaries from its general funds, and paid it to the Internal Revenue Service. The AFSC then applied to the IRS for a refund, but was denied.

"Christians for Peace," organized recently in the Harrisonburg, Va., area, attempts to

show that peace is a life-style and more than a tool to use when war threatens.

Consisting of area pastors and laymen, the organization has already taken concrete action by producing a poster and decal which declare "Peace Is Patriotic." Over 10,000 posters and decals have been requested by persons in more than 40 states.

The group's first product, a poster picturing a dove, a flag, and the proclamation "Peace Is Patriotic," may be purchased at 60 cents each or 2/\$1. The message is also available in decals at 25 cents each or 6/\$1. Address all correspondence to: Christians for Peace, Box 206, Harrisonburg, Va. 22801.

A declining job market in the U.S. is creating difficulties for conscientious objectors needing alternative service to military duty, an interreligious agency reported.

The situation is one in which objectors whose lottery numbers are called may find it necessary to seek their own "appropriate" work outside traditional categories: This was the advice of the National Interreligious Service Board for Conscientious Objectors (NISBCO) in its August newsletter.

"Some states apparently don't have I-W jobs to propose to registrants who do not find 'appropriate' work on their own," reported the conscientious objector agency's newsletter. "California has been sending conscientious objectors as far east as Ohio in recent months."

An increase in applications from conscientious objectors has taken place since the U.S. Supreme Court broadened the basis for the category last June. However, NISBCO did not link the shortage of I-W jobs to this development.

* * *

Television has been scored by a Nazarene leader as a chief factor in "demoralizing American homes" and contributing in a "trend toward moral compromise."

Dr. Edward Lawlor, a general superintendent of the Church of the Nazarene, charged that while television "can be used for good," it is utilized "almost exclusively for evil."

He addressed the denomination's quadrennial Laymen's Conference on Evangelism.

"As a denomination we have refused to go to the theater," Dr. Lawlor stated. "Now television brings the nightclubs and the theater into our homes."

Support of President Nixon's Vietnam war policy has increased noticeably among Southern Baptist leaders since the incur-

sion of Cambodia.

According to the latest survey conducted by the Southern Baptist Convention, support of the war effort increased 7 percentage points among its pastors and 14 percentage points among Sunday school teachers polled.

The Baptist "Viewpoll" conducted last October revealed that 80.7 percent of pastors and 70.7 percent of teachers approved the President's Vietnam policy.

Taken eight months later after the Cambodia invasion, a second poll of the same panel showed that 87.7 percent of pastors and 85 percent of teachers supported Mr. Nixon's handling of the war.

A noted University of Pennsylvania archaeologist has discovered an Iron Age city (1200 to 600 BC) which may be a "missing link" in the history of the ancient Phoenician civilization.

The buried remains of Sarepta, a Phoenician city well known in biblical times, was uncovered in an open field overlooking the Mediterranean by a team of archaeologists led by Dr. James Bennett Pritchard.

Sarepta had originally stood between Tyre and Sidon on the coast of Lebanon — the homeland of the Phoenicians who were first colonizers of the Mediterranean and the transmitters of our alphabet.

Mentioned in the Old Testament Book of Kings, Sarepta was the city where Elijah was sent to stay with a poor widow during a famine.

Here Elijah miraculously increased the supply of oil and flour to feed the family and restored the life of the widow's dead son.

The mound holding ancient Sarepta eventually revealed 24 floors and occupation levels built up over 1,200 years. Dr. Pritchard's team uncovered 10 rooms and 2 courts used largely for private homes.

Dr. Pritchard estimated that the city extends for at least 10 acres or more. The excavation revealed household wares and clay ovens, implying that bread played an important part in the diet of Phoenicians.

Informed persons are raising their voices against the intense competition which arises when early adolescents and preadolescents engage in public contests in sports. An assistant principal in Iowa speaks out in the latest issue of *Today's Education* (May 1970). In an article, "Little League Can Hurt Kids," he says: "For years child psychologists have contended that little league activity is creating too much pressure and tension for participating youngsters." In another article on an adjoining page, a surgeon is quoted as reporting that "X rays made of 40 little league pitchers in a California city showed in every instance some evidence of physical change in the throwing art." When bones of the arm are involved

this change is irreversible. Pupils from ages eight to twelve should be barred from competition (in public contests) in the interests of their health, he contends.

Israeli archaeologists have uncovered remains of the "Broad Wall" mentioned in the Old Testament Book of Nehemiah (3:8 and 12:38).

The biblical reference occurs in connection with a description of the restoration of Jerusalem fortifications after the return of the Jews from Babylonian exile.

Professor Nahman Avigad of the Hebrew University said that an 80-foot stretch of wall approximately 23 feet thick had been found on bedrock 300 yards west of the Temple Mount.

The wall of boulders and roughly cut stone varied from 3 to 10 feet in height, he reported.

The archaeologist said a wall 23 feet thick was unusual in the Israelite period and would have been described as "broad."

"For the first time in 25 years, public schoolteachers are having to scramble for jobs," says the *U.S. News and World Report* for July 6, 1970. Moreover, the estimated 1970 surplus of 6,000 teachers is expected to increase annually until it reaches 55,000 in 1975. Hopefully, this will make it easier to find qualified teachers for Christian schools.

A current reply to the question, "Where does the money go?" can be answered, to everyone's misfortune, "down the inflation grain, and at faster speeds," says the Chamber of Commerce of the United States.

For example, if you are one of the thousands of Americans investing in either a savings account or life insurance, you were also one of those who suffered losses totaling \$60 billion last year in the value of these two investments, all because of inflation.

While many factors contribute to the dollar's erosion, our own national government must take the primary blame for adding fuel to inflationary fires with its continuing excessive spending, and the resulting budget deficits.

In just over two years, the value of the dollar has declined 11 percent. This can be traced to the enormous \$25 billion deficit incurred by the Federal Government for the 1968 fiscal year.

Some of the traditional attitudes toward the weaker sex seem to be falling victim of twentieth-century legislation, and the business community finds itself perplexed as to how female employees should now be treated, the Chamber of Commerce of the United

States reports.

Consider the case of Libbey-Owens-Ford, which felt it was in the right by observing such Ohio laws as the ones protecting women from lifting heavy objects in their work, or from having to work long hours.

Not so, said the Federal Government, charging the company with discriminating against the female workers in the first such court case filed. The basis of the suit is the equal employment opportunities protection of the 1964 Civil Rights Act.

Who knows what will happen if the constitutional amendment giving women equal rights under *all* laws — already approved by the House — becomes the law of the land?

Church of the Nazarene laymen were challenged to win a half million persons to Christ and double the size of their denomination in the next ten years.

The training of Christians to be "soul winners" was declared top priority if the church is to advance against unrest and lawlessness.

Dr. John L. Knight, a Nazarene executive, told the more than 1,600 delegates at the quadrennial Laymen's Conference on Evangelism that this is the time before the final turnaway from the church, mentioned in the New Testament.

People's hearts are hungry for the Lord, he declared. "Therefore, in our circles, we have seen some of the greatest soul winning revivals."

Delegates were urged to become "model churchmen" in winning souls for Christ. Dr. Knight, executive secretary of the department of evangelism, cited four "outstanding qualities" of such a model.

"A model churchman," the executive said, "must be devoted to the church, he must have the ability to see what a person could become by the grace of God, he must possess leadership abilities, and he must be a good soul winner."

The \$350 billion total we will have finally spent on the war in Vietnam could have bought the lasting allegiance of all Southeast Asia (and India to boot) through constructive revolutionary development, with \$100 million left over to rebuild our own decaying society. Are we to continue this kind of folly, draining our nation of its resources to implement the fears that arise because we don't understand the changes evolving around us?

James L. Clayton, University of Utah economist, in testimony before the subcommittee on Economy in Government in 1969, pointed out that the largest money costs of war come long after the fighting stops — in veterans' hospitals, benefits, etc. In our five major wars these have averaged more than three times the original cost of the conflicts themselves.

CHURCH NEWS

SCCO Introduces a "Plan for Mennonite Church Organization"

The Study Commission on Church Organization will report to the Joint Conference on Church Organization to be held at the Yellow Creek Church, Goshen, Ind., Oct. 20-22, 1970. This report is entitled "A Plan for Mennonite Church Organization." It represents several years of study and proposes a new structure for the Mennonite Church. It will be considered by the four agencies who sponsored the study: Mennonite General Conference, Board of Missions, Publication Board, and Board of Education.

If the report is approved, the next step will be to organize a Constitutional Assembly in August 1971, to adopt bylaws for the new organization. Immediately after that the new structure can take effect.

This *Plan* represents further study and work following up the report to General Conference at Turner, Ore., in August 1969, and to the three Boards. The report has been rewritten to reflect the benefit of an extended listening process throughout the church during the past nine months.

Copies of the *Plan* and *Implementation Proposals* have been mailed to all the delegates to the Yellow Creek meeting and will be mailed to all visitors who register. Other interested persons may secure a copy by addressing the SCCO Office, Box 128, Salunga, Pa. 17538.

The major features of the new *Plan* are summarized in the following paragraphs.

Every Person

The church has a rich heritage of gifts. Its resources are not primarily material but rather personal—persons with their Spirit-given gifts. The developments of recent years have symbolized the varied patterns of our brotherhood. A new awareness is emerging that there are many groups and persons whose gifts have not been used. The lay members, women, youth, and minorities together represent a full-orbed brotherhood. A dynamic pattern of organization will recognize and give freedom to all these gifts.

One alternative would be to build in assurances that every group will be represented at every level so that brotherhood organization and structure is truly reflective of the varied composition of the membership. On the other hand, it is equally, or more, important that persons should be chosen because of their gifts and potential contribution, not because they are young or old,

black or white, male or female, ordained or unordained. Every person should have the assurance that he is needed and wanted as a person to fill a place of responsibility and is not assigned simply because he happens to fall into a certain category.

The SCCO is making provision in the Nominating Committee process for broad representation of the life of the church to be taken into account in the selection of nominees. Efforts will be made to secure new names of qualified people who come from varied backgrounds. No provision is being made for guaranteed representation, lest we defeat our expressed desire to see every person as important in his gift and personal contribution.

It should be pointed out, however, that the *Plan* does provide for lay members to be included in the regional assemblies as direct representatives of congregations. A Women's Missionary and Service Commission is planned in relation to the Board of Congregational Ministries and a Minority Ministries Council is included with the Mission Board.

Congregational Centrality

The *Plan* is based on the congregation's central role in church organization. Here God's covenant people gather in an authentic fellowship. Here are those who share a primary relationship because they live in the same community forming the local expression of the body of Christ.

The congregation is not autonomous or independent. It cannot be complete unless it looks beyond itself and becomes a part of the larger brotherhood. The quality of its life and involvement will determine in a large measure the quality of the larger fellowship.

On the other hand, much more emphasis is needed on the development of a spiritually vital involvement at the congregational level. The whole brotherhood in its primary congregational relationship must effectively participate in decision-making and church life.

If the congregation is the basic unit of church organization, matters of life and witness should be handled as close to the local level as possible. But this must be balanced with a wider circle of relationships so that the congregation can participate in a larger resource of leadership and fellowship beyond itself.

The centrality of the congregation is

symbolized in the congregational idea being carried into all levels of church relationship. At every stage of organization those who participate form a new "congregation" and carry on their relationship in a congregational manner. For all practical purposes, the successive levels of organization become "congregations of congregations" truly reflecting the congregational spirit and the congregational life at the basic local level.

The first level of widening relationship is the cluster, an informal relationship of congregations who choose to share in certain functions, facilities, or fellowship activities. This recognizes the need for flexibility in developing new and creative relationships with other nearby congregations.

The cluster pattern symbolizes a new dimension for interchurch relationships inasmuch as many congregations may want to develop such contacts on an informal basis. This provides more freedom than one unilateral denominational decision which may or may not be meaningful or relevant to every local congregation.

Intermediate Levels

Beyond the local congregation and cluster there needs to be intermediate levels which provide for the next step in organizational structure. These levels must be closely identified with the congregation and must accept responsibility for decisions and questions of primary significance to that particular area. A multilevel relationship preserves the integrity of the congregation as it enables the congregation to receive a more effective hearing than it could at the denominational level if every congregation were to be represented there.

The concept of intermediate levels provides for localization of the work of the church so that the group discussing the issue is appropriate to the nature of the questions. It also provides for decentralizing those services and functions that do not need to be handled on a denominational level.

On the other hand, intermediate levels provide a series of discussion points or "congregations of congregations" where there can be broad discussion of church-wide issues in a more effective way than is possible alone at the denominational level.

The Conference

Historically, conferences have served a very specific function providing a focal point for congregations who share their mutual interests. While variously interpreted, the role of conference has included authoritative direction in matters of doctrine and polity, guidance for the ordered life of the congregation, organization of cooperative programs of nurture and service, and responsibility

for validating the ordained ministry and the status of the congregation.

Over the years conference lines have proliferated as conference members moved into new areas for witness or colonization. New congregations have developed, sometimes quite far removed from the area of the conference, but the conference relationship and membership was maintained. Occasionally congregations were located in another conference area, resulting in considerable overlapping. Not infrequently a number of congregations in a new area of outreach represented several conferences, all of whom were far removed from that area.

The *Plan* recognizes the conference as a valid type of intermediate level organization. The present Mennonite Church is conference-oriented with the conference as the basic unit of organization. Any change must be implemented by action of the conferences. The conferences retain the right to continue or alter their status as desired.

Region

A significant new feature in the *Plan* is the concept of regional organization. With increased movement of responsibility toward the congregation, the role of the conference has often been lessened. On the other hand, while many conferences are less involved in traditional patterns or church authority, or are too remote from the congregation, or are too large to relate effectively, they are likewise limited in their resources for providing services and facilities in administration.

The concept of regional organization is proposed as an attempt to provide a new geographic delineation. Regional boundaries place all congregations in a given area in a new relationship enabling them to develop services and programs in a united way relevant to the area. This speaks to the problem of extended and overlapping conference lines and provides a new administrative base for regional office and programs. In effect, this symbolizes a decentralization of certain denominational functions, particularly those which are relevant to that regional area, such as mission strategy, congregational activity, etc.

Regional Assembly

The regional assembly meeting biennially represents a gathering of congregational representatives. This is an attempt to capture the congregation in a new effective decision-making body. Each congregation is authorized to send a pastor and an ordained person for the first 150 members plus an additional lay member for each additional 150 members. It is hoped that the rich and varied life of the brotherhood can be symbolized in the regional assembly membership, as lay members, youth, minority representatives, and women participate.

Active bishops and area overseers will be ex officio members.

Regional assemblies will be encouraged to develop administrative facilities and programs, combining resources for localized administration. Other functions would include liaison with denominational agencies, participation in denominational decision-making and budget-planning, and fund-raising for regional and denominational programs.

Each region will send delegates to the General Assembly and also elect or appoint a representative to the General Board and to each of four program boards: Missions, Education, Congregational Ministries, and Publication.

The relationship of the region to the conferences will require further planning. Flexibility is provided for a varied pattern of relationship. In certain instances the conference may be replaced by the region; in others, conferences may wish to continue. This decision is made by the conference. In the event the regional assembly does not materialize, alternate provisions are made for a delegate group from that area to be sent to the General Assembly.

District

The shift in the role of conferences raises questions about some of the traditional symbols of leadership and authority. The *Plan* proposes the "District" as a new pattern representing a smaller conference-like organization. In some conferences, such as Virginia and Lancaster, the bishop district is a localized pattern of administration. In other conferences, particularly in the West, there are groups of congregations geographically separated, each of which might develop a limited amount of organization. A regional organization embracing several districts might be a possible alternative to the present conference pattern. The region provides the larger resources, program, and functional activities, while the district provides a more immediate locus of church leadership and authority.

General Assembly

It is proposed that the General Assembly succeed the General Conference as a denominational forum for discussion and administration of those issues and programs of churchwide significance. This will be a body of approximately 350 people meeting biennially alternating with the biennial regional assembly. This group will be responsible to give leadership to the work of the denomination and administer the denominational agencies.

General Board

Under the proposed structure the "General Board" would become the agency charged with the overall administration of church programs as directed by the General

Assembly. The General Board would be small enough to function as an executive body, meeting as a committee of the whole, in which capacity it would direct the work of the General Secretary and his staff. The General Board will be responsible for directing all matters relating to coordination of inter-Board relationships and taking responsibility for recommending to the General Assembly budgets and denominational policies. The General Board is also responsible to arrange for fund-raising and to provide general services, including accounting, information, research, etc.

Board of Congregational Ministries

A proposed Board of Congregational Ministries would bring together functions currently provided under various committees of General Conference. This Board is designed to effect a greater integration of programs serving the needs and problems of the congregations. Thus, the denomination can focus more specifically on strengthening the congregation and helping it to become a more effective part of the denominational process.

Other Program Boards

The Board of Education, Board of Missions, Publication Board, and Mutual Aid Board will continue their programs without too much change from the present pattern. However, it should be noted that they would be responsible to the General Board and through the General Board to the General Assembly. Thus a new integrating factor is introduced into the relationship of these Boards which previously were independent. The goal of the proposal is the achievement of a coordinating relationship which will make the denominational program services more effective to the regions and the congregations.

It is believed that Boards of 40-60 members are too large to function effectively. Instead of a large Board meeting annually with a small executive committee carrying much of the administrative responsibility, the proposal calls for program boards of 12 members meeting regularly as a committee of the whole. The new proposal provides for five members elected by the General Assembly and two by the General Board. While the previous pattern provided for each conference to be represented, the new proposal is that each region appoints a member, making a total of 12.

Summary

This proposal has significant implication for the future of the brotherhood. It has no value unless it is Spirit-conceived and directed. In reality the *Plan* is no more effective than the people who are involved in it. It is not to be seen as a final document but rather one stage in an ongoing process.



33 Enter Voluntary Service

From Sept. 14-24, one of the largest orientation schools in recent years was held at Mennonite Board of Missions, Elkhart. Thirty-three persons accepted and were commissioned for Voluntary Service assignments as follows:

First row: Jerry Fortner, Rock City, Ill., maintenance worker for two years at Froh Community Home, Sturgis, Mich.; Randy Noe, Eureka, Ill., child care worker for two years at Frontier Boys Village, Colorado Springs, Colo.; Glenn Jantzi, Elmira, Ont., one year as orderly at St. Francis Hospital, Carlsbad, N.M.; Gary Knarr, Waterloo, Ont., one year as orderly at Maple Lawn Homes, Eureka, Ill.; Lester Miller, Kouts, Ind., orderly at Mennonite Hospital, La Junta, Colo., for two years; and Donald Martin, Elmira, Ont., special assignment with the *Cherchez-Vivre* group. (Publicity to be released — ed.)

Second row: Gary Leis, Wellesley, Ont., *Cherchez-Vivre*; Arlene Erb, Wellesley, Ont., nurse aide for one year at St. Francis Hospital, Carlsbad, N.M.; Paul Cressman, Kitchener, Ont., teacher's aide for one year with the Albuquerque, N.M., unit; Marian Brenner, Wooster, Ohio, one year as nurse aide at Immanuel Hospital, Omaha, Neb.; Carol Sharp, Lachine, Mich., nurse aide at Virginia Home, Richmond, Va., for one year; Marcia Wolter, Calgary, Alta., assistant hostess for one year at International Guest House, Washington, D.C.

Also Lois Burkholder, Harrisonburg, Va., child care worker for one year with the Durham, N.C., unit; Shelagh Tinevez, Calgary, Alta., one year as girls' club leader with the Surprise, Ariz., unit; Carol Niswander, Harbor Springs, Mich., assistant hostess for one year with the Kansas City, Mo., unit; Diane Cressman, Waterloo, Ont.,

licensed practical nurse for one year at St. Francis Hospital, Carlsbad, N.M.; Robert Brundage, South Bend, Ind., construction and community service worker for one year at Camp Rehoboth, St. Anne, Ill.; and Andrew McDowell, Unionville, Ont., *Cherchez-Vivre*.

Third row: Marvin and Cheryl Roth, Colorado Springs, Colo., program directors for the Kansas City, Kan., unit for two years; Bruce and Sheryl Kooker, Harleysville, Pa., community service for two years at the Caldwell, Idaho, Farm Labor Camp; and John and Linda Stoll, Casselton, N.D., community service worker and unit hostess at Englewood, Chicago, for two years.

Fourth row: Sharon Snider, Elmira, Ont., *Cherchez-Vivre*; Frances Gerber, Wellesley, Ont., secretary for one year with the Kansas City, Mo., unit; Linda Albrecht, Sebewaing, Mich., registered nurse in Aibonita, P.R., for 26 months; Melodie Miller, Blountstown, Fla., one year as nursery director with the Ary, Ky., unit; and Sharon Martin, Waterloo, Ont., *Cherchez-Vivre*.

Fifth row: Rebecca Garber, Woodburn, Ore., child care worker for one year at Sunshine Children's Home, Maumee, Ohio; Martha Metzger, Elmira, Ont., *Cherchez-Vivre*; Shirley Basinger, Wooster, Ohio, laundry worker for one year at Kansas City (Kan.) Children's Home; and Rebecca Lee, Honolulu, Hawaii, nurse aide at Virginia Home, Richmond, for one year.

The Oct. 12-22 orientation will host another large group. Currently 320 youth through senior adults are stationed in 55 different Voluntary Service locations in the United States, Canada, Mexico, and Puerto Rico under the auspices of Mennonite Board of Missions.

MCC Jordan Programs Under Local Leadership

Though all North American and European Mennonite Central Committee workers have now left Jordan, 15 local Arabs and Palestinians working for MCC are doing their best to carry on the programs in the face of war in that country.

At latest report from Jordan, dated Sept. 14, the MCC kindergarten had opened and was in operation, with the express support of some of the Palestinian groups. Most other Jordanian schools had closed down as a result of sporadic fighting in the streets. The sewing center in Marka was in operation under the able leadership of one of the local teachers though some of the staff was unable to commute to work from Amman. Also under local guidance was the mother-child care center in Amman, though there has been no report from MCC workers in Amman since the heavy fighting broke out last week.

Material aid shipments for this fall are already on their way to Jordan. MCC is presently investigating the possibility of increased assistance through medical personnel and supplies to the suffering people caught in the crossfire of this internal strife. It is planned that MCC programs will continue in Jordan, in cooperation with the Jordanian Ministry of Social Affairs, assuming that in a reasonable period of time the situation will clear sufficiently to allow expatriate personnel to reside in Amman.

Urbane Peachey, MCC representative for the Middle East, is presently in Beirut, Lebanon. He is in close contact with the situation in Jordan, and will make recommendations as to MCC's involvement there.

Virgil and Louise Claassen, Kenneth and Willa Reddig, Lorraine Regehr, and Richard Yoder left Jordan for Crete on June 12 and 13, soon after the fighting began. Most other church-related organizations withdrew their expatriate personnel at about the same time. Margrit Schonmann remained in Amman working with the Palestinian Red Crescent and keeping MCC programs going until early September. She returned to her home in Switzerland on Sept. 11, having completed her term. Her latest reports from Amman were of "trying to continue the programs amid increasing tension and fighting in the city."

Virgil Claassen, MCC director for Jordan, returned from Crete to Amman and then went to Beirut on Aug. 21 to meet Urbane Peachey and family who arrived to assume duties. Peachey and Claassen were prevented by the open fighting from going to Amman. Claassen returned to Akron on Sept. 9 after having extended his term to overlap with Peachey. He will be continuing with MCC at the North Newton Regional MCC Office in Kansas. Louise

Claassen rejoined Virgil after she, the children, and her mother spent some time in Germany.

Kenneth and Willa Reddig have accepted a reassignment at Mont des Oiseaux, France. Richard Yoder is waiting reassignment to another area. Lorraine Regehr returned home, since her term has expired.

Claassen reported that local workers were not in any increased danger as a re-

sult of their working with MCC in Jordan. He said that MCC property escaped damage largely as a result of the sympathy of the local people who know and work with MCC. "Part of the reason we left," he said, "was so that friends and neighbors would not be caught between the popular mistrust of all foreigners and their own personal feelings of responsibility for our safety as their fellow workers."

Committee Plans for Mission '71

How does one go about planning an annual mission convention for the Mennonite Church? After Mission '69 what should one expect of Mission '70? After Mission '70 what should Mission '71 become?

These and other questions faced the Mission '71 program planning committee as it met at Eureka College, Eureka, Ill., on Sept. 14. James Detweiler, Manson, Iowa, chairs the committee, and Robert Yoder of Eureka, chairman of local arrangements, also met with the group during the morning session.

Other members of the group—some appointed by the Mennonite Board of Missions executive committee and others appointed by Illinois Conference or one of its subsidiary groups—included: Laura Conrad, Sterling, and Melvin Henderson, Hopkins Park, Ill.; Joseph Hertzler, Iowa City, Iowa; Ivan Kauffmann, Hopedale, and Mark Lehman, St. Anne, Ill.; Wallace Jantz, La Junta, Colo.; Beulah Kauffman, Elkhart, Ind.; Larry Miller, Goshen, Ind.; and John Valtierra, Chicago, Ill. Boyd Nelson, secretary for Information Services, met with the committee as the Board staff person following through administratively on committee decisions.

Certain threads of concern emerged, although no decisions were reached finally on overarching purpose. One member was concerned that we not assemble to lambaste each other and then afterward go our separate ways. He also urged some kind of programming that would move beyond mere talk to some kind of positive action. Others wished for a mission meeting which would draw the Mennonite Church together and build Christian unity with emphasis given to Christian hope that encourages concern and continued witness in spite of endless indifference and frustration. Another asked whether the spirit of Convention 70 at Lake Junaluska should be continued.

The group did agree that Mission '71 should: provide the catalyst for continued similar meetings on other levels of church life; provide a base of Bible study and prayer; provide practical experience and solid Christian input; include a message growing out of 65 years of missions in the Mennonite Church; and tie together the Christian faith and experiences of hope,

love, reconciliation, and forgiveness.

The Mission '71 program planning committee agreed to meet again on Nov. 11. Persons in the brotherhood who would like to offer program suggestions are encouraged to send them to James Detweiler, chairman, Box 108, Manson, Iowa 50563, or to Boyd Nelson, Box 370, Elkhart, Ind. 46514. Mission '71 is being held at Eureka College, July 1 to 6, 1971.

MDS Continues Work in Texas

On Aug. 3, 1970, Hurricane Celia hit land just north of Corpus Christi, Tex., with a wind velocity of 160-180 miles per hour. Celia produced tidal waves 14 feet high and dumped eight inches of rain in some areas. Thirty-two deaths and material damage of over half a billion dollars were the result.

Marvin Hostetler, McPherson, Kan., MDS Region III director, and Henry Z. Friesen, Meade, Kan., were first to investigate the area for MDS. The following week 27 volunteers from Oklahoma and Kansas came to assist in the cleanup. Other volunteers from Virginia, Pennsylvania, Indiana, Ohio, and Ontario have participated.

Headquarters for the MDS volunteers is in the Prince of Peace Mennonite Church, Corpus Christi, Tex. Volunteers



Chester Slagel led an MDS crew in major repair work on the house of Robert Garcia (left). Hurricane Celia wrecked the Garcia home in Corpus Christi, causing spine and leg injury to their son. Slagel is pastor of the Pleasant View Mennonite Church, Hydro, Okla., and chairman of the church extension committee of the South Central Conference.

are repairing the Mennonite church at Mathis. General repair work is being done in Robstown and Rockport. At Corpus Christi a temporary day care center is being erected and repair work is being done on the Mennonite church.

Leadership is presently being provided by Ralph King, on loan from the Voluntary Service Section of the Mennonite Board of Missions and Charities, Elkhart, and by Paul Conrad, pastor of the Prince of Peace Mennonite Church. King is in charge of the entire work at Robstown, as well as handling the finances and designating volunteers to various work sites. Conrad directs the work at Corpus Christi, purchases food, prepares breakfast, and leads in morning devotions. Jim Miller, Edinburg, Tex., served as foreman in the initial stages of the program. Atanacio Paiz, pastor of the Calvary Mennonite Church at Mathis, directs the work there.

Some 35,000 families from seven surrounding counties have registered with the Red Cross for material assistance. The Red Cross, for the first time, is assisting families in securing Small Business Administration loans.

At this point it seems that all except the hard-core cases will be cared for by the Red Cross by late October, at which time MDS should also be drawing its work to a close. In the meantime MDS hopes to maintain a 20-30 man working force in the area.

Volunteers will need to take with them towels and soap, a pillow, if needed, and a sleeping bag to use as a mattress on a canvas cot.

Each worker should also take along a hammer, handsaw, and ruler. Each carload should have a competent carpenter foreman, estimator, an electric drill, electric saw, and a power cord.

Carloads of volunteers should clear, before leaving, with Delmar Stahly, Akron, Pa., telephone (717) 859-1151, or after hours (717) 859-2193. Upon arrival in Corpus Christi, Tex., proceed to the Prince of Peace Mennonite Church, 1802 Horne Road. Telephone number of Prince of Peace Mennonite Church is (512) 853-8554. Paul Conrad, pastor, has a private phone at (512) 853-7931.

Choraleers Visit Guatemala

Arriving at Guatemala's International Airport "La Aurora" on Mon., Aug. 31, was Arnold Moshier and his wife with nine lively young people from Lancaster Mennonite School known as the Choraleers.

When we first heard that Arnold was bringing "some typical Mennonite young people," we weren't sure whether we should invite them to come or not. For we didn't know the young people, and the national brethren here frown on hippies, or anything that looks even "a little bit"



The Choraleers, from Lancaster Mennonite School, sing in the national church in Guatemala City.

that way. Our fear was that anything they would sing, regardless of the message, would fall on questioning ears.

But, we changed our minds! These nine singers gave a program that Monday evening that blessed everyone in that little national church. Their spirit and their love for Christ was communicated through the songs they sang and the joy they expressed in their faces. The nationals and the workers here were thrilled to have had the privilege of hearing this group sing and to worship together with them.

This type of visit is needed and appreciated, for it is a necessary inspiration to our national brethren, as well as to the missionaries.

Financial Report of General Conference

Fourteen Months of the Biennium —

July 1, 1969, to August 31, 1970

Approved budget for

this period \$163,300

Receipts 137,982

Disbursements 142,654

Money borrowed 19,497

Short of budget 25,318

Expenditures beyond

receipts 4,672

During the first 2 1/2 months of the second year of the biennium, receipts were \$41,513. This was a great improvement in receipts which came in response to the special appeal made to the churches. A continuation of substantial contributions is necessary to make it possible to carry present programs and pay the indebtedness. Programs are being held to a minimum. More cutback in program could impoverish us in the years ahead. Our times call us to our most diligent efforts and a more aggressive leadership. Can we depend upon your partnership?

Howard J. Zehr, Executive Secretary

EMHS to Hold Homecoming

Homecoming for Eastern Mennonite High School alumni is October 17, 18. Activities include the presentation of *David, the Shepherd Boy* by Root and Butterworth, an alumni reception, a worship service, and several class reunions.

David, the Shepherd Boy will be presented as a musical drama in EMC Auditorium Sat., Oct. 17, 7:30 p.m. Soloists include David Seitz as *David*, Nathan Showalter as *Samuel*, and David Augsburg as *Saul*. Lloyd Kauffman will sing the part of *Jonathan*, and Sylvia Brunk, EMHS senior,

will portray the role of *Abigail*. School groups will sing the mass chorus selections. Marvin L. Miller, music instructor, is director of the drama.

Following the program Saturday evening, there will be a reception for all alumni.

Harold Buckwalter, Norfolk, Va., will speak in the worship service Sunday morning at ten o'clock. Buckwalter has been associated with the Church at Sea program for the past several years.

Members of the classes of 1960 and 1965 will meet for reunions.

FIELD NOTES

Daryl and Doris Alwine, Johnstown, Pa., left Sept. 14 for Kabul, Afghanistan, after two weeks of orientation at Mennonite Central Committee's headquarters. The Alwines are being loaned by MCC to the National Organization for Ophthalmic Rehabilitation (NOOR) of the International Afghan Mission, for a three-year term of service. They are the first MCC personnel to enter service in Afghanistan.

The Homebuilders' (Lancaster, Pa., area) Fall Meeting will be held at the Weaverland Mennonite Church, 7:00 p.m., Oct. 8, 1970. Mrs. Richard C. Detweiler, Souderton, Pa., will speak on the subject, "Is Christ at Home in My Heart?"

Applications are being received for the 1970-71 terms of the Conservative Mennonite Bible School and Institute, Rosedale, Ohio. The dates are: Bible Institute (First Term), Nov. 9—Dec. 18, 1970; Second Term, Jan. 4—Feb. 12, 1971; Third Term, Feb. 15—Mar. 26, 1971; Bible School, Jan. 4—Feb. 12, 1971.

For further information contact Philip D. Shetler, R. 1, Irwin, Ohio 43029. Tele.: 614 857 2275.

Noah S. Kolb was ordained to the ministry for the Pottstown congregation on Sept. 20. Elmer G. Kolb was the officiating bishop assisted by John E. Lapp. His address is: 477 N. Charlotte St., Pottstown, Pa. 19464. Tele.: 215 323-1682.

Calvin Borntrager was ordained bishop for the Townline Conservative Mennonite Church on Aug. 2. Eli D. Miller was the officiating bishop assisted by Morris Swartzentruber and Clarence A. Yoder.

David J. Graber was ordained bishop and John H. Swartzentruber was ordained

minister at the Berea Church, Montgomery, Ind., Sept. 13. Tobias Slaubaugh officiated and the sermon was given by William R. Miller.

Thirty-seven people met on Tuesday evening, Sept. 15, at the Sunnyslope Mennonite Church, Phoenix, Ariz., to discuss retirement facilities. Six Mennonite congregations, one neighboring congregation, and community persons were represented. Action was taken to proceed with the study, recommending that each interested congregation appoint three representatives to serve on a planning committee. The first meeting of this committee was set for Oct. 1. Individuals interested in keeping in touch with the progress of this program are invited to send name and address to Leland Bachman, 9844 N. Seventh Place, Phoenix, Ariz. 85020.

Calendar

Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Allegheny Mission Rally, Spring Cove Junior High, Roaring Spring, Pa., Oct. 31—Nov. 1.
Eastern VS-in-service Leadership Training Conference, Kidron, Ohio, Nov. 2-6.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

New members by baptism: three at Lititz, Pa.; one at St. Jacobs, Ont.; one at New Providence, Pa.; one at Sunnyslope, Phoenix, Ariz.; one at Martinsburg, Pa.

Special meetings: **David Augsburg**, Harrisonburg, Va., at West Union, Parnell, Iowa, Oct. 7-11. **Roy Koch**, West Liberty, Ohio, at Floradale, Ont., Oct. 11-18. **Russell Krabill**, Elkhart, Ind., at Martinsburg, Pa., Oct. 11-18. **J. Otis Yoder**, Quarryville, Pa., at Soo Hill, Escanaba, Mich., Oct. 18-25. **Lloyd Eby**, Ronks, Pa., at New Providence, Pa., Oct. 25—Nov. 1. **John F. Garber**, Scottdale, Pa., at Sandy Hill, Sadsburyville, Pa., Oct. 25—Nov. 1. **Alvin Kanagy**, Harrisonburg, Va., at Greenwood, Del., Nov. 1-8. **J. J. Hostetler**, Scottdale, Pa., at Tavistock, Ont., Nov. 4-8.

Rod Weber, formerly of Ontario, and more recently of Harrisonburg, Va., is now serving as pastor of the Leetonia Mennonite Church, Leetonia, Ohio. He will be formally licensed and installed on Oct. 25. His address is: 763 Columbia St., Leetonia, Ohio 44431. Tele.: 216 427-2381.

Amos R. Erb, father of India missionary nurse, Betty Erb, passed away on Sept. 21 after a brief illness. Adam Martin, former Overseas Committee member from Maugansville, Md., represented the Mission Board at the funeral the afternoon of Sept. 24 at the Gingrich Mennonite Church near Annville, Pa. Betty Erb's address: c/o Christian Hospital, Dhamtari, M.P., India.

A cablegram was sent to the S. Paul Millers in Yeotmal, India informing them of the death of Vesta's brother-in-law, Ralph Nofziger, of Archbold, Ohio, on Sept. 19. Vesta's address: Union Biblical Seminary, Yeotmal, Maharashtra, India.

B. Charles Hostetter writes from Lagos, Nigeria: "It is now five weeks since Grace and the boys joined me in Lagos. The family is doing fine in every way. We have a very comfortable house to live in until Dec. 31. Then I am not sure where we will move. Rent here in Lagos is higher than in Harrisonburg, Va. . . . It is great to teach and to be taught. We are learning many new things from these people, and one becomes richer in every way by forming new friendships and sharing experiences across cultures and nations. We are not superior as we often think."

Audrey Shank returned to the States on Sept. 1 for a short furlough. Her address is R. 1, Broadway, Va. 22815, c/o J. Ward Shank. She plans to return to Jamaica on Nov. 1. She is visiting a number of churches in the Virginia Conference during her short stay. Miss Shank is responsible for the correspondence courses related to the *Way of Life* broadcast in Jamaica.

Change of address: **S. Jay Hostetler** from Detroit, Mich., to 1724 S. 12th St., Goshen, Ind. 46526. **J. Harold Housman** from Box 3010 to Box 959, Moshi, Tanzania, E. Africa.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I want to express my deep appreciation for the reprint from *Eternity* magazine, "What the Well-Dressed Woman Isn't Wearing" (Sept. 8). The author states the case very clearly as it is and answers in a masterful way all the objections and arguments of those women who have been captivated by the goddess of fashion and are insisting that there is nothing wrong with their following the styles that display the feminine charms. This article should be made available in tract form for wider distribution.

The testimony which the Mennonite Church once had for the modest dress of its girls and women is rapidly becoming a thing of the past as the women of the church seem to be making a desperate attempt to throw off all shackles of separation. In days past the Mennonite Church kept her women modestly dressed by means of rules and regulations. Now that the rules are being eased, changed, or ignored it has become evident that many dressed modestly because of the rules and not out of conviction to exemplify a holy life before the world.

Unfortunately too much of the church has not learned the lesson that our lives cannot be controlled adequately by rules but only by the gracious presence of an indwelling person, the Lord Jesus Christ. "The letter killeth, but the spirit giveth life" (2 Cor. 3:6). Nothing will promote modest dressing on the part of our sisters like a holy awareness that the body of a Christian is the dwelling place of God's Holy Spirit. Where that is taught and realized there will be a real desire on the part of our sisters to dress in a way that the inner beauty of the Spirit is not obscured or marred by a vain and provocative display of flesh silk-sheathed or otherwise.

There is a statement in the letter of Gerald E. Shenk (Sept. 1) which disturbs me. It is this: "I submit that if Brother Lehman thinks being a good American citizen is synonymous with being a good Christian citizen as his letter infers, then he is not rightfully heir to his Mennonite heritage." I think Shenk intends to make a point that being a "good" American citizen means that one will "rubber stamp" approve of everything the U.S. government does whether just and morally right or not. I can not buy that, and I do not think President Nixon would expect that any one else would either. I believe and teach that a "good American citizen" can in the fullest sense be that only if he is a Christian. He is not a good American citizen unless he is cognizant of the wrongs and injustices of his government and seeks to correct them through appropriate channels. Loving his country he will seek to have it deal justly with other countries. Maurice W. Landis, Lancaster, Pa.

As busy as I am I must take time out to comment on the article, "What the Well-Dressed Woman Isn't Wearing," by Kerry Elliot in the Sept. 8 issue.

The article truly makes the point, and it does it with a fresh approach. We need more like it.

I wholeheartedly agree that the miniskirt has no place in the wardrobe of a Christian. I find it shocking to see girls in their mid and late teens, standing up on the church platform on special program days, who are not dressed decently enough even to enter the Christian fellowship, let alone appear front and center. I wonder if they know what they are doing, and I try to convince myself that they don't. But I find it extremely difficult to believe that their mothers don't know. And, I find it totally impossible to believe that their fathers are ignorant

of the facts of life. Christians? — Edwin Bullers, Mayport, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alderfer, Earl and Mary (Clemens), Souder-ton, Pa., second son, James Daryl, Sept. 10, 1970. **Bartel**, Erwin and Linda (Stauffer), Dalton, Ohio, first child, Mark Erwin, July 21, 1970.

Beechy, Melvin and Barbara (Huber), La-grange, Ind., first child, Kenneth Jay, Sept. 5, 1970.

Bergey, Roy and Elaine (Alderfer), Franconia, Pa., second son, Mark Jay, Sept. 1, 1970.

Crider, Gary and Alice (Garber), Hesperia, Calif., second child, first son, Timothy LaVerne, Sept. 7, 1970.

Dula, Mamo and Mary Ellen (Groff), Goshen, Ind., second son (twin daughters deceased), Peter, July 8, 1970.

Geiser, Wilbur and Deborah (Saben), Apple Creek, Ohio, first child, Wilbur Dale, Jr., Sept. 4, 1970.

Hertzler, Marvin and Fern (Brubacher), Amelia, Va., third child, second daughter, Katherine Anne, Sept. 4, 1970.

Kilmer, Phillip and Arleta (Schlabach), Goshen, Ind., first child, Kevin Jay, July 21, 1970.

King, Marvin and Patricia (Hannon), Kouts, Ind., first child, Bradley Dean, July 8, 1970.

King, Paul and Dorothy (Zook), Cochransville, Pa., fifth son, Wendel Lee, Aug. 17, 1970.

Kipfer, Lloyd and Barbara Anne (Baechler), Brunner, Ont., first child, Brent Lloyd, Aug. 7, 1970.

Landes, Dale and Gloria (Amstutz), Santa Cruz, Bolivia, S.A., first child, Rachel Rae, June 18, 1970.

Lehman, Robert and Myriam (Lopez), Honduras, C.A., first child, Anthony Ian, Sept. 3, 1970.

Lichty, Richard and Mary (Moseman), Hatfield, Pa., third child, second daughter, Julie Anne, Sept. 14, 1970.

Myers, David and Barbara (Dezort), Lancaster, Pa., a daughter, Karen Melissa, Sept. 8, 1970.

Newsom, Paul and Carol (Kleist), Kouts, Ind., third child, second daughter, Jennifer Emily, Sept. 4, 1970.

Payne, Paul and Mary Ann (Hershberger), Mt. Union, Pa., third child, second daughter, Twila Joy, Aug. 30, 1970.

Richards, George and Clemmie (Boyden), Harrisonburg, Va., second child, first son, David Shawn, July 11, 1970.

Sharp, Duane and Darlene (Buckwalter), New Holland, Pa., first child, Lisa Ann, Aug. 27, 1970.

Sheeler, Donald and Lorraine (Murphy), Williamsburg, Pa., second child, first son, Gregory Todd, Sept. 15, 1970.

Snyder, James and Marylou (Horst), New Hamburg, Ont., first child, Tamara Lynn, Sept. 7, 1970.

Stauffer, Darel W. and Joannita (Hirschy), Wayland, Iowa, fifth child, third daughter, Lieda Karleen, Aug. 28, 1970.

Steiner, Gerald and Beulah (Wenger), Columbus, Ohio, second daughter, Kathleen Rae, Aug. 13, 1970.

Toller, Wayne and Esther (Metzler), Walsenburg, Colo., first child, Margaret Irene, June 27, 1970.

Yoder, Lester E. and Mary (Schindler), Hicks-ville, Ohio, third child, second daughter, Julia Ann, Sept. 6, 1970.

Yoder, Ralph, Jr., and Louetta (Lengacher), Hicksville, Ohio, first child, Clinton Ray, Sept. 6, 1970.

Zehr, Arthur and Helen (Yoder), Spartans-burg, Pa., second child, first son, Kelson Eugene, Aug. 4, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bunton — Shisler. — Robert J. Bunton and Ruth D. Shisler, both of the Zion cong., Souderton, Pa., by Claude M. Shisler, June 26, 1970.

Byer — Weitzel. — Daniel Eric Byer, Markham, Ont., Hagerman cong., and Janice Adelia Weitzel, Edmonton, Alta., Holyrood cong., by Paul L. Voegtlin, Sept. 5, 1970.

Estabrook — Widmer. — F. Reed Estabrook III, Dedham, Mass., and Gwen Ellen Widmer, Wayland, Iowa, by Robert Hartzler, Sept. 8, 1970.

Horst — Heatwole. — Floyd E. Horst, Newmantown, Pa., Richland cong., and Bertha Mae Heatwole, Harrisonburg, Va., Rawley Springs cong., by Lloyd S. Horst, Aug. 15, 1970.

Horst — Swartz. — Reuben W. Horst, Dayton, Va., Bank cong., and Ruth Ann Swartz, Dayton, Va., Weavers cong., by Lloyd S. Horst, Aug. 21, 1970.

King — Kuhn. — Dale King, Indianapolis, Ind., Oak Grove cong., West Liberty, Ohio, and Marcia Kuhn, Ft. Wayne, Ind., Methodist Church, by Terry Tate, Aug. 29, 1970.

Kooker — Garber. — Bruce Kooker, Harleysville, Pa., Rockhill cong., and Sheryl Garber, Bristol, Ind., Pleasant View cong., by John S. Steiner, Aug. 29, 1970.

Liechty — Diller. — Darrell L. Liechty, Spencer, Ind., North Leo cong., and Carol Diane Diller, Goshen, Ind., North Goshen cong., by Merle G. Stoltzfus, Sept. 12, 1970.

Martin — Ellefson. — Gerald Douglas Martin, Duchess, Alta., Duchess cong., and Wendy Marie Ellefson, Driftpile, Alta., Holyrood cong., by Stanley D. Shantz, Aug. 22, 1970.

Miller — Kraybill. — John J. Miller, Middlebury, Ind., and Helen Louise Kraybill, Elizabethtown, Pa., by Ira E. Miller, Sept. 6, 1970.

Nofziger — Gerig. — Douglas Nofziger, Lebanon, Ore., Lebanon cong., and Sandra Gerig, Albany, Ore., Bethany cong., by David Groh, Aug. 13, 1970.

Nussbaum — Hurley. — Howard Nussbaum, Crown Hill cong., Rittman, Ohio, and Jill Hurley, First Christian Church, Bellefontaine, Ohio, by Keith L. McNeill, _____.

Rutt — Short. — Jack Rutt, Blue Ball, Pa., New Holland cong., and Gloria Short, Archbold, Ohio, Pine Grove cong., by D. Wyse Graber, Aug. 15, 1970.

Sanchez — Barber. — Dale Sanchez, La Junta, Colo., Emanuel cong., and Jacqueline Barber, La Junta, Colo., Lutheran Church, by William E. Hallman, Sept. 15, 1970.

Steiner — Cockrell. — John Stanley Steiner, Goshen, Ind., Pleasant View cong., and Lillian Mae Cockrell, Fort Wayne, Ind., United Methodist Church, by John S. Steiner, father of the groom, Aug. 1, 1970.

Weaver — Cassel. — Jimmy David Weaver, Hobbs, N.M., Assembly of God, and Lucille Cassel, Souderton, Pa., Line Lexington cong., by Claude B. Meyers, Aug. 8, 1970.

Yoder — Ressler. — Keith E. Yoder, Millersville, Pa., and Marian E. Ressler, Quarryville, Pa., both of the Rossmore cong., Lancaster, by James M. Shank, Sept. 12, 1970.

Yoder — Hostetler. — Richard Yoder, Hollsopple, Pa., Seanor cong., and Diana Hostetler, Hollsopple, Pa., Blough cong., by Clayton Shetler, Sept. 6, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Norman L., son of Wilson K. and Katie (Lewis) Benner, was born in Franconia Twp., Pa., Apr. 23, 1908; died suddenly at his home near Telford, Pa., of a heart attack, Sept. 7, 1970; aged 62 y. 4 m. 14 d. On March 12, 1938, he was married to Mary R. Kriebel, who survives. Also surviving are his mother, 7 children (David, Esther, Grace, Ruth — Mrs. Lester Bergey, Lois — Mrs. Laird Schumm, Paul, and James), 6 grandchildren, one brother (Wilson), and one sister (Susan — Mrs. Irwin Schantz). He was a member of the Finland Church. Funeral services were held at the Franconia Church,

Sept. 11, with Claude M. Shisler officiating, assisted by Curtis Bergey; interment in the Finland Cemetery.

Campbell, Wilbur Lee, son of Wilbur M. and Reva (Hill) Campbell, was born at Zanesfield, Ohio, June 22, 1936; died at DeGraff, Ohio, of a coronary thrombosis, Sept. 12, 1970; aged 34 y. 2 m. 21 d. On Dec. 23, 1954, he was married to Loa L. Richardson, who survives. Also surviving are 3 children (Bonnie, David, and Allen), his parents, 2 brothers (Richard and Donald), and one sister (Rosalinn — Mrs. Robert Horney). He was a member of the South Union Church, West Liberty, Ohio, where funeral services were held Sept. 15, with Roy S. Koch officiating; interment in the Bellefontaine Cemetery.

Fetters, Martha Pletcher, daughter of Christian and Anna (Risser) Fetters, was born in Harrison Twp., Ind., June 7, 1887; died at the Elkhart (Ind.) General Hospital, Sept. 12, 1970; aged 83 y. 3 m. 5 d. In 1912, she was married to Joshua Fetters, who died July 5, 1953. For the past 12 years she had made her home with a niece, Mrs. Mary Nash. Surviving are one sister (Mrs. Edna Abel) and 2 brothers (Samuel and Albert). She was preceded in death by 4 sisters (Freda, Mrs. Florence Anglemeyer, Mrs. Sadie Canen, and Mrs. Charles Schrock). She was a member of the Olive Church. Funeral services were held at the Leinhardt Funeral Home, Wakarusa, Ind., Sept. 15, with Richard Hostetler and D. A. Yoder officiating; interment in the Olive Cemetery.

Godshall, Lillie Kulp, was born in Lower Skippack Twp., Pa., July 4, 1891; died at Souderton, Pa., of deterioration of muscles, July 23, 1970; aged 79 y. 19 d. In Oct. 1907, she was married to William Ziegler, who died in 1924. On Feb. 10, 1929, she was married to John Godshall, who died in Sept. 1960. Surviving are 4 children (Warren, William, and Russell Ziegler, and Esther — Mrs. Harold Detweiler), and 9 grandchildren. She was a member of the Rockhill Church, where funeral services were held July 26, with Clinton Landis and Henry Ruth officiating; interment in the Salford Mennonite Church Cemetery.

Heatwole, Annie Cathryn, daughter of John A. and Hettie (Heatwole) Rhodes, was born at Dayton, Va., Nov. 19, 1908; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 27, 1970; aged 61 y. 9 m. 8 d. On Nov. 26, 1931, she was married to Eli D. Heatwole, who survives. Also surviving are 11 children (Norma — Mrs. Lawrence Petre, Betty — Mrs. Nathan Sherk, Arlene — Mrs. John Yoder II, Hettie — Mrs. Earl Barnhart, Reba, Lester, Jacob, John, Milton, Stanley, and Marvin), and one sister (Ressie — Mrs. Frank Heatwole). She was a member of the Bank Church, where funeral services were held Aug. 29, with Lloyd S. Horst, John D. Risser, Chester M. Heatwole, and James T. Shank officiating; interment in the Bank Church Cemetery.

Kornbau, Charley, son of John and Catherine (Aughenbaugh) Kornbau, was born in York, Pa., May 6, 1877; died at the Community Hospital East in Salem, Ohio, Sept. 14, 1970; aged 93 y. 4 m. 8 d. On Nov. 8, 1897, he was married to Rebecca Smith, who died in 1966. Surviving are 2 sons (Charles and Norman), 2 daughters (Mrs. Elsie Barnes and Mrs. Edna Culp), 26 grandchildren, 62 great-grandchildren, and 12 great-great-grandchildren. He was a member of the Leetonia Church, where funeral services were held Sept. 16, with Allen Ebersole officiating; interment in the Oakdale Cemetery.

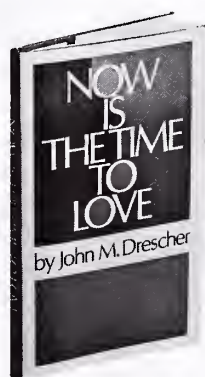
Landis, Miles B., son of Moses R. and Lydia Ann (Bachman) Landis, was born at Lancaster, Pa., Sept. 22, 1897; died at his home, Lancaster, Pa., of a heart attack, Aug. 10, 1970; aged 72 y. 10 m. 19 d. On March 28, 1923, he was married to Anna Groff, who survives. Also surviving are 3 children (Beulah Diffenbach, John N., and Paul G.), 14 grandchildren, one brother (Morris

NOW IS THE TIME TO LOVE

by John M. Drescher

This book is directed to young parents, who are seeking to experience real happiness in their home. The author reassures parents that the realization of dreams and ideals can be done even amidst a society that has lost both vision and hope. Capsule-form illustrations and insights are shared. There are discussion questions at the end of each chapter.

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B.), and 2 sisters (Mrs. Elizabeth Herr and Mrs. Evelyn Kreider). He was a member of Mellingers Church, where funeral services were held Aug. 13, with Harry Lefever, Chester Wenger, and Nelson Landis officiating; interment in Mellingers Mennonite Cemetery.

Lichty, Christian Z., son of Peter F. and Magdalena (Zehr) Lichty, was born near Wellesley, Ont., July 1, 1892; died at the Avon Crest Hospital, Stratford, Ont., Sept. 4, 1970; aged 78 y. 2 m. 3 d. On Nov. 12, 1919, he was married to Mary Albrecht, who died Nov. 28, 1953. Surviving are 3 sons (Melvin, Albert, and Peter), 3 daughters (Mrs. Luella Wagler, Marie—Mrs. Alvin Roes, and Helen—Mrs. Ion Shantz), 24 grandchildren, 2 great-grandchildren, 3 brothers (Amos, Peter, and Mannaseh), and 4 sisters (Fanny—Mrs. Allan Bender, Mrs. Lena Gerber, Martha—Mrs. Allan Leis, and Emma—Mrs. Aaron Gerber). He was a member of the Maple View Church near Wellesley, Ont., where funeral services were held Sept. 7, with Chris O. Erb and Alvin Leis officiating; interment in the adjoining cemetery.

Mellinger, Amos H., son of Josiah H. and Annie (Herr) Mellinger, was born in Lancaster Co., Pa., Nov. 14, 1893; died at the Memorial Hospital, Sarasota, Fla., following an extended illness, Sept. 6, 1970; aged 76 y. 9 m. 22 d. On Aug. 21, 1917, he was married to Mary S. Leaman, who survives. Also surviving are 3 daughters (Ethel, Kathryn—Mrs. Roy Metzler, and Mary—Mrs. John Huber), one son (Ira), 8 grandchildren, and one brother (Jason). He was a member of the Tuttle Avenue Church. Funeral services were held at the Hawkins Funeral Home, Sarasota, Fla., Sept. 7, with H. Michael Shenk officiating, and graveside services at the Strasburg (Pa.) Mennonite Cemetery, Sept. 10, with Clayton Keener officiating; interment in the Strasburg Mennonite Cemetery.

Mullet, Harvey, son of William and Elizabeth (Miller) Mullet, was born at Walnut Creek, Ohio, June 19, 1887; died at the Union Hospital, Dover, Ohio, Sept. 14, 1970; aged 83 y. 2 m. 26 d. On Jan. 9, 1912, he was married to Prudence Gerber, who died July 4, 1931. On Apr. 14, 1938, he was married to Katie Trover Mast, who survives. Also surviving are 2 daughters (Mrs. Arlene Phillippi and Ruth—Mrs. Robert Immel), one son (Archie), one stepson (Richard Mast), 9 grandchildren, 7 great-grandchildren, one brother (Alvin), and one sister (Mrs. Amanda Yoder). He was preceded in death by 2 sons, one sister, and 2 brothers. He was a member of the Walnut Creek Church, where funeral services were held Sept. 17, with Paul R. Miller officiating; assisted by Paul Hummel; interment in the church cemetery.

Richer, Randall Lynn, son of Roger and Florence (Byler) Richer, was born at Upland, Calif., Apr. 4, 1966; died at the San Antonio Community Hospital, Aug. 31, 1970; aged 4 y. 4 m. 27 d. Surviving in addition to his parents are one brother (Jerrell), paternal grandparents, and maternal grandmother. Funeral services were held at the Seventh Street Church, Upland, Calif., Sept. 2, with Jesse T. Byler, Charles Neff, Theron Weldy, and Donald Yoder officiating; interment in the Bellevue Cemetery, Ontario, Calif.

Roesch, Norma Lee, daughter of Glen and Edna (Brenninger) Apple, was born near Mark Center, Ohio, July 6, 1922; died after 14 years of illness, July 8, 1970; aged 48 y. 2 d. On Jan. 25, 1941, she was married to Delmar Roesch, who survives. Also surviving are 3 sons (Gene, Norman, and Robert), 5 grandchildren, her father, 3 brothers (Richard, Howard, and Morris), and 3 sisters (Mrs. Neva Bok, Mrs. Fay Kammerer, and Dorothy Helen). She was preceded in death by her mother and one sister. She was a member of the Pine Grove Church near Stryker, Ohio, where funeral services were held July 11, with D. Wyse Graber officiating, assisted by Walter Stuckey.

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Coming Next Week

Reformation Day—Every Day	Nelson E. Kauffman
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Cover photo by Jan Gleysteen. The distinction of being the oldest permanent Mennonite settlement goes to Germantown, Pa., established on October 24, 1683, six miles north of Philadelphia. It was settled by Palatinate and Rhineland Mennonites who had arrived on the ship *Concord* eighteen days earlier. A log meetinghouse built in 1708 was replaced by the present meetinghouse in 1770, two centuries ago this year. In 1952 the Germantown Church was restored to its Colonial simplicity. Commemorative services will be held on Sunday, Oct. 11, 1970.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, October 13, 1970

Volume LXIII, Number 40



Reformation Day—Every Day

By Nelson E. Kauffman

Once a year the church year calendar designated a day as Reformation Sunday. There is no event in church history, unless it was the Crusades of half a century earlier, that so profoundly influenced the development of Christianity as did the Reformation in the sixteenth century. It is perfectly proper to frequently remember this event with special emphasis.

The Need for Reformation

The Roman Catholic Church in Western Europe, and the Greek Catholic Church in Eastern Europe were united with the governments and controlled all religious life for almost 1,000 years. Decadence, depravity, corruption, and oppression were everywhere. To change the concepts of Christianity and church required men of great heroism and conviction. Such were Luther, Zwingli, Calvin, Conrad Grebel, Menno Simons, and many others.

The church, while a divine institution is also human. It tends to become bound by tradition of the past, and dead. Necessary changes are always feared and make people feel insecure. If no changes emerge from developing new life, the church becomes a lifeless system. So it was in the years 1492-1536.

New worlds were discovered. New learning developed. The state church remained spiritually dead, but was intolerant toward dissenters. The church leaders were unspeakably corrupt. The peasants were enslaved and oppressed.

How Reformation Came

In 1517 Martin Luther of Wittenberg, Germany, challenged the authority of the powerful pope of Rome with ninety-five statements which he tacked on the community bulletin board, the door of the city church. When the pope of Rome sent him a statement of excommunication he merely tossed it into the fire and further defied his authority. He taught 1) the absolute authority of the Scriptures, 2) the all-sufficiency of Christ to save by grace through faith, and 3) that God was concerned with persons as individuals.

By 1525 Ulrich Zwingli was leading a reformation in Zurich, Switzerland, and John Calvin in Geneva. The Anabaptists were refusing to do less than use the Scriptures as their guide and so rejected the authority of the state in

matters of faith. There followed great persecution of the Anabaptists by the other reformers as well as by Catholics. A peasants war broke out in Germany and all of Europe was in a state of revolution. Then there followed bitter bloody religious wars between Catholics and Protestants. Religious liberty and freedom of religion finally became accepted principles several centuries later.

What Reformation Means for Us

Our Mennonite forefathers rejected infant baptism by which means the state-controlled church, whether Catholic, Lutheran, or Reformed, made sure every person was in the church. Anabaptists, who later were called Mennonites because Menno Simons was the outstanding leader, accepted only the baptism of believers. They recognized the church as a brotherhood, and rejected the use of force and use of weapons against people.

Today we are a believers' church, professing love and peace toward all men. We believe in Christ as Lord of all of life. We continue to teach the religious liberty and freedom of conscience. The Anabaptist-Mennonite concept of Christian living has had a profound influence on all present-day Christianity.

The Reformation Must Continue

While the prophet quotes God as saying, "I am the Lord, I change not" (Mal. 3:6), and Hebrews says, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8), God did put us into a world of change. He made us persons who change by the very passing of time. Our great temptation as churches is to become fixed in the program and procedures of a past era. We then no longer are relevant to our time and society.

The world of men moves on. It makes new discoveries. Life patterns change. The church is sent by the changeless God into a changing world. A stagnant church cannot reach a world in flux. Therefore re-formation is necessary.

We need teaching programs to cause people to know the Scriptures. But the methods cannot be those of one hundred, or fifty, or even of ten years ago. The language of a country changes. The Bible must be translated into the thought patterns of today to reach the man of today.

The methods of evangelism change. The revival meeting, a week of evening services, no longer meets the need because people work on shifts. The ten to twelve time for

Nelson E. Kauffman is serving as pastor of the Albany Mennonite Church, Albany, Oregon.

Sunday worship met the need of farmers in generations past. We now must have a program for people who go away over weekends. New forms and patterns of life will develop with new technology. Man's needs are the same. The re-formation must develop new methods to bring God's message to man to meet his needs.

Our methods of communicating God's message must change as new techniques of communication develop in the world. We struggle as did the reformers of the sixteenth century, with the meaning of new truth from the old Book.

Reformation Is Threatening

All change has threats to some part of the status quo. The move from preaching in German to preaching in English threatened many people in the past. It does some yet today. Some fear, and others are sure, that if we lose the German, or Spanish, or Norwegian, or ?, we will also lose our faith.

The change from no notes to notes in our songbooks was threatening. The change from the King James Version will threaten many people. It is well to remember that for sixteen centuries the church did not have a King James Version and yet survived. The Bible was not written in English, the King James English, or any other. Nor was it first written in German.


We do not like changes in our Sunday school program, or the materials, yet all the other teaching techniques our society uses are changing to adapt to the needs of the present day. The use of audiovisuals is here to stay, for some time at least. The children become young people and they threaten the parents. The young people seldom do things the way their parents did. But how often church members reject new truth and new methods as well as the persons who present it! New art and new music always threaten some people.

True, there is danger in change. New truth must be tested so we do not fall into error. We should admit that God being infinite, is greater than any one of us, or all of us together, can comprehend. We have not yet discovered all there is to know about any aspect of God's truth, in His Word, in nature, in art, or in music.

Secure in Reformation

Our relationship to Christ needs to be a growing experience. The younger should learn from older persons, but older persons can learn from the younger. Young thirty-year-old Jesus of Nazareth had a lot to teach sixty-year-old Rabbis, but it threatened them. Young Paul was also a threat, so much so that he was rejected by the early Jerusalem church. We can prepare ourselves for change by maintaining a growing experience with Christ. We can all be subject to one another. 1 Peter 5:5. Then we will not fear though the earth be removed. Psalm 46. We expect the reformation to continue to keep the church effective in the current world,

yet as faithful to Christ and to His Word as the church of any generation in the past.

We need to pray Paul's prayers for greater knowledge as he prayed in Ephesians 1:15-23; 3:14-21; Philippians 1:9-11; Colossians 1:9-17. A growing knowledge cannot but bring spiritual growth and maturity. In maturity there is less fear of new truth that requires new obedience. That truth which lies beyond us today is far greater than that we have so far acquired and understood. To know one day, as we are known, will bring greater changes than any we have so far experienced, yet with that change into His likeness there will be no fear or sense of insecurity. 

On the Absurdity of War

*We fortify
And secure our nation
To bring peace.*

*We shout
And curse at each other
To bring peace.*

*We fight
And kill our brothers
To bring peace.*

*We bomb
And napalm children
To bring peace.*

*Can bad
Produce good?*

*Can hate
Make love?*

*Can death
Create life?*

*Can war
Bring peace?*

— Mildred M. Miller

Apathy Is Dead

How quickly the mood of a nation changes! When it does the context for congregational and denominational mission changes. That is why it is important to sense the mood of the times.

Only a few years ago one of the dominant moods was apathy. The country ran rampant with little Eichmanns, men who did what they were told even when they knew it was wrong; men who took little responsibility for anything; men who could hardly be persuaded to lift a finger to dial the police when someone was being murdered in the street below their window because they did not care to get involved.

But there is a discernible shift in the mood of the times at the beginning of the seventies. I think we have witnessed the death of apathy as a dominant national motif. There is grave concern about pollution, the war, the control of hijacking desperadoes, and incendiary revolutionaries. There is concern about poverty, hunger, population, and the increasing dehumanization of man. All this concern is a hopeful sign. Apathy is being conquered by concern. And concern is after all the beginning of action.

Related to the new mood of concern is a second awakening. People are less confident that they can solve these massive problems alone. In fact they are well aware that they cannot. So we are also seeing the end of another era, an era of rugged, roughshod individualism. There are no longer great heroic giants, neither in the world nor in church, who can be called upon to solve our problems for us. People are beginning to see that many shoulders must be put to the wheel if the wagon is to be moved out of the mire. Things *can* be accomplished when many work at the task together, things that no individual could hope to accomplish alone.

It can be seen immediately that if these are proper assessments of the mood of our times, that the death of apathy is being followed by a new concern, that confidence in the success of individualism is being replaced by an awareness that "teamness" is better, then the church has a new challenge.

The church, because it is people, does not escape the mood of the times in which it lives. So the questions are, Will the church with its new concern be concerned about the right things? And, can the church finally shrug off the kind of unhealthy individualism that has plagued it in the past? Can the church begin anew to do things together? If ever there was a time for Christian brotherhood to come into its own, this is that time.

Arnold Cressman

Department of Christian Education
Mennonite General Conference

By Still Waters

"Peace I leave with you, my peace I give unto you" (Jn. 14:27).

More than six hundred years ago the great poet Dante stood before the doors of a monastery. Three times the monks asked him what he sought. At last the weary man said, "I seek peace."

So the quest for spiritual peace is as old as man. Men today seek it as surely as in the distant past. Yet one thing is true. Peace is not the result of favorable circumstances. True peace comes only when Christ comes and we receive His peace.

As shock absorbers and springs built into a car do not remove the stones from the rough highways, neither does Christ within remove from our lives the difficulties and disappointments. But Christ within, and His peace within, enables us to travel life's hard roads with inner peace, assurance, and joy.

So Paul and Silas, with backs bleeding in prison, could be perfectly at peace because Christ was with them. This enabled them to sing songs in the dark of the dungeon and at midnight. The sorrows of the saints are no less severe than the sorrows of the sinners. But the saint is kept in perfect peace because he nestles in the bosom of Christ's peace and love.

To Trust

*Whirling planets: Venus, Mars,
Solar systems, glittering stars,
The tiniest atoms of the earth —
Each one holds for Thee its worth.*

*The Milky Way, the galaxies,
The tiny bud, the birds and bees,
The farthest star, the tend'rest flower—
All are guarded by Thy power.*

*Mighty Master, dare we doubt,
When evidence exists about
Thy love and care for us?—
Help us as the flow'rs to trust.*

*Help us always loyal be,
With wills orbited in Thee
To do our routine tasks each day —
To live, and serve, and walk Thy way.
— Winston J. Martin*

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What Does \$35 Do?

In order for any operation to move with efficiency and effectiveness there must be careful planning and follow-through. Few realize the careful planning which goes into the work of the church. Since Boards and agencies of the church are so dependent upon the church for funds and personnel many factors must be kept in mind in all planning. This is why the brotherhood is asked to share through its representatives on Boards of the church.

Take the Mission Board as an example. Contributions needed for the General Mission Board were carefully reviewed at Mission '70. After much discussion on past experience and the need to move ahead the Board approved an asking of \$35 per member beginning October 1, 1970. This should be in your church budgets.

Sometimes congregations and conferences forget the importance of forwarding funds to the Mission Board and other church agencies promptly. Funds forwarded promptly save interest on loans to meet current operational costs.

What does \$35 per member do? Notice the Mission Board ad on page 858. Call attention to it in your church bulletin. If you are a pastor or teacher take some time to review it with your group. This captures in capsule form what your money is used for. Why not use this information in your personal or congregational prayer concern? An informed people will be an interested people. And an interested people will be a contributing people. — D.

"Mark Those Who Cause Divisions"

Paul in his last loving appeal to the Romans tells them to mark those who cause divisions and to avoid them. He writes, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

Paul picks out two characteristics of men who hurt the church and hinder Christian fellowship. First, these men cause divisions among brethren. Anyone who does anything which disturbs the peace and love of the church is certainly not doing the work of God or the Holy Spirit. The Holy Spirit brings brethren together. Those who divide have to answer before God. Always! There is no Scripture which

sanctions division between brethren. All the Scriptures which call us to "come out from among them" are calls to come out from adulteries, murders, unbelievers, and such like.

Second, such men, Paul says, put hindrances in the way of others. They make it harder for others to be Christians. They make rules which the Scripture says nothing about and without consultation of the body of believers. The man who dilutes or emasculates the Christian faith he professes to promote will hear his own punishment. And Jesus points out that punishment will be severe for the one who causes one of His little ones to stumble.

There are at least two different kinds of persons who promote divisions. The one we are quick to think about is the kind who pretends to serve Christ but is actually destroying faith by preaching wrong doctrine. Such preaches an adulterated doctrine.

A second kind of divisive person is the one who, in spite of all his pious words, outspoken orthodoxy, and fighting for the faith, sows discord and division wherever he moves. He pretends to stand for the doctrine but denies the doctrine by his attitude toward others and his opposition to others. By the facade of great swelling speeches and pious words on the faith he deceives the hearts of the simple while all the time seeking, as Paul says, to serve his "own belly." That is, he seeks his own ego and following.

So Paul says quite simply, "Mark those who cause divisions." The Christian is one whose utter sincerity must be beyond all question and all doubt. And when we see those who cause divisiveness in the flock we are called to take special heed because "such serve not our Lord Jesus Christ, but their own belly." — D.

Battle of Bumper Stickers

One of the bumper stickers which is prominent today is "America — love it or leave it." A few days ago I saw a similar sticker which said "Vietnam — love it or leave it." So the battle of the bumper stickers goes on.

The slogan "America — love it or leave it" is supposed to say that anyone who criticizes our country is unpatriotic, a traitor, and ought to leave its shores. It says that if we are not for all our country does, right or wrong, we deserve to be deported. It is a call for all to cry "peace, peace," even when there is no peace. It is a cry for good news rather than a recognition of bad news. But even the Bible has considerable bad news. So also things such as accidents, wrong decisions, and war are bad news. And it is fatal to bury our heads in the sand.

Love may be known best by its willingness to point out error and in its efforts to change a bad situation. In other words where is the sticker which says, "America — love it and change it"? The Christian does love his country enough to want to make it better. This involves a careful and critical concern when it does wrong. Also it includes a creative response in seeking to make it better. — D.

The Danger of Institutionalism

By Conrad G. Brunk

"Then Jesus was approached by a group of Pharisees and lawyers from Jerusalem, with the question: 'Why do your disciples break the ancient tradition? They do not wash their hands before meals.' He answered them: 'And what of you? Why do you break God's commandment in the interest of your tradition? For God said, "Honour your father and mother," and, "The man who curses his father or mother must suffer death." But you say, "If a man says to his father or mother, 'Anything of mine which might have been used for your benefit is set apart for God,' then he must not honour his father or his mother." You have made God's law null and void out of respect for your tradition. What hypocrisy! Isaiah was right when he prophesied about you: "This people pays me lip-service, but their heart is far from me; their worship of me is in vain, for they teach as doctrines the commandments of men."'" (Mt. 15:1-9°).

Matthew here records the incident of Jesus in another confrontation with the religious establishment of His day, represented by the Pharisees and religious lawyers. They quiz Jesus on the relationship of God's will and law to religious tradition. "Why do your disciples break the tradition?" they ask. Jesus met this question with one of His own: "Why do you . . . [make] God's law null and void out of respect for your tradition? . . . Isaiah was right . . . about you [your religion is mere lip-service, for you have made your tradition higher than God's commandment]."°

The Danger

Jesus was certainly not castigating all respect for tradition with these statements — for notice that the commandment He uses for an example against the Pharisees is, "Honour your father and mother," a commandment to respect tradition. His point is much more profound than this. Jesus is

pointing out a danger which is present in all tradition, and that is the danger that respect for tradition overshadow and obscure the will of God for His people.

Jesus sees here a problem that seems to plague all institutions, whether they are religious, political, or social institutions. Any group of people that band together for a purpose, guided by a vision or ideal, tend to lose sight of that original vision and become institutionalized. We have seen this happen time and again in our history — an organization explodes into being, united by the fervor and dedication of its members. It registers a profound impact upon its society and rallies yet more members to its cause.

But then as time moves on, the organization seems to lose its power, not only in its society, but even among its own members. The original vitality turns into strained efforts, and the former commitment of the members turns into a plodding routine.

Some people have suggested that every organization is destined to become a mere institution, and finally to die. Every institution seems to have the seeds of its own death present in it. It is said that most organizations lose the vitality and power that founded them after the first ten days, and none are able to preserve this power any longer than the first generation; for enthusiasm cannot be passed from one generation to the next.

History can lend support for this. For example, the Soviet Union is a country that grew out of the revolutionary fervor of Marxist communism. "We are a revolutionary government,"

An organization tends to take a defensive posture and lose sight of the aggressiveness which gave it its birth.

the Russians are fond of saying to the world. Yet, since the second World War Soviet Russia has become one of the most antirevolutionary establishments of our day. It has put down revolutions in Hungary, Poland, and more recently in Czechoslovakia, and thus seems to be denying the very principles upon which it was founded, and to which it still pays lip-service.

A recent CBS television poll illustrated graphically the fact that many American people have lost sight of the ideals which gave birth to the American Revolution and are the foundation of the U.S. Constitution. Thousands of people who voiced their patriotic sentiments the loudest, reflected in their answers to certain questions that they no longer agreed with a majority of the amendments in the Bill of Rights.

Thus, the values which they honor with their lips are no longer understood by them, and are certainly not moti-

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vating factors in their lives. Many other examples could be given of institutions which were founded for one purpose, but now find themselves far from those purposes.

What are the causes of this kind of demise of institutions? Certainly there are many factors which a social scientist and others could point to, but I wish to point out a few which I think are crucial.

Self-Preservation

The temptation which faces every organization is to become interested in itself and in its own preservation, rather than in the propagation of its ideals and the achievement of its original goals. An organization tends to take on a defensive posture and lose sight of the aggressiveness which gave it its birth. The internal machinery of the institution becomes more important to its members than the purposes of the organization, and the ideals and values which once instilled a fire and a commitment into the members are obscured.

The second generation arrives on the scene, and all it can see is the machinery — the committees and the great problems that arise in keeping the machinery running smoothly. To put it simply: the spirit and vision of a group become institutionalized — they become an “establishment”; and all that the second generation can see is the “establishment” — the spirit and vision are lost. The preservation of the institution becomes the highest value for its members.

The unfortunate consequence of all this is that the driving force which motivated the founders of the organization is lost. Their ideals and their values no longer ignite the hearts of the second generation. They become mere meaningless forms. These principles not only lose their power among the members, but they also lose their effectiveness in the surrounding society.

This is what is happening in our own country today. The younger generation is no longer stirred by the waving flag, patriotic speeches, and the singing of the national anthem. The meaning of these symbols has been lost sight of by the American people. “Democracy,” “freedom,” and “equality” are words that we honor, but no longer understand. The “American Revolution” has been lost sight of by the American people who find themselves fighting on the side of dictatorships all over the world. The youth of the nation are beginning to see the inconsistency between our principles and our actions.

Religious institutions are not immune to this kind of death. Is this not precisely the issue to which Jesus was referring in the confrontation with the Pharisees? “You have made God’s law null and void out of respect for your tradition,” He told them. “This people pays me lip-service, but their heart is far from me . . . their worship of me is in vain.” The judgment which Jesus was bringing against the Jewish religious establishment was not against their tradition as

such, for He saw Himself as a *fulfillment* of the Jewish tradition.

Rather, His judgment was against a tradition which had lost sight of its mission in the world; which had made its central concern the preservation of the tradition rather than the commandments of God which had been the source of Jewish tradition. Jewish religion had so lost sight of its messianic vision, that it could not recognize its Messiah who stood in its midst. Jewish religion had not kept up with its times. Along with many other institutions, it had become egocentric.

Institutional Paralysis

Christianity too has fallen prey to the same sort of institutional paralysis and again and again it has to be shocked into reformation and revival. The medieval Roman Church had lost its sense of purpose, and its touch with the needs of the world around it. The Reformation was not so much a rejection of the tradition of the Roman Church as it was a rejuvenating of the values implicit in that tradition; values which had become stale and stagnant — lost in the bureaucracy of the state-church institution.

The Reformation was a rekindling of the initial fire which burned in the hearts of the early Christians before Christianity became an established routine. The Reformation recaptured the ideals of the New Testament church and brought them into gear with the needs of the people. In the Reformation, Christianity again became a lively option.

Now in the latter part of the twentieth century, we are witnessing what many people are calling the “rise of the post-Christian era.” The Christian values and ideals no longer speak to secular man, it is said. And even Christians themselves are in large part apathetic, merely following the forms of Christian faith and practice, without experiencing


Have we concentrated our efforts and attention on the preservation of the “forms” of Mennonitism and relinquished our sense of mission?

its power and the commitment to its purposes.

More specifically, the Mennonite Church is swiftly losing its identity in the world. Every day it becomes more difficult to distinguish a Mennonite from the general populace of our country, as we have adopted more and more the behavior patterns of our culture. The forms which are symbolic of our tradition are largely being rejected by the youth who no longer find them meaningful. The spirit and fervor of the Anabaptist movement is certainly not with us as it was in the sixteenth century.

Has Christendom become an institution — as “establishment” in our time? Is the Mennonite Church losing its witness in the world because its symbols and its values have lost their motivating power among its own people? Have we also fallen victim to the specter that haunts all institutions? Have we concentrated our efforts and attention on the preservation of the “forms” of Mennonitism and relinquished our sense of mission — our real “reason for being” in the world? Have we become so defensive that we have no longer anything to offer our youth, to say nothing of our fellowmen? Have we communicated to our people the “forms of godliness” while denying the power thereof?

The final death of an institution occurs when it attempts

to preserve itself and its traditional forms while the world moves on beyond it, and the institution begins speaking only to itself rather than to the concerns of the world. The effective institution is only that one which keeps its ideals and values alive by constantly exposing them to the needs of the world and adapting them to those needs. The church is not immune from this principle. It, too, must constantly reinterpret and rejuvenate its fundamental principles so that they stay abreast of the world. History never stops or waits for static principles or values. It always moves, and values and principles must keep apace if they are to retain their power in history. 

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The Power of Insecurity

By Mary Hess

In our fast-changing American society today there lurks a deep sense of insecurity. The future is unsure and the present is anxious. So to bridge this widening tension in our lives we are in danger of latching on to the flimsy trappings provided by a competitive capitalism that we find surrounding us.

Certainly this can be documented by the statistics of increasing suicides, mental hospital patients, and early deaths from overtaxed hearts. The advertising media is full of temporary remedies for tension, sleeplessness, exhaustion — pills to keep us awake and pep us up, and pills to put us to sleep.

The Christian is not immune to becoming a victim of these quick escapes any more than anyone else, notwithstanding the great number and variety of promises Jesus has given us and the many evidences around us that His Word is never failing.

Safe Investments

We feel that we need a substantial bank account of affluent proportions and a padding of safe investments. One woman told me that her husband was raised in poverty and insecurity and that they decided they were going to spend their lives making themselves financially secure for their old age. I knew them when they were past 50 and they were, indeed, financially secure, but their lives were a misery, their marriage breaking up. They had reached their goal and found out too late that they were just as anxious with money as they had been without it.

Measuring by current standards this couple had the elements of security. They are not professing Christians, but many of us as Christians are following that same pattern. We may not express it in the same way, or even think it, but our need for this kind of security seems to be just as

great. It's in the air and, like it or not, we are subject to it.

Jesus never promised us an affluent, or even a solvent, bank account. He knew the pitfalls and our innate weaknesses. He said, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Possessions

The second area in which we try to beat this insecurity is by possession of things and property. We must have a home that is no less than any other on the block or in the community, a two-car garage that houses a new car at least every two years, a split-level house, wall-to-wall carpeting from the porch to the bathroom stool, a freezer packed with food.

To make this security secure all must be covered by adequate insurance for any eventuality from tornadoes to a guest or salesman breaking a bone on our property. Again the pressure is steadily on the Christian to find his security here; but contrary to the social and economic mores that we are continuously exposed to, the Christian's security lies in the direct opposite of these things.

Jesus said, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” And again, “Which of you by taking thought can add one cubit unto his stature?” “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” In other words He will take care of us if we forget ourselves and our needs and trust Him.

The third area in which we are very protective of our own personal security is in our relationship to the “establish-

ment," a much flaunted word today. But when I use it I mean the current controlling power whether it be church, state, or local mores — most of which are deeply embedded in tradition.

We are inclined to resent anything that threatens our snug rest in the securely pillowed arms of some "establishment." Life is more comfortable there and infinitely less dangerous. How much poorer we would be spiritually if Martin Luther had cowered under the church's powerful demands; his "establishment." He even went further and stood up against his own father in defense of his convictions. Years ago we sang:

Dare to be a Daniel!

Dare to stand alone.

Dare to have a purpose firm;

Dare to make it known.

I fear that the Daniels today are receding in the ebb and flow of love for security, and the firm purposes are made flabby by an uncontrolled desire to keep peace with the established powers surrounding us.

I once was a member of a church (not Mennonite) that published in its weekly bulletin the names of those that had attained places of greater secular power during the week. Such as J. W. was promoted to vice-president of the state bank or Mrs. D. B. S. was elected president of the Meadows Country Club auxiliary. So churches play along as well as individuals. In fact they frequently are the "establishment," as they were in Luther's day.

We Can Manage

It does seem that the Christian who is so set upon creating his own security is robbing God. He is shutting out the Holy Spirit and saying in effect, "I really don't need Your care. I can manage for myself." In so doing he is denying the very thing that he professes. We sing, "God will take care of you —" but do we really believe it to the extent that we will take a stand in defense of it? How many of us have been in a position where we could do nothing for ourselves and were forced to rely upon God to see us through?


Sometimes God forces us into such a position. Not always, probably just the more stubborn ones like myself. God knew my stubborn independence so He forced me into a position where I had to say, "I give up. You take over from here." And when my clutch on the securities this world offered was loosened I experienced the greatest and sweetest peace, the most complete sense of security I had ever known, although in the most dire circumstance. I knew that when I had insisted upon defining my security in terms of things of this world I was not only robbing God but also myself.

I know for a certainty that there is no security in the things we are schooled to believe are secure — Security National Bank, Security Investment Company, Security Insurance Company, Social Security, et al. I knew a man who worked hard all his life and saved for a happy retirement. Ten days after retirement he collapsed over his reser-

vations for an anticipated ocean voyage. His heart had given out. He thought he was assured of security for travel in his retiring years.

Need New Frontiers

We have come a long way from our pioneer heritage which was set in insecurity and danger. We as Christians must seek out new frontiers if our souls are to survive this affluent and safe life that we have inherited or at any rate feel to be our just right. If we take for granted our spiritual prerogative as we do our material possessions, our souls are in danger of shriveling up and we, in spite of ourselves, will become papershells throwing our lives away in an effort to disguise our nothingness.

It is possible that this young, rebellious, defiant generation, in their clumsy, bungling, untried way, are trying to tell us just this. We shudder at their lack of respect for the traditions and affluency we are handing them, and their contempt for our emphasis on material security; and they shudder at the inept blanket of worldly goods we have thrown over us which blinds us to real security, and perhaps insight into a new and fresh meaning to life that they see so clearly. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Pierre Burton, in his book *The Comfortable Pew*, when speaking of the church's failure in the area of race relations says, "Other great institutions within society — the press and the labor movement, to name two — were well ahead of the established Protestant churches in calling for a change in attitudes and a change in the law. The churches when they finally spoke, merely echoed what had already been said."

We are now in the midst of another crisis, the issue of peace and war. Will historians rightfully level the same indictment against the church as they sort through the rubble of our shattered society? I sense the polarization of people, even Christian people, into two general groups. In these groups there is very little difference in attitudes, for both hate. The difference being only in the object of their hatred.

Let the church speak! Let her tell it like it is. True Christian people belong in neither group. They are called to love all men and stand as ministers of reconciliation between the opposing forces of our society.

The Christian has the plus factor of the redeeming gospel of Christ wherein men are reconciled to God and to one another. It is my plea that we are obedient to our calling for if we are only going to echo what is already being said we are no longer needed as a church. —Richard Bartholomew, North Lima, Ohio.

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Beyond this, a great need is also being met by the Compassion Fund. Your \$6 annual contribution to this above-budget fund will share in meeting physical and spiritual needs of minority groups. Are you and your congregation committed to the Compassion Fund for the new church year?

Guidance in the Commonplace

By Mary M. Good

Divine guidance in the everyday affairs of life is a privilege Christians can, and do, enjoy.

One of these experiences came to Blanche Sell and me in the hot season of 1952. We were going on vacation to Kodai Kanal in south India. Two days we postponed our trip to attend the wedding of our friends, Jehoash Harischandra and Elvina Nathan. Finally we traveled toward Madras and were not very far from the city when our train stopped an unaccountably long time.

We asked one of the trainmen the reason. He told us that the time of the train going to Madras was uncertain. A terrific rainstorm had paralyzed traffic in the Madras area and the railway station had been inundated. He claimed no train had gone into the Madras station for two days. Finally the whistle blew, the engine began puffing, and the train pulled on toward Madras and into the railway station. We made our connection to Kodai Kanal and reached our destination on schedule time.

As we traveled along we talked of spiritual values. We were glad we had been sensitive to the desire of our friends that we wait over two days for the wedding.

That same summer Ruth and Rhoda Ressler, returning from a term of service under MCC in Japan, visited us in India. India was Ruth's birthplace but she had not been there since she was three years old and Rhoda had never seen the land where her father, J. A. Ressler, labored. The Resslers were to land in Calcutta and I planned to go directly to Calcutta from Kodai Kanal to meet them.

However, because one of our missionaries who also was in Kodai Kanal at that time became ill with polio my vacation was intercepted and I went home to Balodgahan earlier. When the steamship company informed me of the time the boat was arriving I went from Dhamtari by train to Calcutta to meet them.

The boat was due to arrive on Monday, the day after I arrived. So on Monday I busied myself at the downtown railway ticket office trying to get reservations for us on the train scheduled for Bombay the next day. We were going to Raipur, an intermediate station between Calcutta and Bombay. Preference is given to passengers going all the way to Bombay and sometimes there are inconvenient delays for persons wishing to book for intermediate stations. The ticket agent was kind but gave me no assurance that he would be able to give me reservations on the Tuesday train.

The girls arrived on Monday evening and were glad to see a familiar face on the pier as their boat pulled into port. The next morning our first concern was train reservations

to Raipur. The ticket agent still had nothing but told us to come back again in the afternoon. This time the agent seemed very pleased and simply told us to go to the railway station in time for the train. It was a long distance to travel by tonga (buggy) and across the famous Howrah Bridge.

When we reached Howrah Station and asked the station master for tickets he knew about us and handed the tickets to us. Our luggage coolies led us to the last bogie on the train and placed our luggage in a compartment with berths for three. A railway official was there and told us to lock our door — that we would not be disturbed.

The train was due to arrive in Raipur the next afternoon. As we traveled along, not very far from our destination it occurred to me that American guests in India had to report to the police upon arrival. I recalled a technicality that they would have to report in the district in which their host (or hostess) lived. They gave their address in India as Balodgahan where I lived. This is a small village eight miles from Dhamtari.

If they had given Dhamtari which is in the Raipur district as their address it would have been simple. They could have registered as they went through Raipur. But Balodgahan is in the Durg district and 60 miles from the town of Durg, the police headquarters for that district. Raipur is as close to Durg as Balodgahan and more accessible. In fact, it is the next railway station beyond Raipur. So we decided that they stay on the train and go to Durg to register with the police there.

At Raipur I alighted with my own and Ruth and Rhoda's luggage to go the 48 miles to Dhamtari by bus. When I asked the train guard whether he would hold the train until I got tickets for the girls he said, "But that coach will not go farther than Raipur!" They had put it on special for us!

So Ruth and Rhoda sandwiched themselves in a very much overcrowded compartment and went on to Durg. Arriving there, according to instructions, they took advantage of the dilapidated tonga that was usually at the train to accommodate passengers alighting at Durg. They then went to the home of Daniel Sonwani, pastor of the church there, and gave him the note I wrote to him. He went with them to the police where they reported and went back to the railway station where they were able to get the local train going from Nagpur to Raipur. Only *sometimes* does this train make connections with the little train going daily from Raipur to Dhamtari. This time it did! It made the 48 miles in four to five hours. They arrived in Dhamtari at 11 o'clock that night.

"We know all the languages," Ruth said laughing as they got off the little train. The fact was their good humor helped them through with the foreign language and the "vegetable women" going home from the bazaar enjoyed them, too.

On another occasion, during World War II, I was going home alone from Landour, a hill station in the Himalayas. When the ticket lady came to punch my ticket in Delhi she remarked, "There is trouble in the next compartment. It was reserved for the air force and other soldiers have gone in." The next day when I got off in Nagpur to change trains for Raipur I was alarmed by a battle going on between a mob of men — Americans and Indians — fistfighting and police wielding clubs. It was right where I had to go through to get to the waiting room. I wondered how I would get through. But my luggage coolie conducted me close to the train past the fighting and I arrived without incident. I was eager to know what the situation was on the European battlefield and asked the Anglo-Indian stewardess in the waiting room for the *Statesman*, the daily newspaper coming from Calcutta. She spoke anxiously, "No mail train has come through from Calcutta for two days. There has been sabotage and the train has been derailed in one place."

"Where was the derailment?" I asked.

"Between Raipur and Bilaspur," she answered.


"Then the local train can go from Nagpur to Raipur?" I ventured.

"Yes. They will go as far as Raipur."

That was as far as I wanted to go! When train time came my coolie came and we found all quiet where the battle had raged.

It was good to get to Raipur where I boarded a bus which took me right through Dhamtari to Balodgahan. This got me to Balodgahan earlier than was expected and no one was at the bus station to meet me. The driver having performed his obligation by piling my luggage in the dust by the side of the road, drove on. The distance to my bungalow was too far for me to carry bedding roll, tiffin basket, suitcase, and all the other parcels required in Indian travel. It was getting dark. The only persons in evidence were a villager, a stranger to me, bringing in a load of hemp from his field and a cartman who was camping there for the night. I asked the villager whether he would help me home with my luggage. He put down his load of hemp, asked the cartman to watch it, and carried my luggage to the bungalow. When I thanked him and opened my purse to pay him he said emphatically, "Don't do that," and refused the money. I never saw him again.

It was good to be back home in an Indian village where most of the people did not even know that the world was at war.

As I traveled in India, often alone, sometimes I wished I could write a book on *Travel Mercies*. So often I received kindnesses from Indians which I'm afraid I never repaid. I must believe in guardian angels. I have been led to believe that sometimes they appear in human form. 

The Pastor in a College Community

By Joseph Hertzler


College communities are flexible and mobile. A Mennonite Church in such a setting inevitably takes on these characteristics. When persons come from different Mennonite communities, each with a slightly different emphasis, a certain richness accompanies them. A church in a college community usually finds itself blessed with diversity. No one "home" congregation can be the exclusive model so the church is free to choose the style of life and worship which best suits its needs. The Iowa City Mennonite Church is gradually learning to find unity in diversity as we learn to trust each other.

Trust is taking concrete form through shared leadership. For example, each adult Sunday school class now has a chairman who works with a committee to select teachers, study materials, guest speakers, etc., for his respective class. The once demanding job of Sunday school superintendent now largely consists of coordinating undertakings of the various classes. It is beautiful to see shared leadership in action. A decentralization of decision-making seems to be the natural outgrowth of practicing "the priesthood of all believers."

In recent weeks two Sunday school classes have been studying worship and as a result our weekly worship hour is taking on a new feeling of expectancy. Reluctant acceptance has been replaced by persons volunteering to take part in the morning worship hour.

As a congregation we have tried to speak to the university and community about the evils of all war and more specifically the Vietnam War. Some in the church are not comfortable with this prophetic role but have allowed (sometimes grudgingly) those who feel the Spirit of God leading them to speak out against these evils.

It seemed natural for me as a pastor and for several in the congregation to respond to the community unrest which followed the Cambodian invasion and the Kent State killings. Students, community folk, and policemen were talking past each other. I was talking to two young men one midnight at an outdoor rally. They were so uptight that when an unrelated siren began to blow they abruptly broke conversation and ran. Tensions were running high for a week or so. What an opportunity for peacemaking and reconciliation! Fortunately most students believe deeply in nonviolence.

It is exciting to pastor a church in a college community. It is demanding. One is open to misunderstanding. But being part of a congregation that is learning to be the church, and willing to take some risks in the process, is reward enough for me. 

The Supernatural Guidance System

By John T. Kreider

How does God guide His people? In developing near flawless guidance systems, has the scientist outclassed God? Has God left His people with a primitive and an unreliable guidance system? How secure is the believer when he turns his life over to the control of God? Allow the writer to suggest that the believer is the only person who can be certain that the guidance system in his life will never fail.

God's guidance system for His people is far advanced to any of the systems guiding spaceships through outer space. Long before scientists discovered how to send man to the moon and how to bring him safely back to earth again, God already had His system perfected and in service. In fact, before the earth was made or anything in it all divine systems were *go*. And yet, we who claim to be the people of God seem to be the most insecure. Neil Armstrong and his crew, it would seem, had more confidence in the electronic guidance system supplied by NASA than the people of God have in the supernatural system that God has supplied for us. Why is this true?

A startling fact is that the electronic system which guides the Apollos and the supernatural system that guides our lives are by principle alike. When suggesting this I hope I am in no way being irreverent. But I believe the guidance system which operates between Houston and the Apollos illustrates how God guides the life of the believer.

Before Jesus returned to His Father in heaven, He told His disciples that He would give the Holy Spirit to them. He told them that His Holy Spirit would abide with them, in fact, He would be in them. He told them that His Holy Spirit would guide them, teach them, reprove them, and be with them forever. John, the disciple, wrote, "Those who do what God says — they are living with God and He with them. We know this is true because the Holy Spirit He has given us tells us so" (1 Jn. 3:24°).

Ezekiel said in the eleventh chapter of his message to Israel: "The Spirit lifted me"; "The Spirit said to me"; "The Spirit of the Lord came upon me"; and "The Spirit of God carried me back to Babylon, to the Jews in exile there."** The Scriptures are full of this kind of information. Now, how are the two systems alike?

Both the space control system and the supernatural system work as a trinity. First, there is space control located at Houston, Texas. Second, there is the Apollo spacecraft located in space, but very much in contact with space control. Third, there is the crew in the spacecraft subject to space control. The spiritual counterpart involves first of all, Jesus Christ the Son of God, at the Father's right hand in heaven.


Then there is God the Holy Spirit located in the life of the believer, but very much in contact with God the Son in heaven. And then there is the believer subject to God's system of control. Just as Houston and the Apollo spacecraft are at two different locations, the controls are there; so, Jesus and the Holy Spirit in the believer's life are at two different locations, yet the controls are there.

The only way Houston can communicate with the Apollo crew is via the radio system connecting Houston and the spacecraft. Because of this system the craft is kept under control and guided to its destination. Likewise, the only way Jesus can communicate with the believer is via Holy Spirit in the life of the believer. Because of this supernatural system, the believer is assured of safety and success.

But you ask, how important is the crew to the success or failure of a space trip or, how important is the believer to the success or failure of his spiritual journey? Allow me to suggest that as long as the crew in the spacecraft is totally dependent upon space control at Houston there is relatively no problem; but, in the event the crew decides, by a simple act of their own will, to turn off the system and fly the spacecraft independent of Houston, there is real danger of disaster. The believer also plays a very important role in the success or failure of his journey through life.

As long as he depends upon the spiritual guidance system in his life there is absolutely no problem; but, in the event he, by a simple act of his own will, decides to go his life apart from the supernatural system, he will be a sure failure. NASA has supplied the system for the Apollo crews. It is up to the crew to keep it turned on. Likewise, God has supplied the system for the believer. It is up to the believer to keep it turned on.

Why is it that so many of us find it more difficult to trust God's system than the Apollo crews found it to trust an electronic system? Could it be that we have never understood that Christ gave His Holy Spirit to us for this purpose? This is God's only means of communicating with His people.

Without the Spirit of God there is no communication. Even though His guidance system is supernatural, it is also very personal. Through His system we know what He wants us to do. Through His system He knows what we need and how we feel. Through His system Jesus is very real and close to us. His system will never fail. But we must keep it turned on. 

John T. Kreider is pastor of the Orange County Mennonite Fellowship, Orange, California.

*The Living New Testament. Copyright © 1967 by Tyndale House Foundation, Wheaton, Illinois.

**From *Living Psalms and Proverbs with the Major Prophets*. © By Tyndale House Foundation, Wheaton, Illinois.

The Event on Sunday Morning

By Katie Funk Wiebe

I sense that to be a minister these days can be a vast perplexity to the man himself and also to his congregation. Preachers, as the professional holy men in American life, are sometimes put into the most difficult situations.

The director of one religious broadcast I listen to occasionally emphasizes the gap between preacher and preached to. He frequently interviews laymen from various occupations on his program, adding the odd phrase here and there to make it clear that these laymen, unlike ministers, know what life is really about. Then I understand why some ministers, like some Roman Catholic priests, feel the pressure to return to civilian life.

Because frequent personal contacts between minister and member no longer seem possible, the minister's main contact with most of the members of his congregation is Sunday morning. What he wants to convey to them and what they want to receive from him must be done at this time.

It is for this reason I have in past months pondered the question a concerned minister asked at a study conference on the ministry: What does a church member expect of his minister on Sunday morning? The delegates had been reiterating to one another that the morning service should be an "event."

I think most Christians long for an "event" to happen when they gather for worship, even if they aren't sure what they mean by it. An event takes place when the reality of God in Christ becomes present through the language of prayer, preaching, and singing of hymns. It is an occurrence which produces consequences. It begins on Sunday, but moves into the week. It lasts. Only then can it be called an event.

However, an event may be confused with an emotional experience which is the result of an energetic service. Whereas an event gives the hearer power through God to push back the barriers which tend to smother his spiritual life, it brings no new living space to the hearer; it does not add new words of faith and hope to life. Mostly it can be said of an experience that a good time was had by all. Of such have been many so-called "blessings."

I think a sermon becomes part of an event when it allows the listener to maintain his intellectual integrity. Without this, faith soon becomes shallow. I know that the pressures on any leader today are severe to utter sweeping certitudes about how faith solves problems in an era of turmoil and strife. Yet I think an event will occur oftener when an

honest searcher tells another honest searcher what he has discovered in his spiritual pilgrimage with God.

An event occurs when the speaker puts into words what the individual has been trying to piece together out of the poverty of his own mind and spirit. What has been bits and pieces becomes a whole. What was darkness becomes light.

Such a sermon will speak to a specific situation; it isn't just a heap of words about general truths. In journalism classes, we learned that an effective editorial is always hooked to some news event or to some problem hovering in the minds of the readers. A sermon is like that. The preacher, aware of what cloud of doubt rests heavily on his hearers, attempts to lift it.

Yet I think if a sermon is to be an event, it will also include the elements of shock and surprise. Christians need this once in a while and if a preacher loves his congregation and they know it, he can say many shocking truths.


The delight of surprise at some new truth is also needed. Most people, including Christians, cannot stand boredom, even in the name of Christ if they think it could be different. They don't like to be told the same thing every Sunday with the same three points and the same words.

A. W. Tozer, in one of his razor-sharp editorials, wrote that too many sermons "labor the obvious." He said that evangelical Bible teachers don't seem to know that going over the same elementary truths dulls the spiritual faculties of the saints. Move on to higher ground, he suggests.

Yet I would add something else. Like a great painter or poet, the preacher will speak to the mind, but he cannot forget the soul of man, and his need to wonder and to be enriched through words of love and beauty. Man cannot live by cold facts alone, not even those of Scripture.

Why is it that so many Christians today are saved, but seem so desouled? They are bound for heaven, but are stripped bare of spiritual imagination. To them the Word has become the utilitarian means of making life more livable here and of providing a passport to heaven.

To such listeners the preacher must speak as poet-priest not only for the moment, but for all people for all time. The needs of the soul are not met by intellectual arguments or by popularizing the service until it resembles a TV talk show. The needs of the soul are met by reverence and wonder and love and compassion for God and His Word.

Truth, compassion, newness, directed by the Spirit, are the makings of an event. 

Silence -- For One Small Boy

By Vincent Edwards

Some will say this incident is hardly worth recording, since in the world of crashing headlines it never raised a ripple. Yet, it may kindle a warm glow in the hearts of good fathers and mothers.

Not so long ago two five-year-olds, Margaret and Ian, were taken by the matron from the Polworth Home for Children in Edinburgh, Scotland, to the zoo. The outing made a big "hit," and to top it off, their good-hearted guide led them into a snack bar.

Milk for both the youngsters was ordered.

As the waitress placed the glasses in front of them, Margaret leaned forward. In a voice that was plainly heard by everyone at the crowded counter, she spoke up, "Remember, Ian, say your grace."

The little boy nodded and bent his head.

An immediate hush settled throughout the room. Not a cup rattled. Even the waitresses stood still as Ian repeated:

"Thank You for the world so sweet,

Thank You for the food we eat,

Thank You for the birds that sing,

Thank You, God, for everything."

Yes, for a moment the busy world of the snack bar was brought to a standstill. And it was all because a small boy was pouring out his thanks to the Giver of all good!

Wit and Wisdom

The time to relax is when you don't have time for it. — Harris.

More folks seem eager to learn the tricks of the trade rather than the trade itself.

We see things, not as they are, but as we are.

The line between two properties is never more clearly seen than when your neighbor mows his lawn.

Personality is the name we give to our own little collection of funny ways.

A young man who had just received his degree from college rushed out and said, "Here I am, world, I have my AB." The world replied: "Sit down, son, and I'll teach you the rest of the alphabet."

A person has to work himself to death to buy laborsaving devices these days.

Truth should be spoken at all times, but most especially at those times when to speak truth is dangerous. — Coleridge

The following is a small boy's definition of a conscience: "Something that makes you tell your mother before your sister does."

The person who runs into debt has to walk out of it and thus the return trip takes far more time.

Every human being carries his life in his face. On our features the fine chisels of thought and emotion are eternally at work. — Smith.

Sunday School Prayer

*In this sacred sanctuary,
Old ones, middle-aged, and youth
Come to ask the Spirit's guidance
Into God's eternal truth.*

— Mary Alice Holden

Briefly Stated

Some people travel from place to place to tell us how to carry on the Lord's work. What I need, I sighed, is someone to help me to *do* some of it. So many of us are so busy informing others *how* to bring people to the Lord, and it seems sometimes so few of us are doing it. Then I studied the situation some more and prayed the Lord to search my groaning heart. I found that God gives some the gift to tell how and some the gift to do. Some have the gift to put truths into right words and others to read them and apply them to their lives. Each is responsible to use his gift for the Lord. — Anna May Garber.

Love Is a Light

Love is a light,
A beacon of prayer,
A flame of faith,
A glow of God's care.

Love is a light,
A torch on the road
Which brightens our path
And lessens our load.

— Violet M. Roberts

Items and Comments

Concerned that Roman Catholic religious formulations may become "nationally tinted," a Catholic peace advocate called for the removal of American flags from Catholic Churches.

"I'm calling for separation of church and state from the other side," Prof. Gordon Zahn, a sociologist from the University of Massachusetts, told participants in a seminar at the twenty-fourth annual New England Conference of Religious Education at Providence College.

Dr. Zahn, who is also chairman of the American Pax Society and a sponsor of the Catholic Peace Fellowship, said that "if we can travel in Europe and not encounter the national flag in the churches we should be able to do the same here."

At the Orient's first World's Fair, the Pocket Testament League has experienced an unusual breakthrough in its campaign of Scripture distribution. Crowds visiting Expo '70 have averaged 350,000 each day since the World's Fair opened with a grand display of earthly splendor by 79 participating nations and some 40 private exhibitors. During the first 15 days, 68,000 Gospels of John were distributed by the Pocket Testament League in the Christian pavilion.

Amish workers facing discharge from their jobs because their religious beliefs forbid union membership have now been permitted to retain their positions in a three party agreement.

I. W. Abel, International president of the United Steelworkers of America; George E. Watson, president of Alcoa Building Products Division of Harvard Industries, and William C. Lindholm, national chairman of the National Committee for Amish Religious Freedom, have signed an agreement whereby Amish workers will be permitted to work at the Sugarcreek, Ohio, plant without union membership, but will instead contribute an amount equal to union dues which the union will in turn contribute to a recognized charity.

A leader of the American Baptist Convention said that the "youth revolution" in the U.S. is slipping from its original idealistic level.

"It started out on the high altruistic level of brotherhood," said Dr. J. Lester Harnish, president of Eastern Baptist College and Eastern Baptist Theological Seminary in Philadelphia, "but it is slipping to elitism,

a 'we're in but you're out' attitude."

He also contended that there has been a slip "from idealism to nihilism, from courage to terror, and from sacrifice to suicide."

Since the liberalized state abortion law became effective on July 1 at least 11,288 abortions have been performed in New York City hospitals.

Preliminary figures received by the Health and Hospitals Corporation for the July 1 — Aug. 22 period show 3,400 abortions performed at voluntary community hospitals, 4,143 at municipal hospitals and 3,745 at 27 of the city's 34 private hospitals.

Candles burning near skulls in eerie cemeteries . . . family vaults and tombs are desecrated . . . a man with a cross hunts "vampires" . . . "evil rites" drive a rector away from an ancient chapel.

These are but a few of the outward signs of Britain's latest "in" craze — witchcraft and black magic. Behind the scenes are the witches' secret meetings, complete with altar, masks, death curses, and ceremonial nude practices.

All bunk, as one news columnist charged? Or a serious business, as "king witches" and some churchmen maintain?

The answer may lie somewhere between the two. The facts are that witchcraft and black magic — or "white magic," some say — are booming in Britain's current "permissive society." The rise is traced to various causes: decay of religion, illicit sexual deviation, or the impact of the black population. Although there are distinct differences in British witchcraft and, for an example, "juju" of Africa.

A leading authority on the subject is Charles Pace, known to witches as "Hamar-At." He estimates there are 30,000 practicing witches in Britain and more than 500,000 ordinary people interested in black magic.

"Unlike the churches, many of which get emptier each year, witchcraft is steadily gaining adherents," he wrote after taking part in an investigation sponsored by the racy Sunday newspaper *News of the World*.

"Church leaders who blame TV for their empty pews are altogether too complacent," said Mr. Pace. "Although TV . . . will satisfy people of limited imaginations, there are others who demand something more positive."

. . .

Preaching to the already converted is one

of the major weaknesses of evangelical Christianity, Dr. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine, told the final session of the First Canadian Congress on Evangelism in Ottawa.

Delivering a paper on the theology of evangelism, Dr. Henry told 600 delegates — representing 34 Protestant denominations and 12 religious societies — that man's spiritual crisis is also an intellectual one and that evangelism has the job of not only preaching the gospel but of teaching the validity of that gospel.

He criticized evangelicals for their inability to reach those not committed to evangelism through effective use of the mass media and charged that they confined their work largely to those already converted.

The First Canadian Congress on Evangelism, attended by 600 delegates representing 34 Protestant denominations and 12 religious societies, concluded with a service of witness in front of the Supreme Court of Canada.

Led by a 25-member Salvation Army Band, the delegates marched four long city blocks from the conference site, the National Arts Center, to the court building.

Alcoholism among Britain's young people is becoming a problem that "should give far more cause for alarm than drug addiction," according to a medical report issued in London.

Published by the Medical Council on Alcoholism, the report outlined the results of research undertaken since the Council began operations in 1967.

According to Dr. Max Glatt, vice-chairman of the Council, "One sees an increasing number of alcoholics in their 20s. Many of them say they have been drinking to excess for more than 10 years. The trend in this country is that alcoholics are getting younger."

. . .

Southern Baptists were told that "God is clobbering Southern Baptists, Methodists, Presbyterians, and Episcopalians for being such reflectors of culture that the church can't prophesy."

Bill Lawson, pastor of Wheeler Avenue Baptist Church, Houston, said the church preaches what business, industry, and the military is telling the church to say and, therefore, is preaching "our culture."

He addressed the annual Baptist Student Conference of the Southern Baptist Convention.

CHURCH NEWS

Board Hosts Conference Editors

On Sept. 28, 29, thirteen editors and staff assistants of Mennonite district conference periodicals met with staff members of the Mennonite Board of Missions' Information Services Division in Elkhart, Ind. The purpose: to explore the role of district publications in the life of the brotherhood, share problems and solutions, review Missions Week planning, and discover what kinds of materials district editors want for their publications. All but three conference editors were able to attend.

Basic input for the assembly came from conference editors themselves. J. Lorne Peachey, Scottdale, Pa.; Mahlon Hess, Salunga, Pa.; and Moses Slabaugh, Harrisonburg, Va., initiated the discussions on "the role and function of district conference publications." Conference papers, they said, can provide some local, personal, and specialized informational-inspirational material to readers that general church periodicals cannot. The group concurred, however, that articles and editorials that help form local opinion and build conviction are often missing. Discovering ways to communicate with diverse audiences both in terms of age and theological

background is a basic problem that demanded attention.

Determining local audiences, finding editorial resources on the district level, and receiving advice on attractive layout and design received major consideration during the two days of informal, open-ended discussion. The Sept. 29 session concluded with a press conference as Board program administrators shared current concerns and responded to questions from the editorial group.

The editorial meeting was primarily intended to build relationships between the General Board and conference editors, according to Boyd Nelson, secretary for Information Services. He noted that a sizable number of the participants favor a second meeting in early 1971 to include more input on layout, photography, and sharpening editorial skills.

"The problem with the meeting is that we were 30 years late in planning it," was Ezra Beachy's way of summarizing the editorial gathering. Beachy, from Goshen, Ind., has served as editor of *Gospel Evangel*, the bimonthly organ of the Indiana-Michigan Mission Board, since 1945.



Conference editors attending the Sept. 28, 29 meeting in Elkhart were (seated, l. to r.): Val Swartzendruber, St. Lawrence, S.D.; Jonas Beachy, Fargo, N.D.; David Fretz, Salunga; and J. Silas Graybill, Doylestown, Pa. (Standing): Mahlon Hess, Salunga; John R. Smucker, Goshen; J. Lorne Peachey, Scottdale; Moses Slabaugh, Harrisonburg; Clyde Fulmer, Morton, Ill.; John Heyerly, Salem, Ore.; Ezra Beachy, Goshen; Ruth K. Duerkson, Hesston; and J. Irvin Brunk, Upland, Calif.

Inter-Varsity Convention to Attract Students

Urbana '70, the Inter-Varsity Christian Fellowship Missionary Convention, will be held Dec. 27-31 on the University of Illinois campus in Champaign-Urbana. The IVCF Convention, held once every three years, has two dimensions of focus: to motivate missions interest among students and to acquaint them with the various mission agencies and personnel openings. More than 250 mission boards from across the Protestant-evangelical spectrum will be represented this year.

Mennonite representation to Urbana '70 is being coordinated by COMBS (Council of Mennonite Mission Boards). This year eight or nine mission boards representing the various Mennonite bodies will be present, each with its own display materials and service personnel for counseling. In 1967 over 400 Mennonite students from church, state college, and university campuses were among the 9,000 persons in attendance. A similar response is expected this year.

An important dimension of Mennonite involvement this year will be an emphasis on the peace witness and provision for draft information and counseling. Virgil Brenneman, executive secretary of Student Services for the Mennonite Church, referred to Urbana '67 when Mennonite students became "instant counselors" to evangelical students who were interested in the peace witness and in alternatives to military service.

This year, with the consent of Inter-Varsity's leadership, Student Services and the MCC Peace Section will be prepared with personnel and literature to meet such a demand. A seminar on war and peace and its relation to the missionary witness is also anticipated.

The Urbana '70 Convention theme is "World Evangelism: Why? How? Who?" The program will blend unchanging biblical principles and the need for commitment to Jesus Christ as Lord with the practical circumstances and problems to be faced in working out that commitment in today's world.

Seminars will treat more than 40 subjects on an elective basis; small groups will meet each morning and evening for Bible study, prayer, and fellowship; and each evening student groups will present contemporary music as an evangelism medium. Each morning a panel of students will question speakers in an unrehearsed way. Leighton Ford will offer the keynote address: "Is Man Really Lost?" Myron S. Augsburg, president of Eastern Mennonite College, Harrisonburg, Va., is also listed on the program roster.

Brenneman pointed out that in 1967

Student Services provided scholarships to Mennonite students who requested assistance in attending the Urbana convention. Similar funds are not available this year, he said. It is suggested that Mennonite congregations explore the possibility of providing scholarships for their students. An alternative would be for district conferences and youth offices to offer scholarship funds to students from their respective districts. Total convention cost is \$55, including a registration fee of \$20. Travel expense is extra.

Who may attend? All college and nursing school students, high school seniors, those associated with the academic world, missionaries, and pastors.

TV Spots Claim 23 Percent Recall

"TV stations are benefiting a substantial number of viewers by use of religious public service spots. Religious spots are being seen and remembered amid the jungle of commercial advertising," says David Thompson of Mennonite Advertising Agency, Harrisonburg, Va. "As evidence one should examine the 23 percent recall pulled by the 1970 Family Life TV Spots during a telephone survey in four cities."

The survey was conducted during July in Albuquerque, Denver, Lincoln, and Oklahoma City. A telephone sampling was made to over 4,298 people in these cities.

Persons who question the value of religious TV spots placed for public service release should note that 23 percent of the persons called remembered the Family Life Spots and over 50 percent of these persons were able to describe the content in detail. Says Thompson, "We were pleasantly surprised and very encouraged by the findings."

Family Life TV Spots work at building better family communications. Two current 60-second spots describe the effects of parents rejecting their children. One 30-second spot pinpoints the communications breakdown in marriage and suggests the spiritual resources available to couples to help them build bridges of understanding and love.

Family Life TV Spots were released in June. Over 400 U.S. stations requested the spots for public service scheduling in addition to NBC network. In Canada, both CBC and CTV networks are using the spots.

A group of 15 stations in South Australia have recently accepted the spots for programming. "We are very impressed with these," a spokesman there declared. "Already we have begun to screen the Family Life TV Spots and they are receiving extremely good audience reaction."

Mennonite Advertising Agency distributes Family Life TV Spots for the Mennonite

Church, General Conference Mennonite Church, and Mennonite Brethren Churches, USA.

Mr. Thompson, commending the stations for their sincere concern for family harmony in the community, said, "Family relation-

Students Dig in Where It Helps

While the Harrisonburg merchants were busily arranging tempting displays and stocking free hot dogs and Cokes for the annual Freshman Days, Eastern Mennonite College students were making purchases too, but not of bedspreeds and bookcases.

Armed with paintbrushes and lumber, a group of 20 students, led by Pastor of Students, Truman H. Brunk, began renovation of a small tan house on September 19 in south Park View, the suburb northwest of Harrisonburg where EMC is located.

A family had occupied the house several years ago before it had been finished. For one thing, it lacked insulation, as the team of students noted while painting inside sweltering rooms.

In other ways, students gave the little house a face-lifting. Outside, carpenters built front and back porches and attached missing doorknobs. A coat of paint freshened up the siding.

When Mr. Brunk introduced the project during the first campus church service of the year, a group of 120 young people signed up.

"You're eligible if you've ever held a paintbrush," Mr. Brunk said and those who lacked the manual skills contributed money to pay for building supplies.

An EMC faculty member volunteered to guarantee rent for the coming year if the family is unable to pay because of

ships are a major interest for stations who are involved in the life of their communities. It is estimated that stations and networks have given over \$5 million in free public service time to Family Life TV Spots this year."



A campus church project at Eastern Mennonite College: Keith Kandle, a sophomore psychology major from Millersburg, Ohio, builds a front porch.

sickness and lack of suitable jobs.

"It was beautiful to see those youth out there working elbow to elbow with each other," Mr. Brunk reflected.

So they were all set. EMC students completed the majority of the work on the house in one day, but may have gotten themselves in for an even bigger job.

Robert J. Sullivan, a city planner from Harrisonburg, spoke on housing conditions in campus church Sunday morning following the first Saturday project.

Mr. Sullivan commented, "I'm really excited by what you young people have done on this house and can see this kind of thing happening all over Harrisonburg."

Mr. Brunk suggested that churches and businessmen might be glad to back a student team of workers with money for supplies. And so the idea is still growing.

Student volunteers have agreed to work with Mr. Sullivan as a contact man in the repairing of houses—anything from light plumbing and electrical repairs to carpentry work and painting. "There's nothing the community likes better than to see dollars spent concretely and to see students involved constructively," said Mr. Sullivan about the planned renovations.

But repairing houses is not the only thing EMC students have planned to better the community.

John Honeycutt, Rockingham County visiting teacher, has been working with Project Concern. This includes Saturday



A campus church project at Eastern Mennonite College: Donna Heatwole, a sophomore education major from Waynesboro, Va., paints a window frame.

Adoption and tutoring programs for underprivileged youngsters, as well as work with preschool children and a clothes closet for needy families.

"I want to tell you," said Mr. Honeycutt speaking to EMC students, "it's largely because of EMC's example that Saturday Adoption has spread to other campuses in Virginia."

Mr. Honeycutt presented new phases of Project Concern. There are plans for nutrition classes for mothers and day care centers for their children while mothers attend classes. Project Concern also plans work with migrant families and a transportation pool to keep projects rolling.

Sophomore Jim Krabill, chairman of EMC campus church from Elkhart, Ind., said, "The whole purpose of the program is to give more students opportunities to participate. There are many bored kids just looking for constructive things to do."

As one girl with paint flecked across her face noted, "We wouldn't be caught dead doing this for money." — Jewel Showalter.

Costs to Be Held Low in Evangelism Consultation

Situation: Holding a historic All-Mennonite Consultation on Evangelism, April 13-16, 1972. *Problem:* Keeping costs down so a true cross section of the Mennonite brotherhood can participate, to keep it from being an outing for "affluent Mennonites only."

Complication: To find a near-central location, with adequate motel-hotel accommodation and meeting rooms for 2,000 people.

Solution: Chicago and the Conrad Hilton Hotel, where rates are moderate—\$12 a day per person, two in a room—and where all necessary large meeting rooms are free for a guaranteed volume of 500 rooms rented for the three-night, four-day stay.

Added benefits: Nearby hotels, YMCA, etc., for cheaper accommodations; ample opportunities for Consultation Action Groups to visit some of the many existing mission programs in Chicago's inner city; easy access by air or freeway for Canadians and American Mennonites from distant points.

Low registration fees: To be self-liquidating, operating costs of the All-Mennonite Consultation on Evangelism will be paid through low advance registration fees, not including meals: Student—\$20; Single—\$40; Couple—\$60. Meals can be bought at a number of nearby low-cost restaurants.

Planners do not anticipate any rise in costs, but people who wish to attend are being urged to register as soon as possible at the present low-fee levels.

Inquire by mail or phone—All-Mennonite Congress on Evangelism, Eugene Witmer, Executive Secretary, Box 127, New Holland, Pa. 17557. Phone 717 354-7400.

Asia to Hold First Mennonite Conference in 1971

Information was provided by P. J. Malagar, director of the Mennonite Christian Service Fellowship of India (MCSFI), on the planning session held for the first Asia Mennonite Conference. Mennonite and Brethren in Christ mission boards will assist the Asia churches in holding this conference through the Council of Mission Board Secretaries and the Mennonite Central Committee.

The first Asia Mennonite Conference will be held in October and November 1971. A planning session was held for the conference at the Faith Love Christian Childrens Hostel in Fanling, New Territories, Hong Kong, Aug. 10-15. The planning session was held in connection with the Sixth International Reconciliation Work Camp, an annual feature of the Northeast and Southeast Asian Mennonite and Brethren in Christ churches.

Delegates from Japan, Hong Kong, Taiwan, Indonesia, and India attended the planning session. During the session, a planning committee for the conference was selected, and S. Djodihardjo, Indonesia, was named chairman. Others serving on the committee include: P. J. Malagar, secretary-

coordinator, India; Everett Metzler, treasurer, Hong Kong; Carl Beck, recording secretary, Japan; and Hiroshi Yanada, Japan; Simon Wung, Taiwan; Harry Law, Hong Kong; and Samuel Setianto, Indonesia.

Mennonite mission work in Asia dates back to 1851 when the Dutch Mennonites first went to Indonesia. India had its first Mennonite missionary from Russia in 1890. The Asia Conference will draw both older and younger churches to a fellowship for the first time since their founding.

In his report of the planning session, Malagar wrote, "We are thankful to our heavenly Father for making available the resources of the North American and European Mennonite churches in establishing these churches and fellowships. MCC rings a bell in our hearts for the good services they have rendered in this part of the world for the past three decades."

The planning committee has set aside March 7, 1971, as a day of special prayer and intercession to be observed by all Mennonite and Brethren in Christ churches in Asia. It is hoped that others will share in the ministry of the conference through their prayers and giving.

Korea Child Training Completes Last Course

The fourteenth and last child care training course in Taegu, Korea, ended in June with 21 ladies receiving certificates at the graduation.

The Christian Child Training Course (CCT) was begun 7 1/2 years ago by the Mennonite Central Committee after the Ministry of Health and Social Affairs authorized the CCT program for the two southeasternmost provinces of Korea. There are 233 orphanages, babies' homes, and day care centers in this area, and most of the trainees in the program are workers at these institutions.

Miss Helen Tieszen has served as coordinator for the program. Two teaching associates from Korea complete the CCT staff. Various members of MCC and the community helped in teaching the courses. Professors from colleges and universities in Taegu, Pusan, and Seoul also give their time and services as lecturers and counselors for the CCT staff.

The main purpose of the course for training the institutional staff is to improve the day-to-day care of children by increasing the staff's awareness of the children's needs and improving their skills in meeting these needs.

The course is divided into two terms. The first is six weeks long and consists of lectures emphasizing the child's personality and intellectual development, Christian edu-

cation, health and hygiene, and group activities. The trainee's actual observation and supervision of children during this term is limited.

The second phase of the trainee's course is the application of these ideas at their regular places of work. Three concurrent daily projects are assigned to each trainee. In addition, trainees are required to keep a daily journal of their activities and the children's responses. The first of the three projects is to work with a child the trainee dislikes. The second is to have group activities with the children. For the third project, the trainees can choose between Christian education, health and hygiene, or daily routine work with children.

The CCT staff visits each trainee two times during each of the field projects. These visits help the trainees to get started on the projects and to solve any problems encountered in carrying the projects out.

Since the beginning of the CCT, 310 matrons and housemothers have completed the 14-week course. Short courses and seminars for the graduates are held on a regular basis.

When MCC leaves Korea in March 1971, the graduates will continue to meet on a bimonthly schedule for discussions and study of mutual interest. Already they have elected officers and chosen advisers from interested persons in the community.

Selective Service Strives to Handle Influx of COs

Numerous news stories have commented on the rapidly growing number of conscientious objector claims filed before the 4,000 United States draft boards. The National Interreligious Service Board for Conscientious Objectors (NISBCO) learned at its fall meeting, Sept. 21, that Selective Service expects the number of new I-Ws (conscientious objectors at work) to reach 17,000 during the next year. In 1969, about 5,000 I-Ws reported to civilian work assignments.

These numbers alone are forcing the new administration of Selective Service, under Director Curtis W. Tarr, to consider revisions in alternate service for conscientious objectors. At this point a Selective Service Task Force is studying various possible reforms which minimally will include considerable expansion of approved job assignments for I-Ws. Another factor apparently influencing forthcoming Selective Service decisions is pressure for a national service program. Congressman Jonathan Bingham (R—N.Y.) has introduced legislation which would make all young men eligible for military or civilian service. The choice of service would be voluntary except for those selected by the lottery.

NISBCO, currently chaired by William T. Snyder and administered by Warren Hoover, watches developments in Selective Service closely. The MCC Peace Section continues to keep Mennonite agencies and service counselors informed of any specific proposed changes. The Peace Section plans an interview with Director Tarr in the near future.

Out-Spokin' Continues Operations

Out-Spokin' bicycling tours are being firmed up for this fall and into the new year, according to Jerry Miller, recently appointed director for the program. Miller, who also schedules and directs Voluntary Service orientation schools at Mennonite Board of Missions, assumed program director responsibilities for Out-Spokin' in May 1970.

Several long-distance bicycling tours now tentatively scheduled include a father-son hike in Indiana for Oct. 23-25, a Florida MYF excursion during Christmas vacation this year, and an interterm trip in the spring of 1971 for Hesston (Kan.) College students. Both the Indiana and Florida tours are open to any interested persons. The heaviest scheduling is expected to occur during the 1971 summer months.

Miller pointed out that registration fees for Out-Spokin' participants include insurance coverage and meals. Cost is a variable

factor based on actual mileage and time involved, he said. A Suzuki cycle, 25 Huffy and Schwinn 10-speed racing bikes, a trailer with kitchen and individual lockers are the property of the Out-Spokin' organization.

The Out-Spokin' program, which began in 1967, is sponsored by the Relief and Service Division of Mennonite Board of Missions. A board of directors formed in April 1969 provides direction to Out-Spokin' and arranges the necessary funds for operation.

Persons wanting to receive more information on the operating philosophy of Out-Spokin' or to reserve available equipment and schedule a cycling tour should write to Jerry Miller at Box 370, Elkhart, Ind. 46514.

Students Admitted to College Nursing

Thirty-six sophomores have been admitted to the course of studies in professional nursing at Goshen College, Orpah B. Mosemann, director of the division of nursing, announced.

Students began their clinical experience in nursing in September after completing the required three trimesters of basic liberal arts studies. Successful completion of the four-year program leads to the BS in Nursing degree and the choice of a career in nursing at a variety of health settings. With graduate studies, careers are open in research, college teaching, nursing administration, or consulting.

Kratz on Administrative Visit

James Kratz, associate secretary of Overseas Missions at Mennonite Board of Missions, Elkhart, Ind., is visiting missionaries in 17 locations in Ecuador, Bolivia, Chile, Argentina, Paraguay, Uruguay, Brazil, and Venezuela. He left Oct. 11 and will return on Nov. 26.

During the routine administrative trip Kratz will attend the school year closing at Evangelical Mennonite Seminary in Montevideo, Uruguay. He will also participate in the annual meeting of the Seminary Board. Three staff members of the Seminary—John Driver, B. Frank Byler, and Daniel Miller—are sponsored by Mennonite Board of Missions. In 1969 student enrollment was 37.

In Bolivia Kratz will explore possibilities for the Paraguay and Argentina Mennonite churches to establish a church ministry program in conjunction with the existing Mennonite Central Committee service program. Almost a year ago Jose Gallardo, from Brussels, Belgium, now completing his third year at the Montevideo Seminary, conducted a three-month evangelism/church

ministry term in Bolivia.

Kratz plans to visit all Mennonite Board of Missions-related personnel in Latin America. Approximately 40 percent of the 185 overseas personnel with MBMC are serving in Latin America. Seven persons serve in teaching assignments throughout Latin America as short-term Overseas Missions Associates.

New Fellowship in Suburban Washington, D.C.

Several families living in northern Virginia have been meeting and planning for the formation of a fellowship for worship and service since spring 1970. Plans have now developed to the point that regular Sunday morning worship began Oct. 4, 1970. The families are all of Mennonite background; some are members of the First Mennonite Church of Hyattsville, Md., and others are currently members of other congregations.

The format for the services is planned to be talks by guest speakers or group members with discussion to follow. A children's service is also being planned.

The group desires to be responsible to the needs of the community and will be open to all people seeking a meaningful commitment. It is not intended to be limited to those of Mennonite background.

The group will seek to work cooperatively with all Christian churches in the area. It is hoped that the fellowship may be a reconciling force among those who are seeking in areas of spiritual and social need and concern.

Anyone who is living in or moving to this area is invited to worship with the group.

For further information regarding place and time of meeting, etc., contact: Ralph Luginbill, 11801 Valley Rd., Fairfax, Va. 22030. Phone: 703 273-0065.

New Vistas for MDS

The Mennonite Disaster Service Section of the Mennonite Central Committee met near Chicago on Sept. 17, 18 to consider suggestions for an expanded ministry to victims of disaster in the United States and Canada. Among the ideas under consideration is the establishment of a full-time executive coordinator to promote more complete involvement of the laity of Mennonite and related churches in ministering to the needs of the poverty stricken in urban areas.

In other sessions members learned of the intensified efforts of MDS units to relate to agencies concerned with the needs of racial minorities in St. Louis, Wichita, Pittsburgh, and Philadelphia. Eddie Bearinger, Region V director, Elmira, Ont., reported

that a delegation from Yugoslavia had made a special effort to seek out the Ontario organization of MDS to learn what had motivated Mennonites to participate in the rebuilding of the city of Skopje after the disastrous earthquake of 1962.

The Section also encouraged the executive coordinator to maintain the home-building program in and about Corpus Christi, Tex., throughout the winter if the need persists and if volunteers continue to be available. They authorized the spending of up to \$5,000 to cover the overhead costs of this project, and they encouraged the constituency to contribute toward this expense.

A special MDS committee is planning the annual All-Unit Meeting to be held at Calgary, Alta., Feb. 12, 13, 1971. The focus of discussions will be on responsibility in brotherhood. The Alberta MDS unit leader, Peter Dick, met with the Program Committee in Chicago to help plan details of program and hosting of delegates from the more than 40 North American units.

The MDS Section consists of representatives of each of the church groups supporting MDS, and the director of each of the five regions into which the MDS units have been divided.

The next Section Meeting is scheduled to be held on Feb. 12, 1971, in Calgary, Alta., just preceding the All-Unit Meeting.

Inter-City Experiences Reported

At a recent forum meeting the Elkhart, Ind., seminary community heard several reports from students who participated in the Urban Ministries Program for Seminary students (UMPS) last summer in Chicago. This program, financed by a grant from Lilly Endowment, Inc., and coordinated administratively by Dean Ross T. Bender of the Associated Seminaries and directed by Professor Gilbert James of Asbury Theological Seminary, sought to expose the students to the problems of inner-city ministry through personal involvement and study in an urban setting.

Thirty-one students and their families representing seven seminaries worked in inner-city churches assisting pastors, organizing day camps, reading pertinent literature, attending lectures, supervising field trips for ghetto children—all in an attempt to minister to the needs of the ghetto community. Their reports indicated that the experience had been challenging and sometimes frightening as they became more personally involved in the implications of Christ's call to minister in this new and often hostile environment.

The volatile racial atmosphere of the ghetto was a dominant theme throughout the reports. The experience seemed to

suggest that possibly the greatest challenge the church faces today is the challenge of the inner city.

Participants from the Associated Seminaries included Ruth Ann Bixler, Kidron, Ohio; Mr. and Mrs. Ronald Brunk, Newton, Kan.; Mr. and Mrs. Lorne Friesen, Portage la Prairie, Man.; and Mr. and Mrs. Menno Epp, Abbotsford, B.C.

Each Monday this term some time is being set aside for Bible study groups studying the Gospel of Matthew. Professor Howard Charles has opened the study with two presentations on the background of the Gospel during the half-hour chapel period. During the following lunch hour the community divides into small groups for discussion of the questions raised.

Administrative Changes at Akron

Three administrative changes were approved by the Mennonite Central Committee Executive Committee when it met at Akron Sept. 25, 26, 1970.

Lavon Welty, who had been serving as acting director of Personnel Services for the past year, was named Secretary of Personnel Services. Welty is a graduate of Goshen College with a BA in English. He also attended the Goshen Biblical Seminary for one year. From 1963-65 he served as a Paxman in Burundi, Central Africa. He and his wife Carol are members of the Akron Mennonite Church, Akron, Pa.

Kenneth Neufeld was named to the position of Associate Secretary of Personnel Services. He is a graduate of Waterloo Lutheran University, Waterloo, Ont., with a BA in English, and of the Mennonite Brethren Bible College with a ThB. Neufeld and his wife Kathryn served under the MCC Teachers Abroad Program in Nigeria 1965-68. They are members of the Central Mennonite Brethren Church, Saskatoon, Sask.

* Paul Leatherman was named Director of Voluntary Service. He is a graduate of Goshen College where he received a BA in mathematics and chemistry. During 1946 he and his wife Loretta served in Puerto Rico in CPS. In 1947 they returned to



Paul Leatherman



Lavon Welty

Puerto Rico and he became business manager of the unit for two years. From 1966-68 they served in Vietnam. He became associate director of Voluntary Service in 1968 and was named acting director of the department in August 1969. The Leathermans are members of the Akron Mennonite Church, Akron, Pa.

Audiovisuals Survey Overseas Missions

A film and a filmstrip having overseas missions themes are recent additions to the Mennonite Board of Missions' audiovisual library in Elkhart, Ind.

Medical groups in North America should have special interest in *Free Indeed*, a documentary of Ludhiana Medical College and Hospital in India. Ludhiana is considered one of the foremost examples of modern medical missions.

Free Indeed, 30 minutes in color and produced by the college's medical board, features eye clinics in local villages and a tour of the hospital with emphasis on prosthetics (replacement of mission limbs) and rehabilitation facilities.

Through striking photography from Africa and lively narration on record, *Drumbeat to Dialogue* shows how persons of different cultures communicate with each other. The 80-frame filmstrip also explains how communication becomes complicated by advancing technology in developing nations and the effect this has on missionary outreach. Brief printed resources accompany the filmstrip.

Free Indeed and *Drumbeat to Dialogue* are available free on loan from Audiovisuals, Box 370, Elkhart, Ind. 46514. A complete catalog listing of more than 250 film and filmstrip titles available through Mennonite Board of Missions may be obtained from the same address.

Calendar

Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Allegheny Mission Rally, Spring Cove Junior High, Roaring Spring, Pa., Oct. 31—Nov. 1.
Eastern VS-in-service Leadership Training Conference, Kidron, Ohio, Nov. 2-6.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

FIELD NOTES

All-Day Bible Meeting at Hershey Mennonite Church, Dover, Pa., Sat. eve. and Sunday, Oct. 17, 18.

Women's One-Day Retreat at EMBMC headquarters, Salunga, Pa., Oct. 22. Mrs. Jo Tan, Ephrata, Pa., formerly from Indonesia, a minister's wife and Bible teacher, will speak on "Life in the Blood." For information or reservation contact Mrs. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or phone 717 626-5549.

Daniel M. Longenecker was installed as pastor of the Lebanon Mennonite Church, Lebanon, Ore., Oct. 4. Gordon Horst, chairman of the Board of Elders, presided. Harold Hochstetler, the assisting bishop, served as speaker. The newly appointed conference minister for the area, Cleo Mann, was in charge of the commissioning service.

Four students from Eastern Mennonite High School were named semifinalists in the 1970-71 National Merit Scholarship program. The students are Charles Brubaker, Paul Doctorian, Daniel Mullet, and Jon Schrock. Mullet is not enrolled at EMHS this term; he moved to Canada with his parents. Doctorian is from Lebanon; this is his second year at EMHS.

Semifinalists must advance to finalist standing to be considered for the Merit Scholarships to be awarded next spring. Semifinalists become finalists by receiving endorsement of their schools, substantiating their high performance on a second examination, and providing information about their achievements and interests.

A retreat to help congregational MYF officers and sponsors tool up for the year is planned for Oct. 23-25 at Laurelville Church Center. Leaders are Art and Nova Smoker and Delbert and Lu Etta Culp. Emphasis will be placed on being a caring Christian, learning to lead groups, discovering new program resources, and developing the year's program.

The retreat will begin at 8:00 p.m., Friday, and conclude at 12:00 noon on Sunday. Cost is \$20 for the weekend. Send your registration to Laurelville Church Center, R. 5, Box 145, Mount Pleasant, Pa. 15666.

Frank Dutcher was ordained bishop for the Maple Grove congregation, Hartville, Ohio, on Sept. 27. Ivan J. Miller was the officiating bishop, assisted by Willard Mayer.

Ralph Harshbarger, Coalridge, Mont., was licensed to the ministry to serve the Coalridge congregation, Sept. 27. Floyd Kauffman was in charge.

Wellington Moyer was ordained as associate pastor at Mountain View Menno-

nite congregation, Lyndhurst, Va., on Aug. 23. Truman Brunk and Edward Godshall conducted the service. Bro. Moyer's address is: R. 1, Box 235, Hickory, N.C. 28601.

Don Heiser was installed as pastor of the Willow Springs Mennonite Church, Tiskilwa, Ill., on Sept. 27. Milo Kauffman, Hesston, Kan., was in charge of the service and Richard Yordy, Champaign, Ill., preached the sermon.

Thomas Miller was ordained minister for the South Colon congregation, Colon, Mich., on Sept. 6. Ora D. Schrock was in charge of the ordination assisted by T. E. Schrock.

Special meetings: **Laban Kauffman**, Richfield, Pa., at Hershey, Dover, Pa., Oct. 18-25. **Abram Charles**, Lancaster, Pa., at Landisville, Pa., Oct. 18-25. **William R. Miller**, North Liberty, Ind., at Cuba, Grabill, Ind., Oct. 18-25. **Arthur Jackson**, Chicago, Ill., at First Mennonite, Norristown, Pa., Nov. 1-6.

New members by baptism: one at Kidron, Ohio; six at Michigan Ave., Pigeon, Mich.; five at Rocky Ridge, Quakertown, Pa.; eight at Midway, Columbiana, Ohio; two at Saginaw, Mich.

Change of address for Peter Sawatsky family: 17410 Boardman Court, Milwaukee, Ore.

Mennonite Board of Missions' missionary personnel in West Africa recently held a retreat at Ho on the Niger River in Ghana. Marlin and Ruth Miller, workers in Paris, France, led the discussion on the "Nature and Mission of the Church," based on a study of Ephesians. Fifteen workers currently serve in West Africa with MBMC.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I appreciated very much the article, "The Baptism and Filling of the Holy Spirit," in the Sept. 22 issue of *Gospel Herald*. This relevant, well-written article cleared up for me some of the issues involved in understanding the Holy Spirit's work in my life. Sometimes we get so involved in seeking dramatic evidences of the Spirit's presence, that we miss the blessings of allowing Him to fill us daily.

It was refreshing to read an article on this subject. It sometimes seems that we get so "hung up" on the issue of nonresistance that articles on other important biblical teachings are excluded from our church papers. — Cleo Lehman, Butler, Pa.

I appreciate the *Gospel Herald*. There are some articles that provoke dissent more readily than others. One of these was "The Name of the Christian Game," by David Poling in the Sept. 8 issue.

It is a fallacy to ascribe to youth alone virtue and idealism while the older generation seems to be lacking any noble characteristics. Let's stop glorifying youth and heaping abuse on age. After all, we all share the same imperfect human nature. The older generation should always be ready to admit its own weaknesses and warn the younger generation of the cocksurety and arrogance exhibited so often today.

The assumption that God, as our contemporary, is working in the revolution seems rather risky. There has been much ferment and change in history—take the rise of fascism or communism, take the Thirty Years' War in Europe. Yes, God may bring judgment on our society through the revolutionaries but this does not automatically mean His stamp of approval on their causes and methods. In Old Testament history Nebuchadnezzar brought God's judgment on His people but he and his empire disappeared, discarded like a dried-up hickory switch.

It is easy to associate all inequities and inconsistencies with the establishment and the noble causes and virtue with the youthful revolutionaries. The burnings, bombings, and the language used by many of the revolutionaries show the unfortunate fact that the establishment does not have a monopoly on vice. Sin is sin, violence is violence wherever it is perpetrated. If we cannot condone American "establishment" violence in Vietnam or on the campuses we cannot condone revolutionary violence be the causes ever so justified.

It was the genius of the Anabaptists that they, on the basis of their understanding of the Bible, could not identify with the Catholic establishment nor with the Protestant revolutionaries, but sought instead to be God's people free from the social and political movements of that day. This is the only position we can take while at the same time maintaining a deep Christian love to all men. The establishment is of the world and the revolution is of the world but we are to be of God. May God grant us in the coming confrontation the same genius, to be biblical, with a radical Christian ethic, yet free from the entanglements of social, political, and religious movements that have their origin in man and not in God. — Carl Wesselhoeft, Logan, Ohio.

I would like to comment on Susan Weber's article, "It Happened to Me" (Sept. 22 issue).

I have never spoken, neither have I heard someone speak, in "tongues." I do not nor will I condemn her for believing as she does.

I agree with her wholeheartedly that obedience to God does not win His favor. I have discovered this in a different way. . . .

I have turned to the Bible for many truths that I'm searching for. One truth that impresses me most is that God saves by grace, not by obedience. God accepts us as we are. Many believe that obeying God will get them to heaven. Reaching heaven seems to be their only reason for obeying. I have discovered something greater—a oneness with God.

No longer do I obey just to reach heaven. I obey because I love God. He accepts me just as I am. I know the Lord, He's here, I can feel His very presence.

My heart goes out to Him constantly in prayer. Since God accepts me as I am I can now accept others as they are. My heart goes out to all.

Whether you discover these truths through "tongues" as Susan Weber did or by reading the Scriptures as I did, you'll exclaim with all of us "Hallelujah, God loves me!" — Jerry Miller, Archbold, Ohio.

I sincerely thank you for printing the testimony, "It Happened to Me," in the Sept. 22 *Gospel Herald*. I hope and pray the time will soon be here when this precious experience can

be accepted without opposition from within the brotherhood. I am deeply concerned that as a Mennonite Church we do not miss the experience of Pentecost because of our concern for terminology. I praise the Lord that I too can say it happened to me, and because it did I love my Savior more and can praise Him better. — Erdine Stutzman, Mantua, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bock, Warren and Mary Emma (Blough), Wheaton, Md., second child, first son, Alan Robert, Sept. 11, 1970.

Elliot, Bruce D. and Janet (Ramseyer), Smithville, Ohio, first child, Krista Sue, Sept. 19, 1970.

Forrer, Dennis and Susan (Larson), Orrville, Ohio, first child, Chris Denise, July 24, 1970.

Hartzler, Orval Gene and Elinor (Turner), Broadway, Va., first child, Kevin Gene, Aug. 4, 1970; received for adoption, Aug. 10, 1970.

Heatwole, Jacob E. and Susan (Roth), Dayton, Va., seventh living child, fourth daughter, Maretta Faye, Sept. 1, 1970.

Hershberger, Alvin and Elaine (Wideman), Sandy Lake, Alta., third child, second daughter, Monica Faye, Aug. 16, 1970.

Isner, Kenneth and Eleanor (—), Phoenix, Ariz., second daughter, Cheryl Beth, Sept. 19, 1970.

Lee, Roland William and Mary Ann (Smoker), Newport News, Va., second son, William Daniel, Sept. 18, 1970.

Litwiller, Robert and Carolyn (Doyen), Pomeroy, Iowa, third child, second daughter, Barbara Jean, Sept. 10, 1970.

Nice, Floyd and Joanne (Kratz), Telford, Pa., second child, Nicole Juliette, July 26, 1970, received for adoption, Sept. 22, 1970.

Oswald, Gerald and Mary Lou (Hunsberger), Ong, Neb., first child, Jeffrey Neil, Sept. 11, 1970.

Ranck, Harry H., Jr., and Dorothy (Groff), Ronks, Pa., fifth child, fourth son, Fred Lamar, Sept. 15, 1970.

Roth, Sherman and Darlene (Leis), Tavistock, Ont., first child, Michael John, July 22, 1970; received for adoption, Aug. 28, 1970.

Smith, Linden A. and Janice (Swartzendruber), Elida, Ohio, first child, Melanie Kay, Aug. 29, 1970.

Stutzman, Stanley and Joyce (Stauffer), Milford, Neb., fourth child, second son, Douglas Ray, Sept. 3, 1970.

Weaver, John Denny and Mary Lois (Wenger), Goshen, Ind., second daughter, Lisa Denise, July 25, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Anthony — Rychener. — Evans Anthony, Edinburg, Tex., Moravian Brethren Church, Nicaragua, and Norene Rychener, Pettisville, Ohio, Zion cong., Archbold, Ohio, by Ellis B. Croyle, Aug. 7, 1970.

Bauman — Yoder. — Charles Gilbert Bauman, Warwick River cong., Newport News, Va., and Fern Elaine Yoder, Maple Grove cong., Atglen, Pa., by Melville Nafziger, Sept. 12, 1970.

Bender — Yoder. — David Bender, Springs, Pa., Springs cong., and Dawn Yoder, Wakarusa, Ind., Olive cong., by James Detweiler, Aug. 15, 1970.

Birkey — Slager. — Jon Lee Birkey, Hope-dale, Ill., Hopedale cong., and Lani Sue Slager, Hopedale, Ill., Boynton cong., by Rev. Atkisson, Sept. 11, 1970.

Brenneman — Nafziger. — J. Mark Brenneman, Millbank, Ont., and Marion Nafziger, Brunner, Ont., both of the Millbank C. M. cong., by Valentine Nafziger, Sept. 5, 1970.

Gehman — Peifer. — David Allen Gehman, Denver, Pa., Bowmansville cong., and Faye Arlene Peifer, Kirkwood, Pa., Mechanic Grove cong., by Clayton L. Keener, Sept. 19, 1970.

Hamsher — Gerber. — Arthur L. Hamsher, Sugarcreek, Ohio, and Linda Gerber, Walnut Creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller, Sept. 19, 1970.

Harris — Kolb. — John William Harris, Southall, Middlesex, England, and Ruth Kolb, Royersford, Pa., by Matthew Kolb, Aug. 1, 1970.

Jantz — Coblenz. — Calvin Jantz, Inola, Okla., Eden cong., and Mary Coblenz, Pryor, Okla., Zion cong., by Alva Yoder, assisted by E. A. Albrecht, Aug. 15, 1970.

Kolb — Kennel. — Lester Kolb, Vincent cong., Spring City, Pa., and Sandra Kennel, Lebanon, Ore. cong., by George M. Kauffman, Aug. 16, 1970.

Kremer — Burkey. — Steve Kremer, Milford, Neb., and Wanda Burkey, Beaver Crossing, Neb., both of the West Fairview cong., by Dale Oswald and Lloyal Burkey, Sept. 11, 1970.

Lauber — Martin. — James Lee Lauber, Duchess, Alta., Salem cong., Tofield, Alta., and Linda Darlene Martin, Duchess, Alta., Duchess cong., by C. J. Ramer, June 27, 1970.

Martin — Gingrich. — Richard Lee Martin, New Holland (Pa.) cong., and Ann Louise Gingrich, Landisville (Pa.) cong., by James Martin, Sept. 5, 1970.

Moyer — Detweiler. — Philip Moyer, Frederick, Pa., Franconia cong., and Glenda Detweiler, Elroy, Pa., Rockhill cong., by Floyd Hackman, Sept. 12, 1970.

Sensenig — Wise. — Eli H. Sensenig, Bethel, Pa., and Bonita S. Wise, Richland, Pa., both of the Schubert cong., by Clarence E. Lutz, Sept. 19, 1970.

Shear — Zehr. — Jeffrey Shear and Nancy Zehr, both of Eugene (Ore.) cong., by Harold Hochstetler, Aug. 9, 1970.

Stutzman — Whitmarsh. — Earl Stutzman, Adair, Okla., Zion cong., and Lora Whitmarsh, Chouteau, Okla., Methodist Church, by Dale

Whitmarsh, assisted by Alva Yoder, June 13, 1970.

Stutzman — Miller. — Robert Stutzman and Betty Miller, both of Wellman, Iowa, South English cong., by Dale Oswald, Sept. 12, 1970.

Troyer — Shinabery. — Douglas Troyer, West Unity, Ohio, and Brenda Shinabery, Hudson, Mich., both of Salem cong., by Earl Stuckey, Aug. 26, 1970.

Wyse — Nofziger. — Allen Wyse, Archbold, Ohio, Lockport cong., and Jo Nofziger, Waldron, Mich., Salem cong., by Earl Stuckey and Marion Bontreger, Aug. 22, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough, Harry, son of Jeremiah and Polly (Eash) Blough, was born in Conemaugh Twp., Somerset Co., Pa., Sept. 30, 1893; died at the Memorial Hospital, Sept. 10, 1970; aged 76 y. 11 m. 20 d. Surviving are his second wife (Mary Livingston Thomas), 6 children (Erma — Mrs. Lemon Holsopple, Orvin, Edna — Mrs. Robert Eash, Dorothy — Mrs. Elmer Eash, Harry Boyd, and Katherine — Mrs. Herman Schrock), 4 stepchildren (Willard, Rheda — Mrs. Emmert Keim, Boyd, and Sanford), 30 grandchildren, 44 great-grandchildren, 11 stepgrandchildren, 4 step-great-grandchildren, one sister (Mrs. Minnie Hershberger), and one brother (Josiah). He was preceded in death by his first wife (Lottie Thomas) who died in Dec. 1964, twin daughters, 6 grandchildren, and 3 sisters. He was a member of the Blough Church, where funeral services were held with Elvin Holsopple, Harry C. Blough, and Donald Speigle officiating.

Hagey, Henry G., son of Abraham and Marietta (Godshall) Hagey, was born in Franconia Twp., Pa., June 27, 1905; died at the Grand View Hospital, Sellersville, Pa., following an extended illness, Sept. 13, 1970; aged 65 y. 2 m. 17 d. On June 14, 1927, he was married to Katie Clemens, who survives. Also surviving are 3 daughters (Ferne — Mrs. Harold Alderfer, Marilyn — Mrs. William Marion, and Mary Jane — Mrs. Douglas Underkoffler), 9 grandchildren, 4 sisters (Mrs. Mahlon Alderfer, Mrs. Harry



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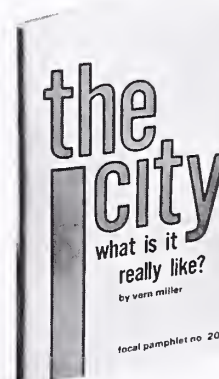
SCOTSDALE, PA 15683, 165 Pittsburgh Street GOSHEN, IN 46526, 119 East Lincoln Avenue
LANCASTER, PA 17602, 40 East King Street KITCHENER, ONT., 117 King Street, West, Box 334
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BLOOMINGTON, IL 61701, 414 North Main Street EPHRATA, PA 17522, 56 East Main Street
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THE CITY

by Vern Miller

In this pamphlet the author attempts to correct some misconceptions about city life by showing what it is really like. The author hopes that the reader will be better prepared to respond to urban needs after careful study of this pamphlet. Contains Preface, Introduction, Bibliography, and study questions at the end of each section. Focal Pamphlet No. 20.

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Bergey, Mrs. Marvin Landis, and Mrs. Paul Nice), one brother (Clarence), and 4 stepsisters (Mrs. Katie Erb, Mrs. Wilmer Alderfer, Mrs. Alvin M. Landis, and Mrs. Stanley Souder). He was a member of the Franconia Church, where funeral services were held Sept. 17, with Leroy Godshall, Floyd Hackman, and Curtis Bergey officiating; interment in the adjoining cemetery.

Hershberger, Malinda, daughter of Andrew and Sarah (Hershberger) Mishler, was born in Lagrange Co., Topeka, Ind., Jan. 15, 1887; died at the Goshen (Ind.) Hospital, of cancer, Aug. 1, 1970; aged 83 y. 6 m. 17 d. On Oct. 30, 1910, she was married to —Hershberger, who died Dec. 4, 1955. Surviving are 3 sons (Edwin, Joe, and Ray), and 2 daughters (Katie and Edna — Mrs. Monroe Christner). She was a member of the Townline Church, where funeral services were held with Calvin Borntrager and Eli D. Miller officiating; interment in the Townline Cemetery.

Histand, Paul W., son of Abraham O. and Emma (Wisner) Histand, was born in Doylestown Twp., Pa., July 4, 1903; died at the Doylestown, (Pa.) Hospital, Sept. 11, 1970; aged 67 y. 2 m. 9 d. On Sept. 10, 1927, he was married to Mary Horst, who survives. Also surviving are 2 sons (Clyde P. and Ray M.), 2 daughters (Norma — Mrs. Hershey Leaman and Darlene — Mrs. Dennis Swartley), 12 grandchildren, one brother (Nelson W.) and 5 sisters (Martha — Mrs. Wilmer B. Althouse, Esther — Mrs. Clarence Helmuth, Maggie Histand, Anna — Mrs. Eugene Engel, and Clara — Mrs. Menno Sell). He was ordained Apr. 4, 1948, as minister of the Trevoze cong., Franconia Conference, and retired from pastoral ministry in 1965. Funeral services were held at the Doylestown Church, Sept. 14, with Richard Detweiler, Henry Musselman, and Joseph Gross officiating; interment in the Doylestown Mennonite Cemetery.

Nofziger, Ralph M., son of William and Elizabeth (Stuckey) Nofziger, was born at Archbold, Ohio, Jan. 31, 1906; died at the Detwiler Hospital, Wauseon, Ohio, of pneumonia, Sept. 19, 1970; aged 64 y. 7 m. 19 d. On June 9, 1931, he was married to Beulah Nafziger, who survives. Also surviving are 4 children (William D., Lowell, Anna — Mrs. James N. Miller, and Marilyn — Mrs. Russell Siegel), 3 brothers (Dennis, Glen, and Dale), and one sister (Cora — Mrs. Harold Wyse). He was a member of the Springfield Church, Holland, Ohio. Funeral services were held at the Zion Church, Archbold, Ohio, Sept. 22, with Ellis B. Croyle, Marvin Grieser, and Charles Gautsche officiating; interment in the Pettisville Cemetery, Pettisville, Ohio.

Scheffel, Stella Marie, daughter of Chris and Emma (Hartzler) Scheffel, was born at Pryor, Okla., Dec. 7, 1918; died at the Albany (Ore.) General Hospital, from a massive stroke, Sept. 16, 1970; aged 51 y. 9 m. 9 d. Surviving are 5 brothers and sisters (Harry, Catherine — Mrs. Del Neuschwander, Anne — Mrs. Lester Smucker, John, and Florene — Mrs. Lyle Neuschwander). She was a member of the Fairview Church, where funeral services were held Sept. 19, with Verl Nofziger, Wilbert Nafziger, and Clarence Gerig officiating; interment in the Fairview Cemetery, Albany, Ore.

Zeiger, Elmer, son of Henry W. and Annie (McAfee) Zeiger, was born in W. Donegal Twp., near Mt. Joy, Pa., Feb. 11, 1894; died at the Hamilton Arms Nursing Home, Lancaster, Pa., Sept. 11, 1970; aged 76 y. 7 m. On May 17, 1917, he was married to Elizabeth Lehman, who survives. Also surviving are 2 daughters (Anna Mary — Mrs. Elwood C. Hocker and Evelyn — Mrs. Jay A. Kulp), 5 grandchildren, 3 great-grandchildren, and one sister (Alice M. Zeiger). He was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Sept. 14, with Henry W. Frank officiating; interment in the Risser's Cemetery.

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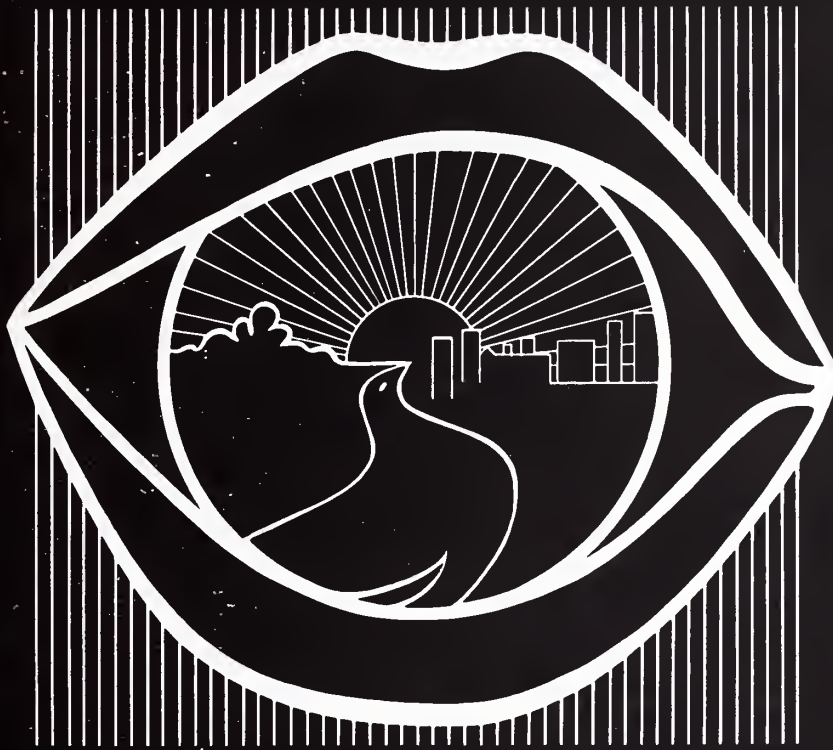
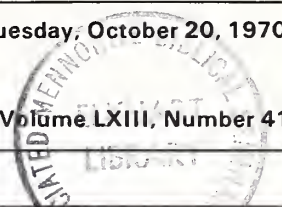
Cover photo by Jan Cleysteen. Zürich, Switzerland. The river Limmat and the quay named Schipfe. On January 5, 1527, Felix Manz, a leader of the Swiss Brethren, was executed by drowning.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.60 per year, three years for \$14.85. For Every Home Plan: \$4.75 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.



MISSIONS WEEK 1970

November 1-8

*"Remember not the former things,
nor consider the things of old.
Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert...
I give water in the wilderness,
and rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
that they might declare my praise."*

(Isaiah 43:18-21)

Christian Mission

and the Shape of the Future

By Wilbert R. Shenk

The Gospel of Matthew records an exchange between Jesus and the Sadducees and Pharisees concerning the future. As Matthew records it:

Some Pharisees and Sadducees came to Jesus. They wanted to trap him, so they asked him to perform a miracle for them, to show God's approval. But Jesus answered: "When the sun is setting you say, 'We are going to have fine weather, because the sky is red.' And early in the morning you say, 'It is going to rain, because the sky is red and dark.' You can predict the weather by looking at the sky; but you cannot interpret the signs concerning these times! How evil and godless are the people of this day!" Jesus added. "You ask me for a miracle? No! The only miracle you will be given is the miracle of Jonah." So he left them and went away (Mt. 16:1-4).°

Jesus' taunt to the Sadducees and Pharisees was that they were unable to interpret the deeper meaning of their time. Would Jesus similarly taunt the church today for our inability to perceive the meaning of our time? The church will only live in hope if she is able to discern what God is doing now as a further stage in the building of His kingdom.

What are the "signs" in our day which will help us to anticipate the future? The following nine observations should be helpful to us in facing the next several years responsibly.

Mankind's Continuing Need for Religion

In recent years there has been much speculation about the role of religion in the future. There is abundant evidence that all religions are under attack as new competitors arise such as nationalism, ideologies, scientism, and particularly secularism. However, this is not to say that man's ultimate questions of meaning and destiny have been satisfactorily answered by these new forces. To be sure, some men have given their loyalties to them while rejecting their traditional religions, but the final results are not yet in.

In the West the rise of the drug culture (often including an element of the occult or mystical) is but one immediate evidence of Western man's failure to find *shalom*. There is reason to believe that interest in the esoteric, novel, man-centered, self-saving religious efforts will continue as culture is subjected to still further changes. The challenge to the Christian is to regain his poise and proclaim — not his religion — but the living Christ with new clarity, conviction, and compassion.

Wilbert R. Shenk is secretary for Overseas Missions at Mennonite Board of Missions.

Continuing Retreat from Institutionalized Religion

Notwithstanding the fact that people continue to need and search for satisfying religious experiences, an increasing number of people no longer have confidence that organized religion can provide the answers. First, the church has eroded her own credibility through too many wrong alliances and accommodation to worldly structures and powers.

In the United States the "separation" of church and state has not kept the church from benefiting from government patronage and government has, in turn, looked to the church for legitimization of attitudes and actions. Thus the church has gained an image of power and influence through a long association with the political, social, and economic realm. Instead of maintaining a position of integrity based on the biblical message, the church has become compromised by her alliances with worldly power. Rather than being identified with the dispossessed and powerless, the church esteemed her friendship with the powerful.

Second, misplaced values and the quest for worldly power have led to spiritual sterility. The purpose and message of the church will only be authenticated in lives changed by the impact of the gospel. If persons have truly felt the impact of the gospel and have been converted to Christ, practical changes in the way they live must necessarily follow. Such lively evidence will convince observers of the church's vitality.

A third reason for the rejection of organized religion is the bureaucratic bondage into which too much of the church has fallen. Organization and administration are necessary. However, not all problems will be solved by organizing a new committee or group. Some people react to problems created by bureaucracy by creating another bureaucracy! What is at stake is whether the church can take people seriously by organizing, where necessary, those responses which are needed to resolve problems.

The challenge to the church is to be open to the purging which is obviously required, knowing that only in this way will people be challenged to become part of the church.

Christian Population Will Decline

Christianity as a proportion of total world population will continue to decline while world population will soon reach six billion. Thus, it may fairly be assumed that Christians will be even more of a minority in the future — dramatically so in many countries of the Third World — than they have been in the past unless an unforeseen about-face in missionary vision and zeal occurs.

The city will be the dwelling place of 60 percent of the world's people by AD 2000. The phenomenal growth of cities around the world in the past two decades has already set

the trend. The frustrations which people in the cities of the world will face in the near future will be frightening as they are forced to live in substandard conditions where crime and disease will multiply.

The challenge to the church is to come to terms with the city — the place where man's rebellion against God reaches its most extreme and concentrated forms. Many Christians will be living in metropolis. Will they symbolically, with Lot, abandon and flee from the city, or, with Christ, have profound compassion?

A Leveling-Off Within Missionary Movements

During the 1960s the total number of Protestant missionaries serving abroad continued to grow, but the last three years of the decade saw the start of a decline. The other significant clue is the increasing difficulty some missionary agencies are having in securing financial support. This is true not only for denominational boards, but non-denominational or interdenominational agencies as well.

There is another side to this concern, however. Around the world during the past 25 years there has been a growing nationalism and resentment of "help" from abroad. The church has been planted in many countries and communities, and local Christians are asking for greater independence and responsibility. Furthermore, many people are raising questions about the ease with which we sometimes feel concern for needy people far away but neglect needy neighbors near at hand.

The challenge to the church will be to continue meeting her Christian responsibility both at home and abroad. Instead of too easily concluding that fewer missionaries are needed, we should be asking what kind of people are required and set about releasing them for the very major tasks that remain to be done. Nothing less than a continuing sense of worldwide responsibility and concern is worthy of the church of Jesus Christ. The movement of the missionary "to the ends of the earth" will continue to be a primary symbol of the church universal.

Missions Barred in Some Countries

Today one third of the world's people live in countries which forbid the entry of foreign missionaries (and many of these would also prohibit open efforts to evangelize by nationals). Another block of countries are moving to restrict and perhaps eventually close off the entry of missionaries. The fact is that there has always been and there will continue to be much hostility to the proclamation of the gospel.

The challenge to the church is to "endure suffering as a good soldier of Jesus Christ" rather than losing her nerve or seeking to placate the "enemy of men's souls" by cheap

compromise. But the church must always check to make sure that she is not forced to suffer for the wrong cause — because she has aligned herself with the politically powerful and corrupt or because of other causes unworthy of the gospel.

Missions to Be Evaluated

Under the stress of political opposition, loss of financial and personnel strength or criticism of the church, we will be forced to ask once again: What is the essential nature and mission of the church? There will be no time for luxuries or “extras.”

The challenge to the church is to let the order of priorities develop out of a commitment to what is central to the existence and mission of the church — making known the good news about God in Jesus Christ.

Mission Strategy Dependent on All Christians

The single most important task facing the church in the next generation is the evangelization of the world. This is a never-ending task which must be carried on among every people under the sun — including the United States and Canada. However, every time a North American agency enters an area where the church is already present, but acts as though the gospel has never been there until now, it is dampening the missionary vision of the young Christian who is already there. The challenge to the church is to develop a strategy of missionary response in the next generation that allows and challenges every Christian group to be missionary.

Appropriate Mission Posture Is Vulnerability

In the past the church has acted as if it had a right to conquer the world. This attitude was encouraged by the awareness that there was a government to act as protector. In many ways the Western Christian led out from a position of power and strength. We are now living in a time when the balance of power is shifting. The Christian witness must accept a position of weakness and vulnerability. Other religions are asserting their right to vie for the loyalties of men. We must accord them respect even while maintaining the integrity of our own witness.

As we understand the gospel message, it has very practical ethical implications. In his relationships with people and in moments of crisis, Jesus did not resort to the use of worldly power. Coercion has no place in our relations within the church or in the mission of the church.

Therefore, the challenge to the church is to learn to hold to Christ alone. The church herself must be a living example of what it means to be judged repeatedly by the gospel so that she is continually being reformed into the image of Christ. If we hold to Christ, we can afford to be non-defensive in our dogmas about Him while accepting the position of vulnerability and the renunciation of worldly power.



Rise, Then My Brothers* *

Let us wait a little longer, brothers,
For from the villages and towns around
Will yet be those who join us
On this journey. We'll wait for them.
Among the few things of this world
Which yet we have, time is our own.
But what is time to those who
Know not where they go or who
Or what will let them in?

Take one last, long look, my brothers,
At those which were our homes.
The stacks of wood we cut to cheer
The fires in our hearths will warm not us
But others, when soon the winter snows
Blow deep across these fields
We lately plowed and sowed.

See there the men who claim the homes
We built. To them already we're as much as dead.
And Jesus rightly said we must forsake
Our houses, lands, and friends if we would
Fully follow Him in these dark days.

So *that* we will! Arise, my brothers, bless the day
When persecution proved us all the Sons of God.
No fear of death can stop the movement now.
We've heard those shouts of victory from the fire,
The songs of praise on lips of drowning saints.
We've seen the blood of martyrs spilled
By swords of evil men who knew not
They were planting well in minds and hearts
A whole new thing for God.

Arise with joy, my brothers, accept these hardships
As a gift. We are a part of something great.
We give an endless heritage to sons and daughters
Yet unborn. We are the Anabaptists, first and free.
We will that those who follow can tread proudly
In brave footsteps we're about to make.
Rise then, my brothers, for we shall now begin.

**Written in response to a woodcut depicting Mennonites leaving their homes in the Palatinate to flee persecution following the Thirty Years' War.

Arnold Cressman
Department of Christian Education
Mennonite General Conference

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*From *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.

Discerning God's New Thing

A theological wag once suggested that when Adam and Eve were driven out of the garden, Adam must have turned to Eve and said, "Honey, we are in a time of transition."

The children of Israel who found themselves in exile lamented, "How can we sing the Lord's song in a strange land?" They hung their harps on the weeping willow trees and cried about their pitiful condition.

Yet another saw their situation with eyes of faith. He thundered God's judgment on their deafness and their blindness to Himself, he crooned God's comfort to this suffering people, and he called them to look around to see what God was doing. He quotes God as saying:

"Remember not the former things [the good old days],
nor consider the things of old.

Behold, I am doing a new thing;
now it springs forth, do you not perceive it?

I will make a way in the wilderness
and rivers in the desert. . . .

I give water in the wilderness,
rivers in the desert,

to give drink to my chosen people,
the people whom I formed for myself
that they might declare my praise"

(Is. 43:18-21).

In many ways all of us today, but religious people especially, are like exiles in a strange land or people in a desert. Our old ways are taken away from us, yet new stable ones have not emerged. We may even suspect that there may never be stable ways again.

In that kind of world faith brings new resources to bear. We look around and discover signs of hope and encouragement.

Few thinking people today can reject the need of our society, and we as persons in it, to repent, even if some might reject the theological frame of reference which speaks in those terms. If repentance is foundational for Christian faith and obedient living, then our current situation lends a great deal of encouragement.

Mennonite Board of Missions is continually affirming visions of God's new thing emerging in many places and in many ways. In some situations it comes with a feeling of hurt at losing something treasured and meaningful. In other times and places it may mean working in uncomfortable situations or uncomfortable positions. These experiences give our efforts meaning, drive, purpose, and quiet excitement.

We particularly affirm our confidence in God's new thing emerging in our brotherhood. This week a joint conference convenes at Yellow Creek Mennonite Church near Goshen, Ind., to talk about new structures and new ways for our

life together as a brotherhood. We see new vitality, flexibility, commitment, and openness to brotherhood and witness at every age and organizational level. We sense new humility and new teachableness everywhere. New things begin in just such broken and contrite spirits.

We hope that this issue of *Gospel Herald*, just before *Missions Week*, November 1 through 8, may herald new faith and new eyes for seeing the new thing God is doing. Mission Board editors, Jim Bishop and John Bender, have worked with our various divisions to obtain some of these new dimensions of our programming. The programs themselves are *not* the new thing God is talking about in Isaiah, but we believe they may be harbingers of that new thing.
— N.

Mission Is Meeting People

"Make disciples" is the command of the Great Commission. Disciple-making, or church extension, was the chief concern of the early church in the Book of Acts. It is my conviction that we need to capture anew this original and basic objective of mission. Disciple-making has lost its preeminence in what we call the mission of our church in the world today.

Feed the hungry, clothe the naked, relieve the distressed are central Christian obligations. The Mennonite Church stresses the importance of these Christian expressions through a large and widely varied program of social services to the needy and suffering people all over the world. Increasingly we as disciples of Jesus must be finding new ways of sharing and helping. We are still doing little in comparison with the affluence God has given us.

But social service is not in itself mission. It is an adjunct of mission; it sets the climate for mission; it serves as a foundation for mission. To call relief and service programs mission does not make them mission unless the Christian impact is followed through to a definite invitation and opportunity for expressing faith in Christ and for becoming His disciples.

Myron Augsburger, chairman of the all-Mennonite Consultation on Evangelism, has expressed it effectively when he said, "The problems of the up's are not to be solved by social action, nor by pietistic noninvolvement. Anabaptist evangelism has always taken the more difficult way of calling men to faith in Christ which leads to neighbor-loving social action. Either one without the other is not worthy of our highest calling in Jesus Christ." — J. D. Graber

The Gospel in Secular Sounds

By Kenneth J. Weaver

Pinto. Anyone who thinks of a horse, go to the bottom of the class. At least, anyone in 1970 America. Pinto has become a mini-compact car — courtesy of radio, television, magazines, and billboards. This fact suggests that, for communications impact, modern mass media can rearrange our language in a matter of months.

Apollo. Mini-midi-maxi. Pollution. Words with new meaning because of mass communications.

Religion. “Turn to another station, John. Who needs that old-fashioned stuff?” New meaning? Not in religion that sounds like something from the forties.

To persons committed to Jesus Christ, religious sounding words have meaning. We have poured everyday-Christian-living into them so that these “sounds” have become experience for us. But for the majority of Canadians and Americans today, religious broadcast terminology seems antique.

For everyday man, traditional religious broadcasts do not relate to his world, his problems. He turns them off because the religion he hears sounds like Model T '20s instead of Pinto '70s.

Yet moderns today are crying out for help and understanding. They sit in prisons of frustration today even as in Christ's day. If we are to tell them of new life and freedom in Christ, we need every new tool of communication. And we need to use them well.

Mennonite Broadcasts staff work imaginatively to put programs in understandable terms, in the language of the people. The Word becomes flesh, and walks among people today — through secular-sounding gospel broadcasts.

Choices to Make

Short weekday programming like Family Service Radio Spots, TV Spots — here is a sample from the new CHOICE series, now in production:

“You're driving your wife to a medical appointment, silently. You haven't been speaking — except when necessary. What happened? What could she see in that

other man? You've rejected her explanations, her apology. . . .”

This is the introduction to a three-minute CHOICE program. Dave Augsburg outlines several alternatives a man could take in such a situation. Then —

“To forgive, or not — is one of the most difficult and painful questions of life. And we're all caught by it. To overlook a situation may only encourage another in their painful way, and make matters worse. But to forgive, and help the other person to truly accept your forgiveness with respect, that is life.

“‘Forgive us our debts, even as we forgive our debtors,’ runs the prayer Jesus taught us. And He added, ‘If we do not forgive, we will never be forgiven.’ That was His way of saying it — but, it is *your* choice.”

In Weekday Programming

Communicating the gospel in the midst of secular programming is not only an American situation. Short weekday programs in Spanish are putting the gospel where secular people will hear it. And in Japan a new television program is reaching homes the gospel has never penetrated before.


For years a traditional Japanese Mennonite Hour proclaimed the gospel in Hokkaido. But Japanese Mennonites were not satisfied. A 13-week experimental five-minute TV program now reaches Japanese housewives twice a week at 10:45 a.m. in the midst of daily routine. Mrs. Muira, a highly respected novelist and Christian, discusses family and community life from her own experience.

In the Family Livingroom

Dropped into baseball games and evening news shows, Family Life TV Spots demonstrate the Christ-life in a memorable way in the midst of secular programming.

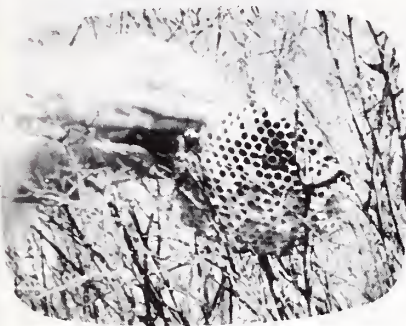
Jesus Cares

Jesus cared enough to meet people where they were, in Galilee and Samaria, by the pool of Bethesda, even on the cross. Jesus wants us to meet people where they hurt today.

They will understand His love and concern when they see Him demonstrated in our words and lives. 

Kenneth J. Weaver is secretary for mass communication with Mennonite Board of Missions. His offices, Mennonite Broadcasts, Inc., are located in Harrisonburg, Va.

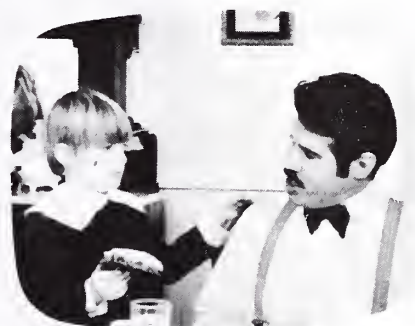
Scenes from "A Childhood to Remember," a 1970 Family Life TV Spot public service release. Over 500 television stations in the U.S. and Canada selected by the NBC television network to be shown nationwide as a will show all three spots this season.



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Johnny finds an old wasps' nest.  
He wants to tell others.

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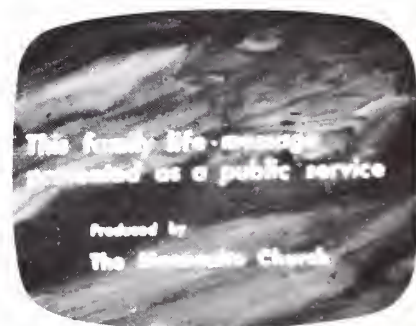
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Children should be seen  
and not heard.

~~~~~



God gave you your children to love.



Make childhood a time they'll want to remember.

The Family Life message
presented as a public service

Produced by
The Minnesota Church

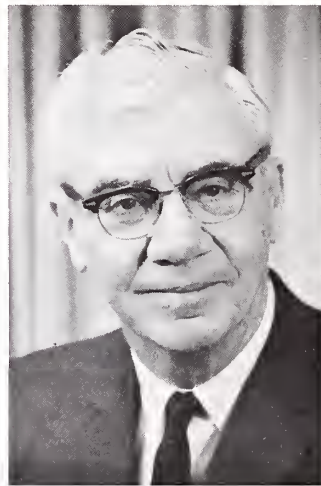
Mission as I See It:

A Symposium



A Life-Style
Springing From
Commitment

Nelson C. Shantz



One Faith,
One Mission

J. D. Graber

Prior to developing a personal definition of "mission," mention of the word conjured up images of hysterical hypnosis in mass meetings and categorical civilizing of naked heathens. However, I have more recently been exposed to realities which have developed more immediate and personal concepts.

Mission may be simply offering a cup of cold water; it might be political dissent or the confronting of social evils like racism, inadequate housing. . . . It will include breaking down barriers between people—even you and me—and learning to be brothers. It will be a forthright and exuberant offering of the Christian alternative.

My specific mission presently is, first of all, developing—and continuing to develop—a relevant sense of mission, and second, applying it within the comparatively secure bounds of college. This is not to imply, however, that I visualize a great difference between this environment and what it will eventually be—"out there in the real world." Rather, a sense of mission is part of a life-style springing from one's Christian commitment, a commitment flexible enough to transcend minor environmental differences. —Nelson C. Shantz, Edmonton, Alta., is a student at Goshen College. He served on the "Issues and Concerns Committee" at Mission '70.

The distinction between home and foreign missions can no longer be made. Mission is mission whether it is undertaken across the street or across the seas. Actually, no real distinction should be made between mission and evangelism. The heart of the Great Commission is not the *going* but the *making of disciples*. In the original text "going" is a participle and not an imperative, and thus it is considered incidental to the central thrust of teaching and making disciples.

A new emphasis, although not a new concept in missions, is the centrality of winning people to faith in Christ, resulting in church extension. This may or may not imply extension of the established, organized church. A church is wherever believers are gathered with Jesus in the midst. Matthew 18:20.

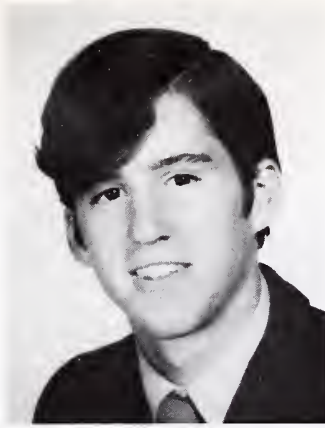
In these days of increasing activity in social services we are apt to misconstrue service, calling it mission. The world's massive human needs rightly draw on the heart-strings of the disciples of Jesus. More, rather than less, relief and service should be carried out by the church. But until man's deepest need—his need of a Savior—has been met, our mission is not complete. —J. D. Graber, veteran missionary to India (1925-42) and church statesman, is former secretary for Overseas Mission with Mennonite Board of Missions. He now lives in Goshen, Ind.

Going Where God Is Working

By Simon G. Gingerich



Barbara Sowell gives an object lesson.



Tom Meyers

Ministering Through Word and Song

When I hear the word "missions," I remember the words of Jesus through the prophet Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Is. 61:1-3).

This is my mission to be carried out in a ministry of song and teaching God's Word every opportunity I have at home and in the churches of God. — *Barbara (Mrs. Leamon) Sowell, Maywood, Ill., is a pastor's wife and composer of biblically-oriented lyrics set to contemporary television themes. She has recorded an album entitled, "Be a Christian."*

Relating to Peers

Missions to me is a very abstract yet very real part of the Christian life. It is abstract to the extent that God has put every human on this earth for a purpose (or mission), yet it is sometimes hard to discover precisely what that is. It is real because we have a choice whether to carry it out or to refuse.

I see my mission at this stage in life as a high school student to simply relate to other young persons. Youth have plenty of problems, and if I talk to them from a Christian point of view I might be able to offer positive help.

God has given me the ability to communicate easily with people. It is my responsibility as a Christian to carry out this mission. — *Tom Meyers, Fountainville, Pa., is a member of the Doylestown Mennonite Church and served as youth representative to the Mission '70 program planning committee.*

One of my seminary teachers once said that it is the business of missionary statesmen to determine where God is about to work and then go there with the program best suited for the situation.

My teacher was implying that there are both divine and human elements in successful evangelism and church extension. God is at work reaching unevangelized men and women with the gospel, establishing new churches, and helping Christians to grow in grace. God takes the initiative in mission strategy. Our human dilemma is to understand where and how God wishes to reach men with the gospel and develop new groups for fellowship and service.

In our brotherhood district missions leaders carry major responsibility for deciding where new fellowships emerge in the homeland. Recently I learned that one Indiana city has 16,000 Spanish-speaking newcomers largely without church relationships. An Illinois city has the largest concentration of Indian Americans in the country and there is almost no evangelical witness among them. I should tell the Indiana and Illinois mission leaders what I have learned about the migration of Spanish and Indian persons to these cities. Likewise you should tell your pastor and/or your district missions committee about local areas of need that God has laid upon your heart. District leaders believe that their supreme task is effective multiplication of the gospel message in receptive communities.

Mission leaders need to select from among all the possible locations those which should be given priority for church extension efforts. This is not always easy. Certain general principles usually prove helpful. The ratio of local churches to population in the area should be less than one church per 1,000 residents. Churches tend to divide their proffered services along societal rather than geographical lines. New churches tend to reach newcomers and particularly the residents of modern housing developments while older congregations tend to consist largely of senior citizens.

Once a group of people has been identified and it is determined that we believe God wants us to establish a church here, mission leaders need to tailor a program suitable for the time and place. Procedures, staff, facilities, and schedules depend upon the objectives and the planned program.

Mission and church extension committeemen operate on the conviction that God has plans for churches to be established because people need Christ and fellowship. ☞

Simon G. Gingerich, Elkhart, Ind., is secretary for Home Missions at Mennonite Board of Missions.



Cherchez-Vivre members are (left to right): Andrew McDowell, Toronto; Brenda Sauder, Elmira; Sharon Martin, Waterloo; Jim Brubacher, Elmira; Donald Jewitt, Waterloo; Sharon Snider, Elmira; Donald Martin, Elmira; Martha Metzger, Elmira; and Gary Leis, Wellesley.

Birth of a Group Doing a New Thing

By John Bender

Nine youth, eight from Ontario Mennonite Conference and one from Western Ontario Conference, have organized as a singing group to travel, sing, and work in a number of areas in North America during the next year. The group has adopted the name *Cherchez-Vivre*, which means "search to live."

In September 1970 *Cherchez-Vivre* completed Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., and began their first assignment in Durham, N.C. For six to eight weeks the group will do community service — conducting a crafts, music, and recreation program for children at Northbrook Community Center. They will also supervise cooking and sewing classes, sing at a veterans hospital as well as in other hospitals, and in coffeehouses. The group will work in conjunction with the Durham Mennonite Fellowship.

Cherchez-Vivre members see this venture as: a challenge to Christian living, discovering what it means to be "church"; a chance to share themselves through music — "practicing

what we sing about," as several members stated; and an exposure to the honest scrutiny of group living, developing tolerance, understanding, and knowledge of what it means to be part of a community. *Cherchez-Vivre* members anticipate the year's experience to be "a real help to what we can do for the rest of our lives."

How did *Cherchez-Vivre* begin? One year ago in October the youth heard a visiting Campus Crusade for Christ group sing at the University of Waterloo in Waterloo, Ontario. The idea struck a responsive chord. *Cherchez-Vivre* would stay together as a musical group to travel and work on a self-support basis for one year. The group had formed in the spring of 1969 for a six-week joint Ontario-Western conference MYF project of contacting youth groups to hear and see what MYF-ers were thinking and saying.

Their parents' response to the idea of traveling and singing for a year was not particularly characterized by overt enthusiasm, yet they expressed an openness to the *Cherchez-Vivre* idea. Especially did they try to understand the possibilities of the proposed venture.

On a Thursday night in December the group met with

John Bender, originally from Tavistock, Ont., is a writer-editor for Information Services at Mennonite Board of Missions.

Doug Snyder, Mennonite Central Committee director for Ontario. Doug helped the group see the complications as well as the possibilities for carrying out a traveling music and work ministry.

The following day Andy McDowell and Gary Leis left to attend Mennonite Youth Council, meeting in Chicago. Andy was representing the Ontario MYF as its president and Gary the Western Ontario MYF. In Chicago Andy and Gary had only a few minutes to discuss the idea of *Cherchez-Vivre* with Ray Horst, secretary of Relief and Service at Mennonite Board of Missions and with Art Smoker, secretary of Youth Ministries for the Mennonite Church. The encouragement in this brief meeting was enough to carry *Cherchez-Vivre* through four more months of planning.

In January 1970 the group met with their parents. Hesitation was evident: What type of music was the group intending to play? How would the venture be financed? What about living arrangements? Who could the group relate to? What areas would be visited? Would the girls be safe? The resolution of this meeting was the feeling expressed by the parents: "If you feel this is your calling we won't stop you."

In mid-April Kenneth Seitz, Jr., director of In-Service Training at Mennonite Board of Missions, and Art Smoker met with the group in Ontario to explore possible relationships, programming, and implementation of the *Cherchez-Vivre* idea. On a Friday night and all day Saturday the group talked, planned, and prayed.

The Saturday meeting was held in the Wellesley, Ont., Community Center. The last session of the day was the second parents meeting with the *Cherchez-Vivre* group. Through the questions and response percolated an understanding, clarification, and shaping of plans; a sense of anticipation in "doing" emerged in the meeting. A different way of expressing and being the church was being planned. Each parent recognized the difference in form; but beyond the questions, discussion, and prayers emerged a common enthusiasm for an unfamiliar way of witness and service. It was an ebullient moment. It was a moment of commitment and thanksgiving. The Spirit of the Lord was upon the group making Himself large in the attitudes, concerns, and commitment of those present.


Now *Cherchez-Vivre* was ready to make its final decision. Some still had to weigh whether to give up a pending scholarship, whether to finish university first, or whether to wait for any other reason. The group wanted to raise their own finances—a major part of it by June 1. One

person decided not to participate. Another person decided to go, and found out later that her scholarship could be deferred for one year. The group started raising money. The June 1 decision to launch *Cherchez-Vivre* had been made.

Between April and June 1 the group raised \$8,000 for their support. Much of this came from team members and their parents. Friends interested in the venture have since contributed \$2,000 through the Ontario Conference Treasurer. Anticipated overall cost for the year's venture is \$15,000.

Ken Seitz terms the project "unique" in that it was proposed and largely planned and financed by the *Cherchez-Vivre* group. "This is a new thing for VS," he said. "The idea of VS and VS units has been pulling people together for a common purpose from different communities and backgrounds. These individuals were a group before they came."

Future projects and activities proposed for *Cherchez-Vivre* include reconstruction in the Hurricane Celia-devastated area of south Texas around Corpus Christi; attending Urbana 70, the Inter-Varsity Christian Fellowship Convention at Urbana, Ill.; a coffeehouse and youth ministry in Sarasota, Fla.; and a project in Montreal.

The experiment is not without problems and uncertainties, but in the process and in similar resources being offered to the church by other groups it can mean as Ken stated, "A new lease on life for the VS program." 

A Denominational Dream

I borrow that phrase from another source which said that part of our problem of growth is that we have no denominational dream, and so we have been carrying on one of two things in most of our congregations—a maintenance program or a defense operation to survive.

At the very time our world situation is literally begging for salt and light, we seem to be paralyzed like the boy who had the unlikely experience of swallowing a bird's egg whole. He was afraid to move lest it break; and afraid not to move lest it hatch. It is reported that a policeman said to a group of loiterers, "If you're gonna stand around here, you've gotta keep moving." Those are prophetic words for the church of the '70s.

I think the denominational dream must be evangelism. Anything short of reproduction will fail.—Richard C. Detweiler in Conference address.

One Test of Compassion

By John Powell

Compassion is defined in *Webster's Dictionary* as "sympathy or sorrow or pity excited by the distress or misfortunes of another." However, compassion in the biblical sense implies mercy whereby Christian grace is very strongly urged toward all men. It is further defined as "the disposition of love respecting the suffering and the needs of individuals."

One is apt to say that the former definition is secular while the latter is religious. One suggests a surface recognition of humanity while the other stresses love for humanity. Therefore, compassion can either be a surface expression or it can be a deeply moving experience in which one totally empathizes with the agonies and pains of God's greatest creation. As a Christian brotherhood and as a caring church, where do we stand in comparing the verbal versus active expressions of compassion?

The Minority Ministries Council, along with other Mennonite agencies, has been trying to interpret the Compassion Fund to the constituency. However, I would say that either the constituency has not been really listening to what has been said, or like Pharaoh, we have hardened our hearts to the point of apathy. We have heard of and read about the Compassion Fund, its uses, and what it means to become more involved in the needs of our fellowmen. Some have responded. However, many who could respond have not.

The Compassion Fund, in its original genius, was to provide a financial base of approximately \$500,000 per year for the next five years as an expression of total brotherhood and commitment to those less fortunate. This is based on an above-budget gift of \$6 per Mennonite Church member per year. As of the 1970 Mission Board meeting in Lansdale, \$52,000 had been accumulated in the Compassion Fund at Elkhart. This represents approximately 80¢ per member. Since then, the Compassion Fund has risen to \$67,000. However, we are far short of the expected total contributions and the amount of funds needed to finance projects to which we have designated funds.

The Minority Ministries Council has designated \$97,000 in projects to date. We are now moving ahead in funding these projects as money becomes available. We have already provided \$20,000 for summer programs in urban Mennonite churches which has been reported through various church-related periodicals.

It is interesting to note that of the \$97,000 designated

to projects, only \$16,000 were designated to projects outside the Mennonite Church. This means that our Mennonite churches submitted programs which are quite significant and merited priority for Compassion Funds. Projects receiving funds are as follows:

1. *Project MAME* — a program designed to provide medical care for migratory farm laborers in a six-county area in Northern Indiana.

2. *South Texas Youth Ministry* provides personnel and programming for individuals and group ministry to Spanish-speaking youth in south Texas.

3. *First Mennonite Church*, Brooklyn, N.Y., operates a program to help the Spanish Mennonite congregation in the Bronx find personnel to carry out its ministry in the community.

4. *Chicago Mennonite Team Ministry* works to provide a year-round cross-cultural experience in Chicago and in a camp setting at Youth Village, White Pigeon, Mich.

5. *Alice, Texas, Youth Center* offers an intensive recreational, religious, and leadership training program for Spanish-speaking youth in Alice, Texas.

6. *Jeff-Vander-Lou Housing* renovates ghetto housing in St. Louis, Mo., in cooperation with the Bethesda Mennonite Church.



Two patrons examine the sign welcoming them to the Rancho Alegre Youth Center in Alice, Tex., one of several programs that qualify as Compassion Fund recipients.


John Powell is executive secretary of the Minority Ministries Council of Mennonite Board of Missions.

7. *United Mexican-American Organization*, South Bend, Ind., provides monies for Mexican-Americans in South Bend to work at eradicating discrimination through long-range programs which will strengthen fair relations with local employers, homeowners, and schools.

8. *Indiana University book-scholarship program* provides book scholarships for black students who attend IU Medical School in Indianapolis.

9. *Twilight Farmers Coop* in Tutwiler, Miss., is jointly sponsored by the Minority Ministries Council and MCC to provide management for a newly established cooperative in Mississippi.

Although the Minority Ministries Council has not received sufficient contributions to fund all programs, we are moving ahead in funding them in faith that the constituency will respond positively. Other projects are worthy of funding. However, we cannot disburse more funds simply because they are not available.

The Minority Ministries Council believes the Compassion Fund is "a voice of Christ speaking in a distorted world." You have the will and the resources to make this voice speak louder. What is your response? Sympathy or apathy? Surface involvement or a deeper sharing of your total faith? Only you, with God listening in, can answer that. 

Bound to Servanthood

By Luke Birky

For the serious follower of Christ the question that determines whether one cares about his neighbor, shares with those in need, or serves others, is: "What are the gifts that I possess and how can they be used most effectively?"

Christ's words and acts clearly point out that to be human is to care about and "do for" others. To be Christlike one will love and perform acts of mercy even for his enemies. The servanthood stance taken by Christ is expected of His followers.

Another important question to consider is how to synchronize my gifts with the gifts and efforts of other members of the body of Christ. It seems important to take these into account to allow all parts of the body to complement the efforts of other members. This is important at both the intradenominational and the interdenominational level.

Another aspect meriting careful consideration involves what society is doing to meet needs. In several areas the church has led the way by developing programs to meet certain crucial human needs and by prodding society at large to do the same.

How does all this concern the Health and Welfare Division of Mennonite Board of Missions? This program — consisting of general hospitals, retirement and nursing homes, and programs for handicapped and needy children and youth — developed as concerned church members saw needs and visualized how these could be met by mobilizing available resources. The gifts and skills of many people in the Mennonite Church and beyond are, therefore, united in a great team effort.


But what of the future? Technology continues to advance. Society in general, through community and government action, is becoming more concerned about the needs of individuals requiring specialized care. Mennonites are becoming more urbanized and mobile, and an increasing number are entering the professions. Some young people are questioning the viability of the church, while others are relating to it on a less provincial basis than in the past.

Luke Birky is secretary of Health and Welfare with Mennonite Board of Missions, Elkhart.



Health and Welfare and Voluntary Service join forces at several locations across the United States. At Maple Lawn Homes in Eureka, Ill., VS personnel function in various medical and maintenance roles. Here VS-er Carl Miller, Pryor, Okla., adjusts a patient's table in preparation for mealtime. VS-ers also share with patients on an individual basis beyond regular working hours.

There is also an increasing awareness of ways in which society has been insensitive to the hurts of some people — such as minority groups, the poor, the handicapped, the offender. There is also increasing awareness of the sometimes devastating effects of forced retirement and of the heavy toll of alienation from God and others for various reasons.

Health and Welfare personnel desire to find ways to better serve and to be open to move into new areas of ministry. The Health and Welfare Committee, in collaboration with program administrators of the various institutions, is presently involved in intensive study to clarify needs and goals and to find better methods of serving. The Jesus way is servanthood; we have no choice but to serve need. 

Needed: A "New Nonconformity"

By Conrad G. Brunk

There has been much talk about the "Recovery of the Anabaptist Vision" or the "Return to the New Testament Church." What do we mean by these expressions? Are they expressions of a church struggling to preserve itself and its distinctive cultural heritage, or are they prophetic calls to a new sense of mission and purpose in the church which will again make it a profound force in history? The future of the church hangs on this alternative.

It is this question that faces you graduating seniors today. Are you destined to settle into the comfortable pew of mere tradition, or are you going to be in the front lines of the Christian witness, meeting the issues which the world is confronting and making an impact in those issues?

You will be among those who will decide the fate of the church in the coming decade. By your understanding of the mission of the church and your interpretation of its ideals and values you will decide whether the church is to be merely an institution or a dynamic agent in the course of history.

A Step Forward

The power of the Christian church in the past has been its ability to constantly break out of the encumbrances of its tradition and to recapture the basic ideals and values of its heritage in a new way. It has always been subject to "institutionalism," but a new and powerful church has always arisen out of the ashes of the dying one.

This is the task that faces the church in every age. It is the task which faces you here today. Can the "Recovery of the Anabaptist Vision" be for us, not a step backward into the isolation of the past, but can it be rather, a step forward into the new age — an affirmation of the past for the future?

It is precisely this kind of feeling which gave power and impetus to the radical, Anabaptist wing of the Reformation. The Anabaptists captured the spirit of their age so powerfully that their enemies were forced to concede that "the more of them we kill, the greater becomes their number." The Anabaptists were successful because they were able to effect that welding together of the past and the future which speaks forcefully in the present.

Their watchword was that of "returning" to the New Testament ideal of the church, but their message was not a

retreat from their situation. It broke out of the conventional forms of Christianity and presented a way of life that spoke to the needs of the sixteenth century. It gave a new understanding to the whole concept of the "world," over against the "church," which broke through all the sham and compromise of the state church. The Anabaptists breathed a new

Nonconformity in our age must entail an active witness in our society. It is time for us to become "the noisy in the land."

life into the Christian tradition which made an indelible mark in the course of history. They took an old idea and gave it a new sense, a new meaning in their time.

They took the ideal of "humility" out of the medieval monastery and put it at the center of life. They took the concept of Christian love out of the realm of mere hope of a world to come, and affirmed it as a present reality. They understood the "kingdom of God" not as a Christianized society over against a pagan one, but as a fellowship of committed men and women in the brotherhood of Christ. In short, the Anabaptists took the ideals of their Roman heritage and gave them a new concrete realization that revolutionized their world.

Who Breathes New Life Today?

But what of the church today? Has the Reformation been effected once and for all? Not as long as history moves on — and there is no question about its movement today. Who is to recover the vision for us today? Who is to breathe new life into our heritage? What is the concrete realization of our heritage today that will turn our world upside down? This is a challenge that I submit to those of you who graduate here today. Can you help the church discover anew the meaning of its tradition in our time?

I submit the thesis that the Anabaptist-Mennonite heritage of this college and of most of you who graduate has in its distinctive heritage some of the most valuable guidelines for a Christian response to the issues of the 70s. That is, if we can resuscitate these guidelines and give them a concrete manifestation that can again provide a prophetic voice for our time.

Many of these values sound outmoded and hackneyed to you, precisely because they have lost their motivating power

Conrad G. Brunk served the past two years as instructor in philosophy at Eastern Mennonite College. He will serve the next two years as assistant director of the National Service Board for Religious Objectors in Washington, D.C. This is Part 2 of his baccalaureate address at Eastern Mennonite College, May 24, 1970.

among Mennonites. What is happening to our doctrines of "nonconformity," of "worldliness," of "brotherhood," of "radical discipleship," of the "simple life," and of "non-resistance"? Are we ready to discard these doctrines and write them off as antiques from a past world, or is there something in these ideas that can provide the Christian church today with a new witness to its society?

I am prepared to argue that there is a new power which the church can tap by a new understanding of these values; if we can recognize that the demands of the present age require that these values take on new forms—that their concrete realization in practice *now* will not be the same as their concrete realization in the sixteenth century, or the nineteenth, or even in the first part of this century.

We can have a recovery of the Anabaptist vision, that is not a retreat to the past, but is a new hold on the present—that is not mere lip service to a cultural and religious tradition, but an effective witness to the crucial needs of our age.

What would be the concrete realization of a recovery of the Anabaptist vision today? First of all, I believe that we are in need of a new understanding of the doctrine of nonconformity which is an essential aspect of our heritage. It is becoming clear that we have largely lost the kind of nonconformity which was a part of the Mennonite Church of the first half of this century.

This nonconformity manifested itself in terms of distinctive and uniform dress patterns, and in a rural style of life. In other parts of the church this nonconformity took the form of a retention of the German language and German cultural practices.

Old Nonconformity Is Gone

But this kind of nonconformity is largely gone. Most Mennonites are in an all-out race with American culture, trying to catch up with its values and styles, and seeking every means to become acceptable citizens in their respective communities.

While the parents of my generation were still trying to keep the neckties off their sons, and long hair on them, the parents of a generation only ten years younger are struggling to keep the neckties on and long hair off. We seem to have developed a new desire to "fit it" to our culture—to look, act, and think like good Americans should look, act, and think. And all of this in the space of the last ten or, at most, fifteen years.

Have we accepted the basic tenet of American culture religion which dictates that Christianity entails being scrubbed, well-groomed, "decent," and middle class? Has the church so thoroughly abandoned its nonconformity teaching that it has left it up to a generation of so-called "hippies" to develop a sensitivity to the hypocrisy of fashion?

This "new generation" of youth are the ones who have had to openly reject the Madison Avenue theme, which bombards us daily on radio and TV and in newspapers, that the good life is a daily blast of extra-dry spray deodorant, toothpaste with sex appeal, and greaseless hair tonic.

I would be the last one to argue that dress patterns and similar external concerns are the criterion of true nonconformity. It is clear that the old form of nonconformity in mere outward appearance can no longer revitalize the church today—to return to it or to attempt to preserve the old forms would lead us to a certain institutional death.

What is far more important, however, is the fact that our new conformism is symptomatic of a general trend in the church toward a lack of sensitivity to the injustices that are a part of our way of life.

The real seriousness of our loss of nonconformity is not in the loss of one peculiar style of dress or another, but rather it is the evidence that we have accepted the values of the "world" as normative for us as Christians.

Active Nonconformism

I challenge you to rediscover for your age the meaning of a new nonconformity. Nonconformity in our age must be an active nonconformism that does not grow out of a sentimental adherence to mere tradition, but out of a renewed sensitivity to the needs of the world around us. The Christian is called to be an active witness to his

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world by his nonconformity—a witness that breaks through all the facades and niceties by which a society covers over its evils.

A "new nonconformity" cannot be the principle of "die Stillen im Lande," or "the quiet in the land" which long has characterized the Mennonite Church. In our day the "quiet church" cannot possibly be the witnessing church. Perhaps this principle has served to preserve the identity of the church in the past, in times of severe persecution.

But it is no longer a viable option for us today. Nonconformity in our age must entail an active witness in our society. It is time for us to become "the noisy in the land." If we become true nonconformists today, it will inevitably bring us into conflict with our culture. We will stand out as a testimony against its injustices, its hate and violence, and its plastic values. Perhaps we will be able to discover once again what it means to be "pilgrims and strangers."


A "new conformism" cannot be an isolated subculture of Christians deciding to wear the same kind of uniform, or to be different merely to be different. It must reject conformism in all its forms where it obscures the witness of the gospel in the world, whether that conformism be legislated by the world or by a religious subculture.

Paul makes it very clear in the opening verses of Romans 12 that true nonconformity is the ability of the Christian to

keep his head clear of the confused and evil values of the world, for he says, "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect."^o

Paul's point is clear: when the Christian becomes conformed to the world around him, he becomes insensitive to the will of God — the "good, acceptable, and perfect" — for that society. Or, as Jesus put it in our opening passages he makes "God's law null and void out of respect for his

tradition." How many of us here who pay lip service to nonconformism have accepted our basic cultural mores as God's law and "teach as doctrines the commandments of men"?

A revaluation of nonconformity is sorely needed in our church today so that our minds may be remade and we may again be able to discern the will of God in our times, in our present circumstances. 

^o© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970.

Mennonite General Conference Reports

By Howard J. Zehr


Many readers of the *Gospel Herald* are likely eager for a report from the office of Mennonite General Conference in light of the editorial by John Drescher in the July 14 issue of the *Gospel Herald* entitled, "General Conference Need Is Immediate." The title selected by Brother Drescher is very fitting not only for the particular crisis situation of the Mennonite General Conference treasury, but it reflects the situation as it is. The needs of Mennonite General Conference have always been immediate. It owns no property, it has no assets other than its confidence in the brotherhood. Most of its office space and equipment are rented. Its existence concretely symbolizes the pilgrim nature of the church. Its continuing ministry is constantly dependent upon the faithful, consistent, and regular support of the brotherhood. This does require a sincere confidence in the brotherhood on the part of those whose commitment calls them to this kind of vocation.

The response to the moderator's editorial is heartening. Conferences, congregations, and individuals have rallied to this call. The last report from Treasurer Rudy indicates that receipts for the first two and a half months of the second year of the biennium were greatly improved. The month of August brought very good receipts from the brotherhood. However, we have not yet recovered sufficiently from the earlier decline in receipts, and the monthly cost of operation as approved in the budget is \$11,667. If the constituency will regularly and faithfully support, we can carry forth the assignments given us and pay the indebtedness.

A number of letters came to us in response to the editorial. All of these, with only one exception, were positive, encouraging, and heartwarming. For instance, we know of a widow who contributed \$100. A pastor and his wife sent us a check of \$400. One young couple who have spent most of their years thus far in training or in VS-type assignments sent a check of \$50. The latter sent a letter of genuine concern. It said in part, "It is the creative efforts of the church leaders in these areas that keep us from giving up completely. . . . We feel that here is the best

hope for the Spirit of God to speak to our brotherhood of concern for Him, for each other, and for His world. . . . Please don't quit pushing, searching for ways to be a real fellowship of believers." I confess that I had to read this one with moist eyes.

Might we be approaching a time in our history when the young people of the church and the younger couples of our church must prod their elders for further probing and greater faithfulness in perpetuating the Christian faith and interpreting its meaning? Could it be that we, the middle-aged and older members, are becoming a bit weary?

Our young people are looking to us to continue furnishing leadership for a church which they believe in more than ever before. The testimonies coming out of the experience of the recent Youth Convention at Lake Junaluska both encourage, challenge, and convict this church leader. One of the best attended seminars was on the future of the Mennonite Church. There are reports that many young persons came to new levels of Christian commitment. Some found new direction for life vocations. More than ever I have become concerned that we who are in present leadership and those of us who have currently committed to us resources for carrying forward the work of the church be found faithful; and that we view ourselves in a Christian partnership. The young people have a right to expect us to furnish the quality of leadership and make available resources and contexts for their stimulation and Christian growth. Mennonite General Conference endeavors to do this for all age levels. I would therefore call upon the members of the Mennonite Church to stand with us in this ministry. Unfortunately, any real cutback in the work and programs of Mennonite General Conference have a delayed effect. Committee members and staff persons have assignments committed to them. It becomes frustrating and sometimes even disheartening when they do not find ample support of the brotherhood to carry these to completion. Your continuing regular support of the work of Mennonite General Conference is your vote in favor of the church's ministry. Can we count on you? 

CHURCH NEWS

MCC Director Reports from Amman, Jordan

"There is an acute shortage of food in Amman." Urbane Peachey, Mennonite Central Committee director for Jordan, who was able on Sept. 29 and 30 to enter Amman, the capital city (where the fighting was worst), reported that some areas are "severely damaged."

In response to the urgent needs of the people in Jordan who are undergoing yet another disaster of war and suffering, MCC has sent \$10,000 in emergency relief funds.

A plan for rapid food distribution has been worked out in cooperation with other agencies who are also contributing funds. Biscuits, rice, sugar, butter, canned meats and fish, tea, and coffee are to be purchased in Europe and flown into Amman. The first flight was planned for Oct. 3.

A second stage of MCC relief will be distribution of blankets and clothing. It is too early to evaluate the amount of clothing and the number of blankets which will be needed, but Peachey reported that it is already getting cold in Amman, and the need for new dark heavyweight blankets will certainly be acute in a short time.

All but one of the Palestinian and Jor-

danian MCC staff in Jordan are accounted for and well. The warehouse where supplies were stored appears to have been broken into, although no further investigation was possible. In the area where MCC offices are located there were many broken windows, damage to walls, and general looting.

Though some of the refugee camps around Amman were heavily damaged by the fighting, the Marka and Talbieh camps where MCC has been concentrating its efforts had lighter damages.

Peachey plans to return to Amman with the first flight of relief food. He will continue to keep in touch with the Akron offices as relief efforts continue.

Hopefully the new emergency relief programs will be needed only a few months. The \$10,000 sent now is only the first installment. Additional funds will be required soon for purchase of blankets, supplies, and possibly for food.

Contributions for Jordan relief may be channeled through the conference offices or sent directly to MCC offices at 201-1483 Pembina Highway, Winnipeg 19, Manitoba, or 21 South 12th St., Akron, Pa. 17501.

Second Peace Section Assembly Announced

On Nov. 19-21 the Mennonite Central Committee Peace Section will sponsor a second annual convocation for the Mennonite and Brethren in Christ brotherhood. This year the theme is the meaning of "Shalom" in a militarized society. Meeting at Hotel Dyckman, Minneapolis, Minn., the assembly will be a place to share experiences and insights into what constitutes a faithful biblical nonresistance, explore the violence and hostility that characterize our time, and find the mind of Christ on issues of war and peace.

John H. Redekop of Waterloo Lutheran University and author of *The American Far Right* will open the assembly with his 1970 S. F. Coffman Lecture, "How Should Christians Make Political Decisions?"

The rest of the conference will follow a pattern of topical addresses followed by a relevant Bible study. These will be the basis for group discussions. Among those on the program are: Victor Adrian, President

of Mennonite Brethren Bible College; C. Norman Kraus, Goshen College; John K. Stoner, Brethren in Christ pastor from Harrisburg, Pa.; Donald Kaufman, a General Conference pastor from Mountain Lake, Minn.; and Elaine S. Rich, North Newton, Kan., a recently elected member of the MCC Peace Section. Students appearing on the program include Ernie Dick, Ottawa, Canada; Harlan Unrau, Downey, Calif.; Ruth Stoltzfus, Harrisonburg, Va.; and Ellen Kroeker, Hillsboro, Kan. Topics to be discussed will be "The Warfare State," "God-Country-Flag," "Who Are the Enemies?" and "Forms of Peace Action." "Shalom" will be studied as vision, mission, love, and action.

Special group rates are available for lodging. Reservations for the conference and requests for the complete conference program should be made by Nov. 5 through the MCC Peace Section, 21 South 12th St., Akron, Pa. 17501.

"Change" Is Mission Forum Topic

Central to the experience of Christian mission is change. "He must increase, but I must decrease," John the Baptist said of Jesus. "I must go away so that the Spirit may come," Jesus told His disciples.



David Shank

David Shank, missionary to Belgium, will explore some current implications of this experience for Mennonites during the first Mission Forum sponsored by Mennonite Board of Missions, Elkhart, Ind. The forum will be held on successive Saturdays from Nov. 15 through Dec. 5 in four population centers of the Mennonite Church.

The forum has been titled: "Refocusing Our Mission: Flexibility, Mobility, and Dispensability." Shank is returning to the States expressly to participate in the forum. Some congregations in each area will have opportunity to hear Shank and other staff members on Sunday morning following each Saturday session. Students at Eastern Mennonite, Hesston, and Goshen colleges will also hear and exchange views with Shank during his scheduled appearances on campus.

The four forum locations are Harrisonburg, Va.; Archbold, Ohio; Bloomington, Ill.; and Hesston, Kan. Coordinators for local arrangements in the respective areas are Norman Derstine, C. C. Schrock, Harold Zehr, and James Hershberger. H. Ernest Bennett, Board Secretary, and Wilbert Shenk, Secretary for Overseas Missions, will also participate in the forum.

The forum is to provide a pattern for mutual exchange of views and concerns. Each session will last about five hours, with some breaks and a meal together. Groups will sing together, as well as talk and listen. Persons attending will pay for their meal; no offering will be taken.

David Shank, primary forum resource, has been a missionary in Belgium with Mennonite Board of Missions for 20 years. During that time he has had a great deal of opportunity to participate in many kinds of Christian mission activity and witness ranging from social service to direct proclamation of the gospel. He has served as pastor for several congregations during this time.

Boyd Nelson, Board staff member coordinating the arrangements, points out that "Dave thinks deeply, penetrates to the center of issues, and operates within an Anabaptist perspective of missions. He is a live, vital speaker who consistently challenges audiences."

Forum purposes call for exploring broad

issues of missions philosophy and experience rather than fund-raising. Attendance is being limited so that more congregations can be represented and participants can eat and fellowship together more informally in give-and-take dialogue.

"We see the demand for flexibility, mobility, and dispensability in Christian mission as universal today," Wilbert Shenk comments. "We believe that a consultation of this kind with key people in congregations broadly scattered throughout the church can be beneficial both in our mission overseas and at home. Dave Shank can help us particularly in seeing our mission through the perspective of our Anabaptist heritage."

Linds Receive Award

While attending an Eastern Mennonite College Alumni Association banquet in Salem, Ore., on Oct. 2, Myron S. Augsburg, president of EMC, presented an honorary award to Lloyd and Mary Lind of Salem, the parents of 11 children who have attended EMC.

President Augsburg praised the Linds for providing the home atmosphere of responsibility and spiritual values that inspired 11 of their 14 children to attend EMC.

Having been married for 40 years, the Linds raised their children during the empty Depression years. Running the farm was a major operation and the children learned early that when Dad was around, monkeyshines weren't.

"One thing I tried to drill into them all was responsibility—they just had to assume responsibility," said Mr. Lind. Any of the 14 will gladly testify to the abundance of hard work and responsibility.

Record Produced for Missions Week

Missions Week '70 will focus on "God's New Thing" (Isa. 43) and new things in the Mennonite Church. Mennonite Board of Missions, Elkhart, Ind., is also doing a new thing by producing a small, disposable record with a three-minute message recorded by H. Ernest Bennett, Board Executive Secretary. The Board asks that congregations play the record in their Sunday morning services just before and during Missions Week observances, Nov. 1-8.

The record replaces the traditional Missions Week folder that combined the appeals of both general and district boards. The key for this approach rests in a decision taken by district mission leaders on the recommendation of Ivan Kauffmann, then Secretary of Information Services for the Board. At that time they decided to resort to district papers and *Gospel Herald* for Missions Week '70 publicity in an effort

to cut costs and simplify patterns of cooperation.

A number of district boards are using district publications for their emphases. One or two districts are preparing special folders, two or three have scheduled bulletin inserts, and at least one has planned a conference-wide rally.

Jim Bishop and John Bender of Mennonite Board of Missions at Elkhart have prepared 12 pages for *Gospel Herald* Oct. 20 issue reflecting values and concerns of several Board divisions. The record and copies of the text for use in

Films Recommended for Missions Week

In conjunction with Missions Week '70 observances to be held Nov. 1-8 in many Mennonite congregations across North America, the audiovisuals department at Mennonite Board of Missions suggests several film titles that relate to this year's emphasis on "God's New Thing" based on Isaiah 43. (Missions Week publicity is focusing on new forms of evangelism and service programming at Mennonite Board of Missions.)

Beggar at the Gates, a 56-minute color motion picture produced by WBZ-TV in Boston, covers a broad range of religious concepts and activities from the most conservative to some startling variants not expected within established Protestant and Catholic bodies. As a study in contrasts, traditional services are placed in juxtaposition to new forms of worship. The film carries a \$25 rental fee (subsidized rental, \$15).

A New Thing, produced by Faith at Work, encourages spiritual renewal through personal involvement in home, church, business, and community needs. The viewer receives candid glimpses of renewal as men and women from all walks of life tell frankly and openly what they are discovering in Christ and His church. *A New Thing*, 34 minutes in sound and color, is available with a \$22.50 rental.

Photographed from still pictures, *The Church in the World* uses symbolism, a folk-jazz song, and narration to provide the viewer with a three-dimensional experience: confrontation as he is asked, "Brother, where are you?" commitment as he is asked to respond to world hunger and loneliness; and celebration as he realizes that he is the church—the answer to confusion, pain, and fear. A Kairos film, 24 minutes in black and white, *The Church in the World* is available for \$20 rental; subsidized, \$14.

God Owns My Business, a recent Ken Anderson production in color, provides examples of what can happen when a man takes his faith at face value and turns his business, with annual profits running into six figures, over to God. The true story of Stanley Tam presents Christian stewardship

congregations, replacing the traditional folder, should be available by the third week in October.

"I discovered some interesting information when I began preparing that message," Ernest Bennett says. "Two out of every 100 members of our church are serving somewhere in the world with one of our mission boards or relief and service agencies. We can take a great deal of satisfaction from that figure, but we must also recognize the responsibility that this places on us as a brotherhood to support them morally, prayerfully, and financially."

in a new and exciting perspective for modern laymen. Rental: \$30; subsidized, \$20.

Prints of these films especially recommended for Missions Week '70 are available from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Richard Keeler Going to Trinidad

"The needs of people in the United States are urgent, but the physical and spiritual needs in Trinidad are even more pressing" is Dr. Richard Keeler's explanation of his decision to serve in that island country as a physician under the American Leprosy Mission program. Trinidad lies just off the coast of Venezuela, South America, and the Keelers expect to arrive there with their four daughters by early 1971.

Born near Philadelphia, Pa., Keeler spent most of his younger life in northern Minnesota where his parents served as lay workers with the Northern Light Gospel Mission. In 1956 he began studying at Eastern Mennonite College in Harrisonburg, Va., and graduated in 1960 with a degree in chemistry and biology. Also in 1960 he married Martha Risser of Harrisonburg and entered medical school at the University of Virginia in Charlottesville.

After earning his MD degree, Keeler started his general practice residency in Norfolk, Va., but after three months Selective Service required him to enter alternate service. He accepted a Voluntary Service assignment under the Mennonite Central Committee and served as medical director for a county health department in Whitesburg, Ky.

After satisfying the Selective Service obligations the Keelers decided to remain in Kentucky for a while. During the next



Dr. Richard Keeler

two years there they learned from the Virginia Mennonite Mission Board of the needs in Trinidad. Eventually they also learned of the specific need for medical help for leprosy victims.

At the invitation of the American Leprosy Mission, Dr. Keeler attended a seminar at the leprosy treatment center in Carville, La. This seminar was the "turning point" for him. After meeting so many doctors who were genuinely concerned for the physical and spiritual needs of unfortunate leprosy victims, he decided he wanted to work with this kind of group.

In Aug. 1969 Keeler with his family moved from Kentucky to Baltimore, Md., for an additional year of study in Medical Administration at Johns Hopkins University. He also took courses in leprosy treatment and tropical medicine. While in Baltimore a fourth daughter was born to the Keelers.

For nearly two years Mennonite Broadcasts has been airing the *Way to Life* program on a radio station in Port of Spain, Trinidad. But all follow-up work had to be done through the Jamaica office since no workers are stationed in Trinidad. Dr. Keeler saw this as an opportunity to become involved with the spiritual needs of people on the island, and he volunteered to take on this responsibility. For several

weeks during July and August he spent time in the Home Bible Studies department at Mennonite Broadcasts learning the grading and counseling system. Home Bible Studies will be a major part of his follow-up work.

Keeler believes that public relations may be his most difficult task in working with leprosy patients. "There is such a fear of the disease that many victims are isolated from society and often considered dead, even by relatives," he said. "People must learn that leprosy is not dangerous when treated properly. By allowing leprosy patients to remain in society they can keep their jobs and their self-respect and their families can stay together."

In August this year Dr. Keeler traveled to Ethiopia to study under ALERT, the All-Africa Leprosy Rehabilitation and Training program. Upon returning in December he will be familiar with the most modern techniques of prevention and treatment of leprosy. He speaks of the ALERT program as the ideal preparation for his work in Trinidad.

"This work offers a unique opportunity to show that we do not divorce our concern for people who have leprosy from Jesus Christ's acceptance of all people," Dr. Keeler added.

sel in its plans for a General Conference youth convention in Fresno, Calif., next summer.

Saturday morning the combined youth groups discussed the goal of working with young people and how that goal is reached. Honesty, commitment to Christ, and reconciliation were recognized as goals with the intimate relationships of personal encounters and small groups identified as primary facilitators toward reaching these goals.

Bob Carlson, chaplain of the Prairie View Hospital, Newton, Kan., led the participants in various group process activities and also in two worship experiences.

In their separate session Youth Council members also made several other decisions in addition to the one to hold another youth convention in 1973:

— Mennonite youth will participate in a 1971 interdenominational quiz from the Book of Matthew. An all-star team selected from all participating district conference teams will represent the Mennonite Church at the international competitions next summer.

— Regional leadership training conferences will be held in 1971 for adults working with young people. In several areas these will also include adults from General Conference Mennonite churches.

— More attention needs to be given to work with young adults beyond high school age. This is particularly true for those who are in CPS but also for those who are not.

— In spite of the debt incurred with the last exchange, intercontinental youth exchanges are meaningful experiences and should be continued in the future.

— The meeting with the General Conference YPU was helpful. Perhaps another such meeting of youth leaders could be expanded to include representatives from more Mennonite groups.

Youth Council Decides on Another Convention

The next North American Mennonite Youth Convention will be held in 1973.

That was a decision of the Youth Council of the Mennonite Church which held its annual fall meeting in Chicago Sept. 25-27. Youth Council, composed of about 40 district conference youth secretaries and youth representatives, meets twice each year.

In a historic first for the Council, this fall's meeting had several conjoint sessions

with the Young People's Union of the General Conference Mennonite Church, also meeting in Chicago the same weekend. The joint sessions were ones of sharing and worshipping together.

In the Friday evening session Youth Council members shared their experiences at Convention 70 with members of YPU. The joint discussion was held to help the council in its evaluation of the Convention 70 experience and to give the YPU coun-



In a joint session, OM and GC Youth Councils consider youth ministry in the local congregation.

Hostetter Heads GC Drive

Abram M. Hostetter, medical director of Philhaven Hospital, of Lebanon, Pa., and a resident of R. 1, Annville, has been appointed national chairman of the 1971 Alumni Fund for Goshen College.

A 1953 graduate of GC, Hostetter will head efforts to raise funds from alumni between now and next June 30 to help meet operating needs of the school. The fund is conducted annually by the alumni association in cooperation with the staff and faculty of the college. Last year more than 2,000 alumni gave \$100,750 to their alma mater.

The need for gifts was cited by Dr. Hostetter who said that a full-time student at Goshen pays \$1,590 in tuition fees this year. However, about \$810 more per student is needed this year to meet operating costs.

MCC Notes Increased Applications for Service

Mennonite Central Committee Personnel Services reported to the MCC Executive Committee on Sept. 26 that a total of 641 applications have been received since Dec. 1, 1969. More than one third of these applications were submitted by persons not affiliated with Mennonite and Brethren in Christ churches. It is felt that this high percentage of applications can be attributed largely to recent U.S. Supreme Court decisions opening the conscientious objector classification to a larger number of men.

From Presbyterian to Pentecostal, this group of applicants represents the widest possible variety in attitude toward Christ, the Christian faith, and the church. But one thing shared by all is the strong position against war and violence which forms the basis on which many are granted the CO classification. However, MCC finally selects for placement in MCC programs only those applicants who accept the MCC personnel qualifications, including church membership.

Persons not related to the Mennonite constituency come to MCC for a variety of reasons. Some have been referred by their local Selective Service Board, while others see descriptions of MCC in literature distributed by the local boards. As more men receive the I-O classification, the number of available positions which

qualify for alternate service decreases. Similarly, as agencies fill their available positions, they refer applicants to other organizations that employ conscientious objectors. Through job shortage, many have come to MCC.

A significant number of applicants from other denominations are referred to MCC by those who are currently serving or have recently completed assignment. A volunteer in Atlanta, for example, encouraged his fraternity brother to join VS. Application was made and now fraternity brothers are serving together in Atlanta. Most persons desire involvement in a significant experience, an experience which provides opportunity to deal creatively with problems and to change the lives of persons and the conditions in which they live. In many situations, this is difficult to achieve; achievement comes slowly. But as small "mountains" are moved, the word spreads.

The large number of applicants from both the Mennonite constituency and other denominations represents a vast resource of youthful idealism and creative potential. The church responds, tapping the resource and channeling the potential, which opens the door to demanding involvement. Enrichment is provided for both the volunteer and the church. — Lavon Welty, Secretary of Personnel Services.

GC Homecoming is Oct. 31 Weekend

Homecoming for alumni at Goshen College the weekend of Oct. 31 will feature Saturday activities for schoolteachers, scientists, nurses, musicians, artists, former college athletes, and former home economics students.

Alumni of the teacher education division will be guests at a special breakfast; brunch will be served to alumni of the home economics department. Nursing alumni will meet for a coffee hour Saturday morning; art alumni will also meet for coffee and then hear Prof. Marvin Bartel and Abner Hershberger speak on the latest advances in art instruction and methods.

A morning seminar to introduce the Center for Studies in Christian Discipleship will be led by Prof. J. R. Burkholder on the ideas: What are the major concerns and issues confronting the college and constituency today? How can the college be the servant of Christ in the seventies?

Music alumni and former choir members will meet at 10:00 a.m. to join current students and a strings section in performing Bach's "Jesu, meine Freude." Science alumni will meet for coffee at the Turner Precision X-Ray Measurements Laboratory.

Events for "G" Council members, former varsity athletes, physical education

majors, and intramural enthusiasts include a freshman intrasquad basketball game at 9:00 a.m., alumni vs. varsity basketball at 10:00, and lunch at 11:30 with current "G" Council members and physical education faculty, who have prepared a short after-luncheon program.

All-alumni events for the weekend include a show of recent works by art faculty in the Good Library gallery, a soccer contest between the Maple Leafs and Bluffton College at 2:00 Saturday afternoon, a buffet dinner for alumni and faculty members from 5:30 to 7:00 Saturday evening, and a concert by McHenry Boatwright, internationally famous black bass-baritone, at 8:00 p.m.

Sunday events include morning worship at 9:30 to be presented by a group of black students on the theme, "Obsession with Good News." Campus Church is set for 10:45. Sunday afternoon at 2:00 Prof. Philip K. Clemens will perform works by Franck, Walther, Bach, and Reger, and preludes by Pepping and Burkhart in an organ recital.

The weekend has been planned by the Alumni Association in cooperation with college officials. More information is available from the Alumni Office.

Calvary Mennonite Church Picketed

The announcement of the opening of Christian day school facilities in the Calvary Mennonite Church in the Inglewood section of Los Angeles, Calif., has triggered confrontations with local militant individuals. LeRoy Bechler, Calvary pastor, reported that their church was picketed beginning Sunday morning, Sept. 13, and continuing through Thursday with the opening of Calvary Christian School.

"We've had several meetings with persons protesting the school, but thus far our school committee has been unable to achieve an understanding with them," Bechler said. "They claim that our school would be substandard in this black community—with inferior education, inexperienced teachers, and inadequate equipment. However, there appear to be other underlying motives for the opposition."

Less than one year ago the Calvary Mennonite Church moved into new facilities at 2400 West 85th Street in the Los Angeles Inglewood community. The building, formerly owned by the First Brethren Church, includes spacious facilities for worship and an elementary school. Subsequently, the congregation took action to establish Calvary Christian School.

Calvary Mennonite Church requests prayer support as they attempt to help the total community see the need for a Christian elementary education program as a vital part of the congregation's outreach.

Filmstrip Tackles Drug Problem

A 30-minute two-part filmstrip which takes an absorbing look at the growing problem of drug abuse has been added to the audiovisual library at Mennonite Board of Missions, Elkhart. *The Drug Threat: Your Community Response*, produced by Guidance Associates of Pleasantville, N.Y., approaches the subject from the premise that "it can happen in your community." Its primary audience is adult leaders interested in developing a program of drug information, treatment, and education.

In Part One (*Facing the Problem*) young people from various regions of the United States describe the way many parents either refuse to admit the existence of a drug problem or are totally unaware of its existence in their community. Also discussed is the tendency for drug subcultures to form in those communities where communication has broken down between adults and youth or where the wrong kind of preventive action has been taken.

Part Two (*Finding a Solution*) addresses itself to the key organizing factors in a community drug abuse program: effective

overall coordination of interagency activities, adequate funding, treatment facilities, and preventive drug education. The filmstrip asserts that effective action is possible, that many communities have already made progress in combating drug abuse, and that citizens involved need not be experts in order to make a worthwhile contribution.

The Drug Threat: Your Community Response, including leader's guide and narration on record, is available free on loan from Audiovisuals, Box 370, Elkhart, Ind. 46514. A complete listing of more than 250 film and filmstrip titles available through Mennonite Board of Missions may be obtained from the same address.

the civil war in Nigeria in early 1970, MCC has been looking for two doctors and three nurses to fill positions with the Christian Council of Nigeria and with Quaker Service programs in the areas most affected by the war.

Persons interested should contact MCC Personnel Services, 21 South 12th Street, Akron, Pa. 17501.

Miguel Lopez will serve as pastor of the Tocoa congregation in Honduras. The Honduras Mennonite Church executive committee has named Lopez to replace Eastern Board missionary James Sauder who has just completed a four-year mission term and is now studying at Fuller Theological Seminary, Pasadena, Calif.

The Mennonite Fellowship at Indiana University, Bloomington, Ind., recently affiliated with a number of other denominations as a part of the United Ministry Board at Indiana University. This organization maintains a Center for campus ministries and allied services which includes a chapel, fellowship hall, classrooms, and secretarial services. This Center will become the headquarters for the Mennonite Fellowship at Indiana University; and in addition to providing Sunday worship services, it will serve as the location for special programs and activities related to Mennonite students.

One hundred and seventy-five Life Songs hymnbooks are needed. If a congregation has such for sale in good condition contact Eli Smucker, R. 1, Atglen, Pa. 19310.

The James Metzler family, EMBMC missionaries in Vietnam, arrived in the United States on Sept. 27 for a three-month furlough prior to their new assignment in the Philippines. Their address during furlough is 1531 Hillcrest Drive, Harrisonburg, Va. 22801.

Correction of addresses on "Overseas Missionary Directory" in Sept. 29 issue of *Gospel Herald*: Velma Eshleman's (on furlough from Tanzania) Box No. should be 1560. Daniel Dietzel's correct address is: Apartado 3163, Managua, Nicaragua.

Special meetings: **Richard K. Herr**, Gettysburg, Pa., at Columbia Mennonite Mission, Columbia, Pa., Oct. 18-25. **Herman Glick**, Atglen, Pa., at Sycamore Grove, Garden City, Mo., Nov. 1-8. **Lloyd Hartzer**, Dayton, Va., at Diller, Newville, Pa., Nov. 8-15. **Willis Breckbill**, Louisville, Ohio, at Zion, Archbold, Ohio, Nov. 22-25. **Ed Stoltzfus**, Goshen, Ind., at Bourbon, Ind., and North Main Street, Nappanee, Ind., congregations, Nov. 15-22.

Howard Witmer, Manheim, Pa., at Mt. Zion, Versailles, Mo., Nov. 15-22. **Paul G. Landis**, Salunga, Pa., at Conestoga, Morgantown, Pa., Nov. 20-22. **Alvin Kanagy**, Harrisonburg, Va., at Greenwood, Del., Nov. 1-8. **A. Lloyd Swartzendruber**, Harrisonburg, Va., at Bethel, Wayland, Iowa, Nov. 5-8. **Wilmer Hunsecker**, Boyds, Md.,

FIELD NOTES

The dates for **Ministers' Week** at Eastern Mennonite College, Harrisonburg, Va., this school year are Jan. 25 to Feb. 27, 1971. A special two-week course for ministers which has traditionally run the two weeks preceding Ministers' Week will not run this year. The schedule is not firmed up yet, but anyone desiring exact information about special speakers and program can write to George Brunk, Dean of the Seminary.

An exhibition featuring recent works by Goshen College's art faculty is on display in the Good Library art gallery through Nov. 1.

The show features 18 works by Prof. Marvin Bartel, 18 pieces by Prof. Abner Hershberger, and five textile productions by Prof. Alta Hertzler. All entries were completed within the past year and reflect the thought and inspiration of each artist, as well as innovations popular in the art world.

T. Matiku Nyitambe is the new Administrator at Shirati Hospital, Tarime, Tanzania, replacing Nevin Kraybill. Mr. Nyitambe is a graduate of Goshen College and received his Master's Degree in Hospital Administration at George Washington University. He returned to Tanzania last July.

Rosslyn Academy, Nairobi, Kenya, started its 1970-71 school year on Sept. 1 with 125 pupils. Abram and Joann Godshall are houseparents for the 32 who board at the school. Gary and Joanne Sensenig serve as principal and nurse respectively. Other teachers are Jere Brubaker, Miriam Buckwalter, Alice Hess, Clara Landis, and Janet Zimmerman. Part-time teachers are Anna Ruth Jacobs for Swahili and a local teacher for French and piano.

Willy Peterschmitt, Mennonite minister from Colmar, France, served in evangelistic meetings in Luxembourg from Sept. 21-27. Each day a service was held at Esch at 3:00 p.m. and at Dudelange at 8:00 p.m.

Omar Stahl, missionary in Luxembourg, served in meetings with the Mennonite Church at Backnang, Germany, Oct. 9-11. Reimar Schulz, who served at Dudelange during the summer furlough of the Stahls,

returned to Germany on Sept. 26 to continue medical studies.

Howard H. Charles, Professor of New Testament at the Associated Mennonite Seminaries, Elkhart, Ind., was elected to membership in the Studiorum Novi Testamentum Societas at its twenty-fifth meeting held at Newcastle-on-Tyne in England in August. The society is composed of New Testament scholars from all over the world. Election to membership comes only upon nomination by two members and attainment of scholarship and teaching ability sufficient to qualify for the holding of a lecturing post in a university.

Harold Weldy was ordained by lot to the office of minister in the Bethel congregation at Blountstown, Fla., Sept. 13.

Ramsumair K. Harry, Trinidad, now a seminary student at EMC, Harrisonburg, Va., will be guest speaker at Salem Mennonite Church, Shelly, Pa., Oct. 23 (evening) and Oct. 25 (morning and evening).

Mennonite Central Committee is urgently looking for medical volunteers for Nigeria. The major part of relief and rehabilitation work presently being done in the war-torn areas of Nigeria is tied directly to medical staff. Since the end of

Calendar

Joint Meeting of Churchwide Boards and Mennonite General Conference, Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22.
Allegheny Mission Rally, Spring Cove Junior High, Roaring Spring, Pa., Oct. 31—Nov. 1.
Eastern VS-in-service Leadership Training Conference, Kidron, Ohio, Nov. 2-6.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25 to Feb. 27, 1971.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

at Williamson, Pa., Nov. 1-8.

New members by baptism: four at Bay Shore, Sarasota, Fla.; fourteen by baptism and two by confession of faith at Manson, Iowa.

J. David Yoder, a 1970 EMC graduate from Sugarcreek, Ohio, is the new director of admissions at Eastern Mennonite College. Kenneth G. Masterman, a native of Haverhill, Mass., will serve as associate director of admissions.

Robert Bishop, Doylestown, Pa., left Philadelphia on Oct. 7 for his overseas assignment in Caracas, Venezuela. After a stopover in Puerto Rico, he arrived in Caracas on Oct. 9. He will be teaching at the Presbyterian High School in Caracas immediately upon arrival. Address: Colegio Americano, Apartado 61151, Caracas, Venezuela, S.A.

Dr. and Mrs. J. G. Yoder of Goshen left the U.S.A. for Nepal on Oct. 18. They flew via Honolulu, Tokyo, Hong Kong, and Calcutta. Dr. and Mrs. Yoder have been appointed to serve the United Mission to Nepal hospital at Gorkha (Ampipal), a 20-minute flight west from Katmandu. A commissioning service for the Yoders was held at Board Headquarters at 10:00 a.m. on Oct. 14. Their address: United Mission to Nepal, P.O. Box 126, Katmandu, Nepal.

Dr. Harvey Bauman, retired India medical missionary of the General Conference Mennonite Church, died suddenly of a heart attack at his home in Coopersburg, Pa., on Oct. 6.

William Hallman, La Junta, Colo., reports: "We are finally able to report encouraging progress in Mrs. T. K. Hershey's condition. The first week after surgery (pinning for a fractured hip) there was slow but steady progress. The second week there was no progress. Last Monday the doctors got the idea of moving her here with us. They brought a hospital bed and all necessary equipment. Many, many people have been praying for her and she has received stacks of cards and letters. Christian brotherhood is wonderful."

John Friesen, Shantipur, India, writes: "Daleep, 14-year-old son of Mr. and Mrs. P. J. Malagar, Dhamtari, India, has been sick for more than a month with something that the doctors have not been able to diagnose. He has a high fever and he does not respond to antibiotics. This has been a terrific drain on Brother Malagar's strength, but he still has been trying to keep up with his various assignments. He needs our special prayer support."

Wilbur Hostetler, director of Home Bible Studies at Mennonite Board of Missions, lists 407 persons on the active role for HBS correspondence courses at the close of the third quarter (Sept. 30, 1970). This figure includes 132 new enrollees and 81 prisoners. Home Bible Studies presently offers five different courses of 12 lessons each as a public service by writing to

Wilbur Hostetler at Box 370, Elkhart, Ind. 46514.

The estate of Michel Richard, Seville, Ohio, recently bequeathed the sum of \$5,000 to the Mennonite Board of Missions, Elkhart, for use in either endowment or general purposes as needed. The late Mr. Richard was a member of the Pleasant Hill congregation in Milton Township, Wayne County, Ohio.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Before going to prayer meeting I reread the article "What Are My Parents Really Saying?" in the Sept. 15 *Herald*. This picture is far from what a Christian parent ought to be. I hope this is the exception rather than the rule. However, the frequency with which you hear this from our young people makes us older parents wonder if they think the picture this article gives fits most parents. A few days before I read this article I heard a parent who felt about the same toward our young people. No wonder there is a generation gap and we can so poorly communicate one with the other.

At prayer meeting this evening we studied the seventh chapter of Matthew. After the warning against judging we came to the verses that teach about the beam and the mote. Again thinking on the article I had just read I began to wonder if we older ones cannot see clearly because of the beams in our eyes. Later the thought came perhaps some of our young people have rather large motes in their eyes and their vision is blurred. I concluded that the beams are not all in the eyes of the old, neither all in the eyes of the young, but all of us are imperfect beings and fall far short of the glory of God. When young and old believe this, one wall that bars effective communications between us is broken down.

Pastors, parents, and older ones are blamed by the young for not being open to communicate. This was brought out by the letter "An Open Letter to Pastors of College Students" in the Aug. 25 issue. Let me cite a personal experience. As a young man I had a problem and Noah Mack was my bishop (whom older ones will remember as a pillar in the church and had a rather stern but loving nature) and like the college student, I was afraid to speak to him. Finally I mustered courage and called at his home. What a welcome, my problem completely solved, and a close friendship grew up between us that lasted till his death. Let me give what he told me when I left—"Tell the young people to come with their problems as I love them and I am desirous to help them." I believe most of our pastors feel the same today.

As you visit your pastor or try to communicate with your parents or older ones in the church be sure your attitude does not savor of fault-finding, but of deep concern and love for Christ and His church. Neither be discouraged if your first attempt may seem fruitless. Those things we have been taught and have believed in from our youth cannot easily be cast aside, especially in light of the Scripture that says, "In the latter times some shall depart from the faith." Many times it might be wise not to press for an answer right away, but ask them to think over it and plan for a later meeting to receive your answer. I am sure prayer and perseverance will bring about those changes the Lord sees best for His church. I believe the best remedy to narrow the gap between old and young is communication.

Let us use it more frequently. — Titus Martin, Bird in Hand, Pa.

The news release concerning the All-Mennonite Consultation on Evangelism appearing in the Sept. 15 issue of *Gospel Herald* is, in my judgment, well done. It speaks clearly, encourages brotherly cooperation, and describes adequately the purposes of the Consultation which we all support. Earlier I criticized the news release in the Sept. 1 issue. Now I write because I feel words of commendation are as necessary as words of criticism. — Paul M. Lederach, Scottsdale, Pa.

The "An Open Letter to Pastors of College Students" of Aug. 25 was quite speculative and possibly will be more of a conundrum when the answers are all in.

Apparently the old vexation of welcoming neither a "yes" nor "no" is still very alive. To seek one's "own truth" will find fulfillment only if it corresponds with the "truth" of which we are told "Thy Word is truth."

Rose, Mim, Luke, and Dan, why not interpret the Word literally? If we take the interpretations of you four, which of yours will it be? Will you leave us "hanging out on a limb," with each a different one, telling us all "each do as you think is right in your own ideas"? This would confuse our already perplexed church people and make all more befuddled. Why not? You students tell your puzzled college pastors: "We want to hear the Word! Preach it clear and strong. Proclaim it just like it is! This is the only way you preachers can be clear before God and those whom you serve. Don't add to. Don't subtract. To do so will affect your whole eternity. We want the Word *literally* taught and interpreted so that we can have confidence in you that you believe it that way."

Remember, God gave the Word. He knew what He was going to convey to man. The writers, inspired of the Holy Spirit, were taken in different "historical settings" yet passed on the great message God gave to them.

One of our greatest wrongs among church people today is to refuse to obey God by letting His Word speak to our hearts in simple terms — just like it does. — D. D. Miller, Goshen, Ind.

I just finished reading the article by Wilmer D. Swope in the Sept. 15 *Gospel Herald*. It is right to the point. Also, I want to commend Merle C. Stoltzfus for his article in the June 23 issue and others on the same subject, namely the baptism in the Holy Spirit. I am gratified that so many seem to understand and feel the need of this experience.

At the same time I feel sorrow that adults in many places are opposing young people who have received the baptism in the Spirit, are joyfully witnessing with power, and are leading others to Christ. People, (yes, Mennonites, too) are frantically searching for something to hold their young people, when all the time it is right there in the Bible; the very thing they are looking for, if their elders would only teach it. I have come to know many joyful people who witness with power because of the indwelling Holy Spirit — yes, and with the exercising of the gifts of the Spirit spoken of by the Apostle Paul under the inspiration of the Holy Spirit.

The Holy Spirit was "given" at Pentecost. Since then, we only read about people receiving Him and praise the Lord, He is being "poured out" all over the world just as He promised. But He still has to be received by us personally.

Mennonites have made much of the eleventh chapter of 1 Cor. and it is right that we should. Well, then, if we should practice what is given here, it naturally follows that we should practice what comes after. Chapter 12 verse 31 says we are to covet earnestly the best gifts and the next chapter tells us how to do it in love. It is high time we get rid of our apathy in this matter. I,

too, have received this wonderful experience with real joy. It isn't easy in my own dear Mennonite Church and I have had to seek full gospel fellowship elsewhere, but God is faithful in everything He has promised. Praise Him.

Church leaders should stop labeling this "emotionalism" and other uncomplimentary things and ask the Lord to guide them toward a thorough understanding on one of the greatest Bible doctrines—the Holy Spirit.—Pearl Kropf, Molalla, Ore.

I appreciate the space you gave to the problem of environmental pollution in the Sept. 29 issue of *Gospel Herald*. A statement in the article "Man: Earth's Deadliest Peril," by Robert J. Hastings prompted me to write. He says, "One of the Great Lakes—Lake Erie—is already dead. . . . Only sludge worms and a mutant of the carp can exist in its murky waters. This once beautiful lake—now only a septic tank—produced 75 million pounds of fish in 1955. No one in his right mind would eat a Lake Erie fish today, if one could be found."

We live in a village on the northern shores of Lake Erie. Miles of summer cottages stretch out on its beaches. We swim in the lake with the approval of the Health Department. Several times this summer when the lake was calm you could see the lake bottom clearly. A neighboring community has a fishing industry—perch, and this year, salmon were caught. The catch is smaller than 10 years ago, but the perch are sold locally and also are exported to markets in U.S.A. (Perhaps Mr. Hastings has eaten Lake Erie fish and wasn't aware of it). We treat ourselves to fresh Lake Erie fish every now and then.

At present, plans are underway to construct a pipeline from Lake Erie to the surrounding communities for our water supply for both industrial and residential areas.

I question Mr. Hastings' statement that Lake Erie is dead, as well as Robert Heilbroner's statement in John Esau's "Litany" in the same issue. Rather, it has severe problems and will die unless stricter controls are brought into effect immediately.—Grace Weber, Selkirk, Ontario.

In regard to Mr. Lind's article in the Aug. 11 issue of *Gospel Herald*, I would like to agree with Mr. Lind that Christ was not a political revolutionist. Not by the wildest stretch of the imagination could anyone think that, and we should not waste any more time trying to prove it.

I would like to maintain that Christ was a revolutionist, however, in that He did "cause a complete or marked change in something." (This is according to Webster, also.)

When He and His disciples ate grain on the Sabbath, when He drove the money changers out of the Temple, when He healed on the Sabbath—you know, He wouldn't have had to heal those people on the Sabbath, there were six other days He could have healed them. This really was revolutionary. Do you suppose He did it deliberately? As we follow Him to His death, time and again we see Him performing these revolutionary acts.

Not the least of these, and this impresses me deeply, are His castigations. His severe reprimands, and biting sarcasm directed to the church people. Would you believe it? On the other hand, not once did He condemn a sinner. His love and compassion flowed out to them and they responded.

He is our example. Do we follow Him all the way, or only as long as we don't have to "stick out our necks?" We'll gladly be a Christian as long as He doesn't ask us to do anything that might cause some eyebrow raising or questions. Is our standard of right or wrong "What will people think?" or what Christ asks us to do?

I am thankful for our young people. There are

many in our church who might be Christian revolutionists, and I thank God for them. At any rate, they are giving us "olders" reasons to search our hearts. Our own children and their friends have led us to a new evaluation of ourselves and our relationship to the living Christ. After living with teenage delinquents the last few years we have had no choice but to take a new look at the true meaning of Christianity.

Christ, Himself, is the only source of strength and courage to promote the kind of revolution He started. Let's not let it die down.—Mrs. Clarence Graber, Mt. Pleasant, Iowa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beiler—Fisher.—Isaac K. Beiler, Mifflinburg, Pa., Boyer cong., and Anna M. Fisher, Elverson, Pa., Conestoga cong., by Ira A. Kurtz, Sept. 26, 1970.

Bontrager—Brenner.—Marion Bontrager, Haven, Kan., Yoder cong., and Judy Brenner, Harrisonburg, Va., Lindale cong., by Andrew A. Bontrager, July 18, 1970.

Borntrager—Miller.—Adam Borntrager, Burton, Ohio, Pleasant Hill cong., and Emma Miller, Winesburg, Ohio, Longenecker cong., by Albert C. Slabach, Aug. 1, 1970.

Boshart—Zehr.—Kenneth Boshart, New Hamburg, Ont., Steinmans cong., and Helen Zehr, Milverton, Ont., Poole cong., by Albert Zehr, Sept. 12, 1970.

Byler—Mast.—Loren Byler, Belleville, Pa., Allensville cong., and Lana Mast, Sarasota, Fla., Tuttle cong., by Michael Shenk, Aug. 29, 1970.

Gerber—Schwartzentruber.—Daniel Gerber, Millbank, Ont., and Darlene Schwartzentruber, Milverton, Ont., both of the Maple View cong., by Chris O. Erb, Sept. 5, 1970.

Hofer—Wiebe.—Dale Hofer, Dalton, S.D., and Ruth Wiebe, Hesston, Kan., Hesston cong., by Peter B. Wiebe, Sept. 11, 1970.

Handrich—Wenger.—Kenneth Handrich, Sarasota, Fla., Tuttle cong., and Lois Ann Wenger, Harrisonburg, Va., Weaver's cong., by Michael Shenk, June 27, 1970.

Hostetler—Miller.—Steven Hostetler, Topoka, Ind., Emma cong., and Carol Miller, Goshen, Ind., East Goshen cong., by Howard H. Charles, May 16, 1970.

Jantzi—Reynolds.—Lonnie Lee Jantzi, Union City, Pa., and Constance Lee Reynolds, Corry, Pa., both of Beaver Dam cong., by Donald D. Nofziger, June 6, 1970.

Koontz—Bondy.—Philip Koontz, Newton, Kan., Bethel College cong., and Sandra Bondy, Hesston, Kan., Hesston cong., by Elbert Koontz, Sept. 4, 1970.

Laub—Hartzler.—Dean Laub, Belleville, Pa., Lutheran Church, and Mary Hartzler, Belleville, Pa., Barrville cong., by Thomas Kramm and Elam Glick, Aug. 29, 1970.

Lichti—Sundell.—Roger Lichti, Champaign, Ill., and Esther Sundell, —, by Rev. Albrecht, Aug. —, 1970.

Liechty—Conrad.—Donald George Liechty, Archbold, Ohio, North Clinton cong., and Rita Mae Conrad, Wakarusa, Ind., Holdeman cong., by David Cressman and Olen Nofziger, Sept. 19, 1970.

Martin—Graybill.—Mark Martin, Sarasota, Fla., and Jean Graybill, Harrisburg, Pa., Herr Street cong., by Michael Shenk, June 13, 1970.

Rempel—Yoder.—John Rempel, Kitchen-er, Ont., and Ruth Elaine Yoder, Goshen, Ind., East Goshen cong., by Howard H. Charles, June 27, 1970.

Roes—Bast.—Gerald Roes, Milverton, Ont., and Diane Bast, Wellesley, Ont., both of the Maple View cong., by Chris O. Erb, Sept. 12, 1970.

Sandersfeld—Roth.—Donald Dean Sandersfeld, Williamsburg, Iowa, Lutheran Church, and Joyce Elaine Roth, Wayland, Iowa, Sugar Creek cong., by Vernon E. Roth, June 6, 1970.

Smith—Unternahrer.—Donald Dean Smith, Elkhart, Ind., United Missionary Church, and Kathryn Ann Unternahrer, Wayland, Iowa, Sugar Creek cong., by Vernon E. Roth, June 20, 1970.

Thompson—Stamm.—Larry Thompson, West Unity, Ohio, United Brethren Church, and Donna Stamm, Fayette, Ohio, Central cong., by Charles H. Gautsche, Sept. 26, 1970.

Wenger—Deiter.—Noland Wenger and Jane Deiter, both of Lancaster, Pa., Millersville cong., by Ivan D. Leaman, Sept. 26, 1970.

Wenger—Yoder.—David Alvin Wenger, Ephrata, Pa., Ephrata cong., and Ruth Naomi Yoder, Meyersdale, Pa., Oak Dale cong., by Elam C. Bender, Aug. 8, 1970.

Yoder—Yousey.—Paul Maynard Yoder, Lockport, N.Y., and Barbara Lynn Yousey, Akron, N.Y., both of the Clarence Center cong., by Howard S. Bauman, Sept. 19, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Gingerich, Leland and Cheryle (Bender), Wellman, Iowa, second daughter, Heather Marie, Sept. 3, 1970.

Gingerich, Melvin and Mary Ellen (Schlegel), Zurich, Ont., third child, second daughter, Donna Louise, Sept. 12, 1970.

Grieser, Stanley Wayne and Cara Lou (Aschliman), Wauseon, Ohio, first child, Tonya Renee, Sept. 24, 1970.

Hess, C. Richard and Mary Ann (Umble), Leola, Pa., second child, first daughter, Dawn LaRue, Aug. 30, 1970.

Kandel, Frank and Linda (Sauder), Goshen, Ind., first child, Bradley Shannon, Sept. 21, 1970.

Martin, Glenn and Carolyn (Gerber), Salisbury, Md., third daughter, Carmela Jean, Sept. 22, 1970.

Moyer, Blake and Eleanor (Hunsberger), New Dundee, Ont., third child, second son, Jeremy Colin, Sept. 27, 1970.

Myers, Herbert E. and Sarah Ellen (Bucher), Syracuse, N.Y., first child, Karen Lynne, Sept. 18, 1970.

Nissley, Gerald and Sharon (Wingard), Akron, Ohio, first child, Stacy Renee, Sept. 9, 1970.

Plank, Kenneth and Eloise (Thomas), Hagerstown, Md., third child, first son, Matthew David, July 27, 1970.

Schwartz, David and Carol (Boshart), New Hamburg, Ont., second daughter, Leanne Kaye, Aug. 17, 1970.

Seiler, Ronald and Sandra (Minnick), Auburn, Ind., second child, first son, Terry Shawn, June 20, 1970; received for adoption, Sept. 28, 1970.

Sensenig, Gary and Joanne (Shertzer), Nairobi, Kenya, second child, first son, Ryan Lee, Sept. 22, 1970.

Showalter, Harley and Sadie (Miller), Harrisonburg, Va., first son and daughter, Patrick Rene and Alicia Faye, Aug. 5, 1970.

Stutzman, Kenneth L. and Marlene (Bergey), Kutztown, Pa., fourth living child, third daughter, Karen Jane, Aug. 14, 1970.

Stutzman, Lloyd and Nancy (—), Hartville, Ohio, third child, second son, Ronald Ray, Sept. 5, 1970.

Yoder, Elva and Jane (Harshberger), Tuscola, Ill., third child, second daughter, Tammy Renae, Sept. 18, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechler, William, was born at Pigeon, Mich., Oct. 29, 1898; died at the Schevver Hospital, Pigeon, Mich., Sept. 20, 1970; aged 71 y. 10 m. 22 d. On Jan. 12, 1921, he was married to Luanna Weidman, who survives. Also surviving are one daughter (Mrs. Pearl Menzel), 3 sons (Robert, Roland, and Clare), 16 grandchildren, one great-granddaughter, one sister (Mrs. Loren Dietzel), and 3 brothers (Albert, Henry, and Alvin). He was a member of the Michigan Avenue Church, where funeral services were held Sept. 23, with Charles Haarer officiating; interment in the church cemetery.

Detwiler, Ada, daughter of Abram and Sophia (Hackman) Detwiler, was born in Montgomery Co., Towamencin Twp., Pa., Dec. 5, 1911; died July 18, 1970; aged 58 y. 7 m. 13 d. Surviving are 3 sisters (Ella Kramer, Sara Hunsberger, and Margaret Leatherman), and 7 brothers (Norman, Jacob, Titus, Irwin, Joseph, Henry, and Raymond). She was a member of the Towamencin Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., with Harold Fly, Ellis Mack, and John Freed officiating.

Lehman, Mary, daughter of Rudolph and Elizabeth (Metzler) Basinger, was born near North Lima, Ohio, Sept. 19, 1881; died at the Salem Convalescent Center, Sept. 29, 1970; aged 89 y. 10 d. She was married to Edwin C. Lehman, who survives. Also surviving are 5 daughters (Elva—Mrs. Paul Yoder, Hazel—Mrs. Henry Schmucker, Wilma, Flossie—Mrs. Paul Yoder, and Esther—Mrs. Albert Miller), one son (John), 19 grandchildren, and 8 great-grandchildren. She was preceded in death by one daughter (Grace—Mrs. Jacob Huebert). She was a member of the Midway Church, where funeral services were held Oct. 3, with Ernest Martin and Paul Yoder officiating; interment in the Midway Cemetery.

Stamm, Fred, son of Henry and Magdalena (Rupp) Stamm, was born at Archbold, Ohio, July 10, 1890; died at his home at Archbold, Ohio, Sept. 7, 1970; aged 80 y. 1 m. 28 d. On Dec. 14, 1914, he was married to Mary Frey, who died Dec. 24, 1917. On Feb. 12, 1919, he married Huldah Aschliman, who survives. Also surviving are 4 children (Mahlon H., Walter E., Frieda—Mrs. Orville C. Rupp, and Dora M.—Mrs. Thomas McCalla), and one brother (Alvin). He was a member of the Central Church, where funeral services were held Sept. 10, with Charles H. Gautsche and Henry Wyse officiating; interment in the Pettisville Cemetery.

Wagler, John Z., son of John and Annie (Zehr) Wagler, was born in Perth Co., Ont., June 10, 1879; died at the Brunner Rest Home, Sept. 16, 1970; aged 91 y. 8 m. 6 d. On Nov. 4, 1900, he was married to Catherine Streicher, who died on May 4, 1961. Surviving are one son (Rudy), one daughter (Lena), and one grandson. He was a member of the Maple View Church near Wellesley, Ont., where he was ordained deacon in 1923. Funeral services were held on Sept. 18, with Jacob Roes and Chris O. Erb officiating; interment in the adjoining cemetery.

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JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Uruguay: The Spirit of the Lord Upon Us

By B. Frank Byler

"The Spirit of the Lord upon Us" is doctrinally affirmed by Mennonite Mission personnel in Uruguay. However, it would be hard for us to say with great confidence that what is happening here "is what was spoken by the prophet Joel," as Peter did on the day of Pentecost. Neither the contagious witness nor the power for saving evidenced on that day seem to be very impressive here. We do believe, however, that the Spirit is upon us and that He is doing His work in and through us.

Harnessing the Members

Ideally, a congregation should contain a number of families. While there are a few such families, in too many cases there is only one evangelically oriented member present in a given family. This often means that they are somewhat isolated and limited in influencing the rest of their relatives. They should be the bridge for winning their relatives, but

too often they find themselves unable to witness effectively.

Because of a breakdown in family life, some persons find their brothers in the local church. We hope these individuals might form "families" that will become members of the church in the future. This lack of entire families in our churches is an ongoing concern.

The Spirit keeps us continually conscious of the need to encourage the participation of each member. In Sauce, Pastor Laluz has a goal of using the membership for extension visitation and literature distribution. He anticipates using them in round table types of public meetings, dealing with concerns that interest unbelievers, and interpreting to them the benefits of Christ for the improvement of personal and community conditions. Rather than continuing with tent campaigns, he feels every member must become involved in praying with two other people. He envisions a meeting once a month where the members manifest their loyalty to Christ while making a special effort to bring unbelievers to church.

Pastoral Support

Up until now the church has favored the fully supported, full-time pastorate. However, Pastor Dreidger, who graduated this year from Montevideo Seminary and is serving the La Paz congregation, now contemplates finding work to partially support himself. This is in line with the practice of the German church from which he comes and supports the convictions of many of us for establishing strong self-supporting congregations. It is also related to the concern for involving the members in the ministry. If their pastor does secular work and serves the church at the same time, it could be a good example for the rest of the brethren.

Examining Worship

We feel that the Spirit is leading us into new forms of worship which more actively involve the membership. Already last year Dan Miller was moving away from the traditional preaching service. This was continued during this year to emphasize spontaneity, letting the Spirit speak through the group to their immediate concerns. Alternatives may be prearranged for occasions when something does not spontaneously appear. Miller uses this system almost exclusively in the Timbues congregation.

Here is an example of a service procedure. It was the farewell meeting for Tito Isnardi who was going to Buenos Aires to study. The congregation asked him why he was going there to study and what he expected to see upon his return. His answer developed spontaneously into an exhortation to the young people who were not yet baptized to ask for baptism and become committed members of the

B. Frank Byler, currently on a six-month furlough in Goshen, Ind., is professor of New Testament at Montevideo Seminary, Uruguay. The Bylers have served in Uruguay with Mennonite Board of Missions since 1962. This article continues the overseas missions series on the Mission '70 theme, "The Spirit of the Lord upon Me."

church. His extended answer became the message for the church that day.

The Floresta congregation practices what they call preaching-in-dialogue. After one person offers a prepared meditation, the meeting is immediately opened for the members to testify concerning what the Lord has said to them as the preacher spoke. In this way the message is not focused on one preacher, but becomes a message of the brotherhood as they think together and testify to each other. The problem arises as to how to keep certain strong-minded personalities from turning the service into a debate instead of an experience that leads to personal dedication and faithful action as followers of the Lord.

In seminary chapel we also began seeking new forms. Much frustration ensued as we sought new ways to fill the needs of students for edification and participation in worship. In young lives at times it is hard to know if it is the "spirit of revolution" or the Holy Spirit that is upon us. We believe the Holy Spirit speaks to us through these young lives that are rightly concerned about the weaknesses of traditional ways.

Threats to Unity

It is sometimes hard to distinguish between the desire to live comfortably at peace, evading the uncomfortable problems that accompany involvement, and the willingness to be pricked in our consciences so that inactivity can give way to involvement. This shows up especially in relation to proposed Latin-American solutions for liberation, and the traditional North American concept of ministering to the world by making disciples who will then be the salt of the earth and the light of the world.

The Spirit is awakening us to these concerns for liberty and justice in Latin America. In the process communications become difficult because with the same words, different positions say different things. Youthful idealism is optimistic about the possibility of man fixing up his world so God can work. It is difficult for many to accept this optimism. The almost exasperating insistence on charging imperialism, rather than personal sin, as the greatest problem of Latin America, threatens unity at times. The Spirit does lead us in this way to reexamine our position, to redefine our mission, and to discern what is vital as against what is peripheral and transitory.

There is an underlying unity in that we are all together seeking and trying to understand each other. This situation is found in both church and seminary. The Spirit leads us to seek to maintain unity, although the tension that exists does at times test our faith to stick together. There is unity in

the sense that we all see the need for the church to serve the community where its members live. The almost contradictory ideas as to what specifically is this service or how it is to be carried out make decisions difficult.


Church Architecture

We are in the stage of building churches. The Spirit has led us to question the old type meetinghouse or "holy place" and to weigh the possibility of a functional building that can serve various aspects of community needs. The first building went up in Sauce. New architectural concepts led them to build a functional clinic and community center first. However, a traditional church house was also begun back of this building. It remains to be seen what kind of church architecture will eventually develop.

The Timbues congregation is still planning a building. Undoubtedly it will not be an old-style "holy place," since service and worship are to be combined in one building.

The Future

We feel that the Spirit is leading us toward the formation of a Spanish-speaking conference here in Uruguay. There is already a German-speaking conference, but this will probably function independently for some years to come. Our Spanish churches are conscious of the need for finding more unity in discerning what is specifically Anabaptist and the reason for a Mennonite existence. A need also exists for working together and thinking together on outward practices in addition to defining our mission in general.

Nine seminary students graduated this year and were immediately given responsible places in the churches. Many more leaders are needed for local congregations. The Spirit is leading us to make a self-study of the seminary ministry to discover how to become a better servant of the churches by carrying out a program of leadership training for the local congregation. A "decentralized seminary," which extends seminary teaching to the congregations, is becoming more of a live option for the future. 

Briefly Stated

Pray for the minister. Yes, we do. But just as much we hearers need prayers. I believe the minister has spent more time and effort praying for a message from God than the members have. We want to pray earnestly that God will open our hearts to His message and that it will bring forth fruit in our lives. — Anna May Garber.

"If Elected I Will...."

Fall is the time of year when new leaders and officers are given responsibility in your congregation. I have never heard of a person who campaigned actively and publicly for the Sunday school superintendent's job. Nor have I heard of anyone in our congregations who was running for office as the liberal (or conservative) candidate for chairman of the church council. Probably it is good that I haven't heard of such shenanigans. Yet, there are plenty of ways to campaign for a church job without really appearing to. These we have all heard about.

Aside from the bad connotations of politicking there would be something good about running for the major congregational offices. As it is, persons are often pushed into jobs all the while protesting that they aren't equipped, haven't the qualifications, and that so and so could do a lot better. As soon as elected they go right ahead and prove it. These persons find themselves in office with no promises to keep except that they will do a poor job.

On the other hand a little campaigning would demand a measure of responsibility. A candidate could say, "Now here is my vision for this congregation. If elected I would by God's Spirit do my very best to help this congregation move toward these goals." Further, the candidate could tell the congregation why he thinks God is leading him to take this responsibility. What is the evidence in his own life of God's active presence? It would call for a testimony.

I think it would be fair to say that once elected most of the persons in major offices in our congregations do feel a measure of responsibility. The trouble is they are not sure what the priorities are for this year and next so they hardly know how to lead effectively. If they make their own judgments of where the congregation should be going they can be accused of being individualistic or they may find themselves in conflict with another leader who has different goals. A pastor and a Sunday school superintendent should work together, not against each other.

There is a way that happily is being used more frequently by congregations. It is the leadership retreat. Many models are valid, but generally it is this. All the leaders, pastors, officers, teachers spend a long weekend together. They eat there, sleep there, pray, seek God's leading for their congregation, and end the weekend with concrete decisions about priorities for the coming year. This creates a teamness and sets a direction which is invaluable if a congregation intends to be serious about mobilizing itself for mission.

Try it this fall.

— Arnold Cressman
Mennonite General Conference
Christian Education Department

By Still Waters

"They looked unto him, and were lightened: and their faces were not ashamed" (Ps. 34:5).

Archer Wallace tells of a mother who sat knitting in the gathering twilight with her little girl beside her. The child noticed that her mother repeatedly looked away to where the distant stars were appearing. She asked, "Mother, why do you look at the stars?" The mother replied, "To rest my eyes, dear."

It is true that too close application to something near at hand may impair the eyesight and injure vision. We are not to look only on the things of time, material things. Keeping these only before us impairs our spiritual eyesight. We are not to look only at our problems and difficulties. These will injure our eyesight. We must look higher.

So the psalmist speaks of those who looked higher, to the Lord and they were lightened.

In another sense also we find rest when we get a larger vision. Says David Smith, eighteenth-century expositor, "The more we can think upon our Lord, and the less upon ourselves, the better. Looking to Him, as He is seated upon the right hand of the throne of God, will keep our heads, and especially our hearts, steady when going through the deep waters of affliction. Often have I thought of this when crossing the water opposite the old place of Langholm. I found, when I looked down into the water, I got dizzy; I therefore fixed my eyes upon a steady object on the other side, and go comfortably through."

As Paul Scherer long since noted, many modern theologians have reversed the words of Paul, "Where sin abounded, grace did much more abound." They read it as if it said, "Where grace abounded, sin did much more abound."

In fact, one often detects a sort of reverse hypocrisy in present-day religious discussion. Some actually seem to feel that in order to be humble they must make much of their sinfulness. But while sin humiliates, it does not make men humble. Sin, as the Bible defines it, is the outward expression of an intolerable pride that exalts the human will above the will of God. — W. T. Purkiser, editor of *Herald of Holiness*.

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Past Due

They came with a justified complaint. They grew up in the church, married, and came to middle age. Now they felt the church had failed them at a very important point. Why? Because of its poor job in teaching stewardship. "Never," they said, "did our pastor preach a sermon on tithing."

Only a few years ago this Mennonite farming couple were challenged to sacrificial faith giving by a person outside the denomination. Now they bore a radiant testimony to what this had meant to them as a family. And they complained to me that the church does so little in specific teaching members to give.

As they talked I also had the strong feeling that this couple had not only learned the joy of giving but that their giving followed the one who had challenged them in the first place. Their giving went outside the church to a lone program and person who did not bat an eye when he challenged them to give.

I agree with this couple. The church did fail them. The church steers clear of its charge to preach stewardship and by so doing robs its members of the blessing of giving. I've known a few pastors who taught members to give biblically through preaching and teaching what God says about stewardship. They did it, not in a series of sermons, all at one time until it became nauseating to many, but in three or four sound biblical messages per year. They did it also by personal example.

People must learn to give. And if we teach people to take the Scripture seriously and preach the Scripture sincerely we will soon see the claims of God on all of life. And these claims include our money. Because just about everything we do relates to money, God is concerned that we take it seriously.

Now, I believed ever since I began to understand what the Bible says about our stewardship that the giving of the tithe is the minimum, or better, the beginning giving for the Christian steward.

And when I say that I'm no longer afraid of people calling the tithe legalism. Until a person tithes he still is living below the law. The law shows us when we are sinners.

Pity the preacher who does not preach the giving of tithes and offerings. Pity the people also. Such a preacher is not only letting the people rob God but he robs his people of the blessings God has. As Israel disregarded the tithe tragedy overtook them. At each spiritual awakening the payment of the tithe was one of the first reforms.

Robbery is a serious crime, especially against God. Yet many, in the words of Malachi, are guilty. He says that those who do not give tithes and offerings are robbers, no less.

Jesus in referring to the Old Testament, commands the tithe saying, "These you ought to have done." Jesus assumed the tithe and no one can take His words or the rest of the New Testament seriously and give less than the tithe.

Some ask, "But what is the tithe?" Look at your income tax statement. It is one tenth of this.

But the tithe, so computed, should be the minimum standard of giving. The tithe is the poor man's giving. As one earns more, his percentage of giving should increase. The Christian dare never be satisfied with the tithe.

In Jesus' time Jews likely paid two tithes, and perhaps three tithes every third year. The first temple was built with freewill offerings above the tithe. It would seem God intends that our buildings, the support of our ministry, and the church's programs should be supported by our tithes. Offerings should support relief and outreach.

Milo Kauffman in his excellent book, *The Challenge of Christian Stewardship*, says,

"What does it mean if we as Christians decide on a lower standard of giving than the tithe? If we believe that we are loyal followers of Christ and are giving less than the tithe the following must be true:

"1. Jesus, our Lord, set a lower standard of giving than did Moses.

"2. The gospel of Jesus Christ sounds a retreat.

"3. The Christian under grace owes less to God than did the Jew under the law.

"4. The stern demands of the law produce better results than the gospel of grace — Sinai is stronger than Calvary.

"5. That either Christ's cause is not as worthy as was Judaism or that it needs less to carry it on.

"6. That Christians receive less from God than did the Jews and, therefore, should not give as large a portion.

"7. Christians are not as able to give as were the Jews."

Every argument for the tithe which could be brought to bear upon the Jew applies with increased emphasis upon the Christian today.

No, we do not believe that the state should collect the tithe for the church as in the days of Charlemagne. We believe the Christian should freely give out of a heart of love and gratitude. He should give the tithe and more. Let us preach it until we do it and see if Jesus' promise is true that "it is more blessed to give than to receive."

Why not use this editorial as a starter of honest discussion in your family, church, or Sunday school class. We are past due to receive the blessings of heaven which fall when we are faithful in our giving. May none feel that we have failed them in teaching stewardship. — D.

"Active" Nonresistance

By Conrad G. Brunk

I call you to a reevaluation of the teaching of nonresistance or Christian pacifism for our age. This is implied in a renewed understanding of nonconformity, because if we regain a sensitivity to the needs of our age, it is going to profoundly influence our peace witness in the world. I believe that it is time for us to affirm with new vigor and new understanding this belief that is so central to the Christian gospel — to take it out of the isolated confines of our quiet rural communities and test it squarely in the middle of the violence that is tearing at our world today.

Mennonites have always rightly maintained that essential to the Christian message is the message of peace and brotherhood — and that a renunciation of this as a practical reality in the life of the Christian is an open renunciation of the power of the gospel in human society. Never before has this message been needed in the world as it is today. I need not recount for you the innumerable examples of violence and destruction that are present in our world and in our country today. We are overwhelmed with accounts of violent confrontation in the news media every day, perhaps even to the point where it no longer moves us.

A Strange Approach

I have been appalled and saddened by the position which many of the people who give lip-service to the doctrine of nonresistance have taken in the face of the war and violence that has engulfed our country today. I have heard the argument among us that perhaps God is working out His will in the world through the military involvements of the United States in the war zones of the world.

Often it is seriously suggested that violence is the only proper way to meet the violence of the communists in Indochina and elsewhere in the world. I wonder when we accepted the notion that God accomplishes His purposes in the world through hate and violent death rather than through the reconciling power of love. When did we endorse the thesis that a war may be just if God is on our side, even if we cannot participate in that war?

When did we abandon our belief that the power of love is greater than that of violence, to embrace the hope that peace on earth can be won by armed violence? Are the people of the so-called "peace churches" waving the flag of

nationalism as wildly as those who make no distinction between God and country? If we have reached such a point as a church, then what meaning does our so-called "non-resistance" have for our world? What hope does it hold for men?

The time is upon us to take the Christian teaching of peace and love into the world where it is so sorely needed, and out of the cloisters of the Mennonite community, where it is fast becoming a mere institution — a form of godliness that has no power. It is time for us to recall that Jesus did not come to call the righteous, but sinners to repentance.

It is time for all Mennonites, and all who believe in the way of love, to decide whether or not they really believe in the power of redemptive love in the world. And let those who really believe it say so; and say it with power to a world that knows nothing of peace.

What is the difference in the last analysis between the many in our campuses and streets who have turned to violence in their frustrated call for peace, and those so-called "peace-loving Christians" who condone the use of bombs and bullets and napalm in Vietnam and Cambodia as a valid way to achieve the peace — even though they themselves refuse to be involved? When are we going to reach the end of our rationalizing as a church, and recognize violence as violence and call it for what it is?

In the aftermath of the killing of the four students at Kent State I have been amazed at the "nonresistant Christians" who have remarked that these violent people deserved the violent death they suffered.

Again I ask you to consider: When did we accept the belief that violence is the valid response to violence, or that death is proper recompense for misconduct? Have we accepted finally the principle of political power that seems to guide our nation which states that all opposition must be eliminated before it gains a strong voice?

Witness Against Violence

It is time for Christians who seek for reconciliation in the world to witness against violence wherever it occurs, whether it is perpetuated by the dissenter or by the patriot, by the enemy or by one's own government. The church must witness to the reconciling power of love even in those times and places where it is extremely unpopular and even considered "unpatriotic" to do so. For our tradition has always correctly held that the authority of God always stands above

Conrad G. Brunk served the past two years as instructor in philosophy at EMC. He will serve the next two years as assistant director of the National Service Board for Religious Objectors in Washington, D.C. This is Part 3 of his baccalaureate address at Eastern Mennonite College, May 24, 1970.

the authority of any secular power.

There is a vacuum in our world today which could be filled by a strong nonresistant voice coming from the church. This vacuum has developed because the many people in our country who are distressed by the violence of their government have themselves turned to violent means in order to achieve their hope of peace.

As the dissenters to war have themselves turned to violent tactics, they have negated their message of peace. It is for us, who reject violence in principle as a legitimate means, to fill this vacuum with a powerful witness. Is our faith that violence is never a viable means of achieving

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pate in that war?**

peace still tenable in our time? If it is, then let those of us who believe it affirm it openly and without excuse. Now is the time for us to become "*peacemakers*" in the world, and not "*peacesavers*" only.

I affirm again the belief that if we regain our sense of nonconformity, and our sense of the "*worldliness*" of the world, we will also regain our ability to speak to the world with a clear voice. A true nonconformity is the key to a new understanding of the relation of church and state for our time.

There is always the question raised: "What right has the church to tell the state what to do?" We need a reevaluation of our idea of the separation of the church and the state for our day. This idea can no longer serve as a rationalization for our inaction and speechlessness when relating to the state. In a democratic society this rationalization loses its power, especially when government leaders openly invoke God and Christian principles as the sanction for their actions.

If the church refuses to speak out in this situation then the image of Christ is stained in the eyes of the world and the Christian gospel of God's reconciling love becomes a travesty. Yes, a true nonconformity to the world necessitates a separation of the church from the state; but this separation is precisely what frees the church to witness to the state! The tragedy of the Christian church in America is that it is not separate *enough* from the state and precisely because of this it cannot be a prophetic witness—it is not able to clearly discern "the good, the acceptable, and the perfect."

We need to understand anew, for our time, the obligations which this principle puts upon us in the face of a society that claims to trust in God and to seek His will, and yet spends hundreds of billions of tax dollars to amass the greatest destructive power in the world and puts it to brutal use all over the world. We affluent Mennonites are contributing our share to these billions.

Is it not time for us to take concrete, consistent measures

that get at the root of the system that makes these billions available for military purposes? James K. Stauffer, a veteran missionary in Vietnam, writes in a recent news release: "The time has come for the peace churches to request a plan whereby our tax dollars could be channeled directly to some constructive cause. Campus protests, street demonstrations, draft card burnings, etc., have not been effective in stopping the war. But choking off the funds that feed the military-industrial complex could bring results."

Stauffer goes on to suggest that the principle of "rendering unto Caesar" must be reinterpreted in our situation—we must recapture the Spirit of the principle and not the letter of it (which killeth!).

A New Approach

I challenge you to seek new and meaningful ways to actively engage the teaching of nonresistance in your world. These ways must be means of witness which speak forcefully, but which are not violent and do not negate the basic premise of nonresistance.

Perhaps most importantly, a new concept of peacemaking for our time will seek to understand the sources and causes of violence in our society—the racial hatred, the poverty, the blind nationalism—and will become engaged redemptively in these situations. A pacifism for our time cannot afford to be naive about violence and power. It must strike at its very roots. I challenge you to help realize this concept.

These are merely a few suggestions of the direction that I believe the Christian church must take if it is to experience the vigor and spirit which makes a movement powerful and effective. There is much work to be done, and in many other areas. We need a reevaluation of our concept of what it means to be a brotherhood in an urban society; of the idea of the "simple life" in an affluent, technological age; and of the doctrine of the disciplined church in a pluralistic society. You are the people who will make these discoveries, and more importantly, you are the ones who must help implement them.

I am not asking you to merely become "relevant" to your world. "Relevance" can be a very dangerous goal, because it can so easily become a conformity with the world. Perhaps this is what is happening to the church today—it is be-

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coming so "relevant" that it has forfeited the content of its message. But neither am I asking you to become "irrelevant." Rather, I am calling you to a radical nonconformity which will call you out from among the world as a clear witness to that world.

I call you to a return to your heritage which will not be a retreat to old forms, but a renewed understanding and realization of them. I call you all to be prophets in the land, to be witnesses in the uttermost parts of the earth. Through your reevaluation of the Christian values for your age the church will retain its life and witness and will avoid making God's law null and void out of respect for your tradition.

I close with these further words of Jesus in Matthew 9:16, 17.

"No one sews a patch of unshrunk cloth on to an old coat; for then the patch tears away from the coat, and leaves a bigger hole. Neither do you put new wine into old wine-skins; if you do, the skins burst, and then the wine runs out and the skins are spoilt. No, you put new wine into fresh skins; then both are preserved."*

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970.

Dialogue on Mennonite General Conference

The following is a dialogue used by James Lapp, pastor at Perkasié, Pa. It is given as an example of a creative approach to help people see the importance and place of one of our church agencies.

Pastor: "And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators. . . ."

First Reader: Administrators? Administrators . . . well, I think the church is too organized already and that we have too many chiefs and not enough Indians to do the work.

Second Reader: I agree. We send all this money to Elkhart and Akron for all these organization men to carry on their big programs — money that might better be spent right here at home in our community.

Pastor: What money? Do we send any money to support the denominational projects of our Mennonite Church?

Third Reader: Certainly. Why we send thousands of dollars to the Mission Board at Elkhart every year.

Pastor: Of course, but do we ever send any contributions to the Mennonite General Conference which has offices at Scottdale?

Fourth Reader: Why should we? What does General Conference ever do for us except to ask for our money to pay big salaries to some executives to do a lot of busy-work?

Fifth Reader: Now wait a minute! I want to get in this discussion, too. If it wasn't for the Worship Committee of General Conference, we wouldn't have these new hymnals we now enjoy.

Sixth Reader: And if it wasn't for the Peace and Social Concerns Committee, who would give our denomination prophetic leadership on questions of peace, war, race, and poverty?

Pastor: Not to mention the recruitment of ministers, education and guidance in Christian Stewardship, planning and coordinating Convention 70 for young people in North Carolina this summer, maintaining archives for our denomination, preparing materials for the instruction of new

converts, or preparing leadership training courses, or Sunday Evening Program Guides. . . .

First Reader: OK, OK . . . so they do more than run around looking busy. But why all this fuss about Mennonite General Conference this morning?

Pastor: Because they provide a lot of services to us and we haven't sent them very much money lately. And right now the leaders of General Conference are \$20,000 in debt with more bills yet to come in.

Second Reader: Well that is too bad, but we are a small congregation you know. Besides, we just finished a major remodeling project ourselves. Maybe some other churches are better situated right now than we are to help them out.

Pastor: Possibly they are. It is true we are a small congregation. But let's remember General Conference's total budget for a year is only \$140,000, which isn't very much considering we have a 100,000 membership in North America in our denomination.

Third Reader: You have a point there. It doesn't sound as though anyone is getting rich on that kind of money.

Pastor: How about looking at it this way. A contribution to Mennonite General Conference is a vote of confidence in our Mennonite denomination. If we wish to be a part of this particular body of Christians, we will need to assume in at least a small way the financial responsibility for her program.

Fourth Reader: OK, you have convinced me. What can we do?

Pastor: I suggest we start by giving this congregation an opportunity for an above budget contribution to the Mennonite General Conference. If each member would give \$1.00 (10 cups of coffee or 7 cokes) we could offer some financial assistance and give a token of appreciation to our denomination for the services she renders to us. In this way we could make possible a strong and united denominational witness for Christ both at home and across our nation. Certainly we can't begin to pay off this huge debt, but it is "each part . . . working properly, (that) makes bodily growth" possible for us all.

Where Does Your Money Go?

Mennonite Mutual Aid is a not-for-profit ministry of the Mennonite Church. Your assessment \$ does not build skyscrapers, buy yachts, or pile up profits. Neither do they compete for your missions giving dollar.

EACH MONTH YOUR ASSESSMENT \$ HELPS TO:

- * deliver 55 babies;
- * remove 18 gall bladders, 32 tonsils and adenoids;
- * repair 18 hernias, 56 broken bones;
- * treat 116 heart conditions, 39 eyes and ears, 44 cancers, 37 nervous and mental, 276 accidents, and 405 miscellaneous medical treatments and surgeries.

YOUR ASSESSMENT \$ ALSO HELPS PROVIDE:

- * \$2,000 per month for hardship cases through Catastrophe Aid (assistance beyond the Membership Agreement);
- * \$7,200 per month for Fraternal projects (church projects without funds from other sources. Fraternal Funds is money saved in lieu of taxes);
- * 98 congregational groups;
- * 1001 demonstrations of spontaneous mutual aid stimulated by MMA participation (How can one tabulate these many expressions of sensitive brotherhood?).

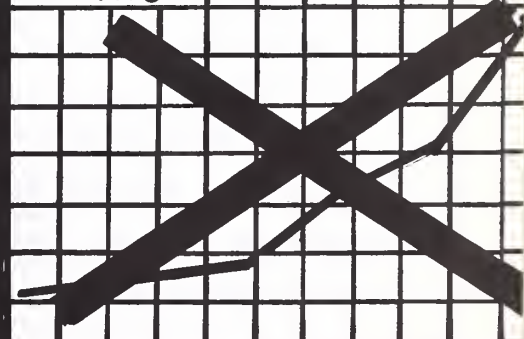
SKY SCRAPERS?



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YACHTS?



Items and Comments

The Woman's Christian Temperance Union has been challenged to become "the good guys with the white hats with a positive approach to alcohol."

Addressing the group's ninety-sixth annual convention in Los Angeles on the topic, "The Positive Approach to Abstinence," was Dr. Lindsay R. Curtis, nationally known physician and author.

"Perhaps we should admit that our abstinence program has been less than a spectacular success," he said, "It may mean that we need to change our image."

Dr. Curtis observed that because of their tendency to be negative, abstinence proponents have been dubbed "squares," "spoilsports," "narrow-minded," and "living in the past."

"We should move to the positive side," he declared. "We should be for abstinence because we are for the dignity of man. We are for abstinence because it protects the freedom of man."

Dr. Curtis pointed out that judges feel alcohol is responsible for more than 50 percent of divorces, and that an alcoholic is estimated to lose an average of \$1,000 and 22 days of work per year.

"We are for happier homes, we are for prosperity," he said. "We are for safety in driving, we are for longer life because abstinence gives a man 21 years of life lost to a chronic alcoholic."

The Lutheran Hour marked its thirty-eighth season on the air with an opening rally Sept. 30.

Dr. Oswald Hoffmann, speaker on *The Lutheran Hour* in the U.S. and Canada, addressed the rally on the theme, "Our Blessed Hope . . . Salvation to All Men," based on a text from Titus 9:11-14.

A massed chorus of several hundred voices and a pageant called the *Parade of Nations* was featured. The pageant included families wearing the colorful dress of many of the 125 nations to which *The Lutheran Hour* broadcasts its programs.

The Lutheran Hour, sponsored by the Lutheran Laymen's League of the Lutheran Church-Missouri Synod, will begin its thirty-eighth season with more than 900 stations in the U.S. and Canada carrying the English-speaking programs each week. Another 650 stations will broadcast them in more than 40 different languages.

Most missionaries in Africa are modern, forward-looking, tolerant, and selfless people, concerned to help Africans and enter into their lives, according to a specially commissioned report written by two young agnostics.

And the couple, husband-and-wife team Richard and Helen Exley, described some of the missionaries they met as "like jewels in a sea of sand."

The report, "In Search of the Missionary," is a 40-page document summing up a four-week investigation into modern missionary life in East Africa. The study was sponsored by the Church Missionary Society, one of the world's biggest Anglican missionary bodies, which pledged in advance that it would sponsor publication of the report, "warts and all."

The Seventh-day Adventist Church, an American-born church founded in 1865, reached the 2 million mark in world membership recently. More than 25,000 Adventists concluded their 10-day quadrennial conference in Atlantic City with delegates from 193 countries. Robert H. Pierson, president of the church since 1966 was reelected to another four-year term by unanimous vote.

Attacks by the Women's Liberation Movement on the institutions of marriage and the family must be resisted, a Southern Baptist Convention aide said.

Harry N. Hollis, director of special moral concerns for the denomination's Christian Life Commission, said the feminist movement wants to ignore the differences between male and female.

"Such sheer negativism against God's good gift of sex must be condemned," he told participants in a conference on Christianity and Sexuality in Contemporary Society at the Southern Baptist conference center.

While urging support of those who "genuinely seek to eliminate obvious discrimination against females," Mr. Hollis opposed ending all laws against abortion, elimination of instruction about sex roles in sex education programs, abolition of marriage and child bearing as a means of escaping sexual enslavement, and support of female communes with no physical relationships with males.

A Southern Baptist Home Mission Board executive has charged that many churches in the denomination are controlled by "racists."

Kenneth L. Chafin of Atlanta, evangelism director of the board, told some 2,500 Southern Baptists attending Home Missions Week meetings that they need to be more realistic about how deeply racism was ingrained within members of the church.

He defined racism as "one man judging

the worth of another man by his race."

Mr. Chafin referred to a recent action taken by First Baptist Church in Birmingham, Ala. After eight hours of debate and 10 ballots, the church narrowly voted down a motion to dismiss the entire staff—which had engaged in an interracial ministry and advocated the acceptance of two Negro converts as members.

"When a great church in a great city is confronted by a little woman and her 10-year-old daughter who have been converted as a result of that church's ministry," the evangelism director stated, "and they sit up until 3 in the morning and by four votes finally agree not to fire the staff—we are not as far along as I had thought."

The American Issue reports that previous to Prohibition 1910-1914, alcohol consumption was 22.43 gallons per capita. During Prohibition it dropped to 7.1 gallons per capita. In 1968 it was 19.96 gallons per capita.

More than 13 million Americans are reported to have kicked the smoking habit since 1966, bringing to 29 million the number who are now members of the nation's "unhooked generation."

Nearly two thirds of the adult population are now nonsmokers, according to a survey cited at the first National Conference on Smoking and Health. Less than a decade ago, nearly half the adult population smoked.

And for the first time since the "emancipated American female" began smoking in public a half century ago, cigarette smoking among adult women has reportedly declined.

Dr. Daniel Horn, director of the National Clearing House for Smoking and Health which conducted the survey, said there are now 300,000 fewer female smokers than there were in 1966, despite a population increase of about 3 million adult women.

U.S. Surgeon General Jesse L. Steinfeld told the conference that cigarette smoking was a "chronic form of suicide," and promised continued government support to help halt it.

"I believe the time is ripe for government and voluntary groups to mount a much more vigorous program on all fronts to portray cigarette smoking for what it is—a dirty, smelly, foul, chronic form of suicide with the added uncertainty of Russian roulette for the individual smoker," he declared.

CHURCH NEWS

Twenty-Seven Attend Orientation

Twenty-seven persons attended the second orientation in August at Mennonite Central Committee, Aug. 17 to 19. The remainder of the orientation was held in St. John's, Newfoundland, for those going there for teaching assignments. Twenty-three of the orientees accepted assignments in Newfoundland, while three went to Toronto assignments and one to Atlanta.

Mennonite Church volunteers:

Dorothy Brubacher, Monetville, Ont., has accepted a two-year teaching assignment in Newfoundland. She will be teaching in an isolated community in an elementary school. Dorothy is a graduate of North Bay Teachers' College and is a member of the Monetville Mennonite Church, Monetville.

Kenneth and Carol Drudge, Tavistock, Ont., have accepted a two-year teaching assignment in Red Bay, Labrador. Kenneth attended Goshen College and received a BA in psychology from Waterloo Lutheran University. His wife received an elementary teacher's certificate from Stratford Teachers' College. Both are members of the East Zorra Mennonite Church, Tavistock.

Margaret Hunsberger, West Montrose, Ont., will be teaching for the next year in Newfoundland. She is a graduate of Goshen College with a BA in English and had taught school previous to volunteering for this assignment. She is a member of the Bloomingdale Mennonite Church, Bloomingdale, Ont.

Margaret Jutzi, Millbank, Ont., has accepted a one-year teaching assignment in Salt Pond, Newfoundland. She will be teaching in an elementary school. Margaret is a graduate of Rockway Mennonite School and attended Stratford Teachers' College and Waterloo Lutheran University. She is a member of the Poole Mennonite Church, Poole, Ont.

Clair and Charlene Leaman, Sadsburyville, Pa., have volunteered for a two-year teaching assignment in Brownsdale, Newfoundland. Both of them will be teaching music. Clair attended West Chester State College and was graduated with a BA in music from Westminster Choir College. Charlene attended Mars Hill College and received a BA in music education from Westminster Choir College. Clair is a member of the Newlinville Mennonite Church, Coatesville, Pa., and his wife is a member of the Woodbrook Baptist Church, Baltimore, Md.

Ralph and Joanne Lehman, Kidron,

Ohio, have volunteered for a two-year teaching assignment in Newfoundland. Ralph will be teaching at the Salt Pond School and his wife will be teaching at Creston School on Burin Peninsula. He attended Eastern Mennonite College and was graduated from Malone College with a BA in history. His wife attended Hesston College. Both are members of the Kidron Mennonite Church, Kidron, Ohio.

Delbert and Patricia Penner, Weatherford, Okla., have volunteered for a two-year term of service in Newfoundland. Delbert is a graduate of Southwestern State College where he received a BS in mathematics. Patricia is a graduate of Hesston College where she received an AA in nursing. He will be teaching math and science at Flowers Cove and his wife will be working in a clinic there. Both are members of the Pleasant View Mennonite Church, Hydro, Okla.

Mary Rohrer, Wadsworth, Ohio, has volunteered for a one-year teaching assignment in Petites, Newfoundland. She will be teaching grades 1-8. Mary is a graduate of Goshen College with a BS in elementary education. Prior to volunteering for her term of service she had taught in Illinois and Ohio. She is a member of the Bethel Mennonite Church, Wadsworth, Ohio.

Margaret Roth, Elmira, Ont., has volunteered for a one-year teaching assignment in Toronto. She will be teaching in the Flemington Road Public School. Margaret is a graduate of Stratford Teachers' College and is a member of the Elmira Mennonite Church, Elmira, Ont.

Dale and Beatrice Shantz, Moorefield, Ont., have volunteered for a two-year term of service in Newfoundland. Dale is a graduate of Norwell District Secondary School and will be involved in community development work in Fortune, Newfoundland. Beatrice is a graduate of Stratford Teachers' College with an elementary school teaching certificate. She will be teaching in Fortune. Both are members of the Berea Mennonite Church, Alma, Ont.

Carol Wagler, New Hamburg, Ont., has volunteered for a one-year term of service in Toronto, Ont. She will be supervisor of the Lawrence Heights Day Care Centre. Carol is a graduate of Conestoga College where she received a diploma for early childhood education. She is a member of the Hillcrest Mennonite Church, New Hamburg, Ont.

Dissent Is Topic for GC's Kreider

In his opening chapel on Sept. 11 Carl Kreider, acting president of Goshen College, told students "to be aware of the ills of their time and react strongly against them."

Drawing on the well-known story of Jesus and Barabbas as found in Mark 15:6-15, he pointed out that both were dissenters and because of their dissent were on trial for a capital offense: Barabbas for insurrection and murder; Jesus for blasphemy and treason.

But Jesus reacted to the conditions quite differently from Barabbas. The Barabbas reaction was self-seeking violence; his record was full of charges of insurrection and murder. Jesus' reaction was self-denying love.

Kreider urged students to avoid hypocrisy in their reactions to society's problem. Hypocrisy has been the besetting sin of the religious fanatic, whether scribe, Sadducee, or Pharisee of Jesus' day, Marxist of the 19th century, or student radical of the '70s, he pointed out.

Hypocrisy is present, Kreider said, when one condemns violence in Vietnam, but accepts it if used by Che Guevara in Cuba or Bolivia. Or, when one condemns violence that whites do to blacks, but condones violence blacks do to fellow blacks or blacks do to whites. "All violence is sin," he said, and suggested that students not forget Jesus' words to the Apostle Peter when he had, with good intentions, drawn his sword to protect Jesus.

Hypocrisy is also present, Kreider said, when one condemns industrial pollution, but personally uses tobacco and so pollutes his own body and the air about him, or carelessly litters the campus, or thoughtlessly destroys the grass by walking across it, or uses a car for short trips when walking or biking is possible without the fumes of the internal combustion engine.

Faculty and students must learn how to communicate their dissent more effectively. Again Kreider drew on similarities of Jesus and Barabbas, who were both effective communicators. The Bible says the people understood Jesus' message, but did not like it, and clamored for His crucifixion. The people also understood Barabbas' message; it offered a shortcut, it was more practical, and in the end it was he who was released.

Those who dissent are in good company, Kreider said. Not only do they have a model in Jesus of Nazareth, but also in the young university students who were at the forefront of the Anabaptist Reformation of the 16th century and the student volunteer movement in overseas missions in the early 20th century. Those early missionaries of the Mennonite Church were almost all Goshen College students, and their work shook the complacency of a church that

was all too willing to be the "quiet of the land."

But, most important, Kreider emphasized, is that methods of dissent be consistent with the ultimate goals.

He said, "This probably means finding new methods. It is not enough to mouth pious platitudes or to speak of agape love. We must find ways in which Christian love can be effectively expressed. It dare not be misunderstood—either as spinelessness on one hand or as starry-eyed radicalism on the other. It was, after all, on methods that Jesus and Barabbas really parted company."

The Uyo Story

In *The Uyo Story*, Ed and Irene Weaver write a moving story of "mission" replacing "missions," of African realities breaking through to shape an emerging church, of paternalism being ended. Yet no disrespect is exhibited toward earlier missionary efforts.

Here are missionaries who believe that God guides in answer to prayer (p. 40) as His servants claim promises from the Scriptures (pp. 33, 51). Here is missionary reporting which combines the passionate dedication and courage of an earlier missionary era with the newer awareness of the place the independent church must now fill.

The Weavers try constantly to view life through the eyes of the African. One feels no condescension as they tell of the sacredness of communal land (p. 43) or of the problems which accompany an illiterate leadership (p. 46), the prestige factor vested in a cement-block building (p. 61), the African view of polygamy (p. 65), the way sacred and secular are blended (p. 68), applauding when consensus is reached (p. 77), communal sharing (p. 83). Forty denominations representing 225 congregations are located within a five-mile radius of Uyo.

In *The Uyo Story* the divisiveness of competing boards and agencies shows through in all its dissonance. The divisive tendencies of prophet-led independent churches appears too (p. 49), but the movement is respected because it so often portrays the uniqueness of the free, creative African spirit. The work of evangelism is placed, as it should be, in the midst of a reconciling and an ecumenical concern (p. 51), and in a supporting role of the indigenous church. The training of leaders is seen as the crucial role a missionary can still play.

Here, though simply told, is a true glimpse into the new shape of world mission in the non-Western, or at least the African, world.—Reviewed by Paul M. Miller, Goshen, Ind.

The Uyo Story by Edwin and Irene Weaver. Mennonite Board of Missions, Elkhart, 1970. \$2.00 paper. (Available from MBMC, Box 370, Elkhart, Ind. 46514. Please add 20¢ for postage and handling.)

Missionary Explores Radio Possibilities

Larry and Helen Lehman, EMBMC missionaries in San Pedro Carcha, Guatemala, are exploring the possibilities of using radio to reach the Kekchi Indians to whom they minister. TGJL, the 1000-watt radio station in Carcha, Guatemala, already airs some broadcasts in the Kekchi language. Larry hopes to gain wider acquaintance with the Kekchi people through radio exposure.

Arrangements were recently completed with TGJL for the Spanish broadcast *Luz y Verdad* (*Light and Truth*) on Tuesday and Friday evenings and Sunday morning. The station manager is making available the half hour on Sundays free of charge and will rebroadcast the two 15-minute tapes used on Tuesdays and Fridays.

Luz y Verdad is produced in Puerto Rico by Lester Hershey and is sponsored by Mennonite Broadcasts, Inc., Harrisonburg, Va.

Jair Is Formed

A group of ten Mennonite men representing nine churches in eastern Lancaster-Berks County area have formed the Jair Community Services, Inc. (Jair was a son of Manasseh who built 23 cities in Gilead).

Jair Community Services is incorporated in the state of Pennsylvania and has applied for nonprofit corporation status with the Internal Revenue Service. Jair is organized to provide opportunities for involvement in meeting community needs, such as housing, job training, counseling, and nursery care. In August an empty house was purchased in southside Reading, Pa., with the object of rehabilitating it. Contracts have already been let for plumbing and electrical work.

Donations, loans, or annuities are welcomed. For further information write: Jair Community Services, Inc., 317 South 7th Street, Reading, Pa. 19602.

EMC Enrolls 957

Eastern Mennonite College enrolled 957 students for its fall term, the largest number in its 52-year history, according to statistics released by Lester C. Shank, registrar.

College officials had anticipated a slight decrease from last year's fall enrollment of

918 because of more cancellations by prospective upperclassmen than usual. But last-minute registration, boosted by 52 part-time students, accounted for the 4 percent increase.

Mr. Shank pointed out that the number of students increased only slightly—from 901 in 1969 to 905 this year. Last year there were only 17 part-time students, about one third of the 1970 total of 52.

The full-time equivalency for the 1970 fall term is 922, said Mr. Shank. He explained that FTE is a method educators use to calculate enrollment by combining the number of credit hours taken by part-time students and dividing by the number of hours in a normal load for a full-time student.

EMC has experienced steady enrollment growth throughout the past decade, except for a slight decrease in 1964. The 1970 FTE of 922 represents an 89 percent increase over the 1960 fall FTE of 489.

While the number of college seniors dropped from 198 last year to 180 in 1970 and the number of juniors remained almost even at 196, both the freshman and sophomore classes increased their size. The freshman class numbers 292; the sophomore class, 236.

Eastern Mennonite Seminary, with a three-year program leading to the Master of Divinity degree, showed a 33 percent increase in its fall enrollment. The seminary enrolled 28 full-time students and one part-time student. Last year 21 students registered as seminary students.

Fifteen students are auditing courses, 14 of these in the college.

EMC students received more than \$1 million in financial aid last year, approximately half of this amount distributed by various states as loans. College officials expect that students will receive an equal, if not greater, amount in 1970-71.

Groundbreaking for Beth-Haven Nursing Home

Groundbreaking ceremonies for the new Beth-Haven Nursing Home were held on the building site at 2500 Pleasant Street, Hannibal, Mo., at 2:30 p.m., Sun., Sept. 20. Edward P. Mininger, Chairman of the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Ind., spoke on behalf of the Mennonite Church. The principal address was given by Representative William L. Hungate, Ninth District Congressman from Missouri.

The new home, a 60-bed professional nursing home, is being built by Mennonite Home Association of Hannibal. Peter E. Hartman is administrator.



September VS Orientation Group

September VS Orientation Held

Forty-two young volunteers reported to their assignments under Eastern Mennonite Board of Missions' Voluntary Service program. The youth participated in an orientation to the VS program Sept. 21-26 at Eastern Board's Salunga headquarters.

Seminars and workshops with such titles as "What We Believe," "Peacemaking—Today's Style," "Hospitals Are People," "Poverty and Welfare," and "The Black Experience in America" all focused on problems and concerns facing the VS-ers on their jobs.

A commissioning service was held on Sept. 26 at McCaskey High School, Lancaster, Pa., in conjunction with the Mennonite Central Committee fiftieth anniversary meeting being held there. Raymond Charles, Eastern Board president, gave the commissioning charge. The group was commissioned for the following assignments:

Front row: Patricia Jenkins, Dawsonville, Md., child care worker for eight-month term in Homestead, Fla.; Linda Beitzel, Poolesville, Md., child care worker for eight months in Homestead, Fla.; Norma Huber, Lititz, Pa., one year in Birmingham, Ala., in community service agency; Nancy Herr, Strasburg, Pa., child care worker for eight months at Homestead, Fla.; Lorraine Landis, Harleysville, Pa., in Atlanta, Ga., for one year as community service worker; Carolyn Miller, Lancaster, Pa., community service worker for one year at Friendship Flat, Washington, D.C.; Judy Bender, Harrisonburg, Va., one-year term at Johns Island, S.C., as community youth worker; Mary Grace Zimmerman, Elizabethtown, Pa., child care worker for eight months in Homestead, Fla.

Second row: Marcia Heisey, Newmans-

town, Pa., practical nurse for one year in New Haven, Conn.; Anne Landis, Lancaster, Pa., a one-year assignment in Mobile, Ala., as a practical nurse; Lois Bender, Belleville, Pa., to a one-year term in Lancaster, Pa., in child care with Head Start program; Michael Layton, Marion, Pa., to a two-year assignment in New Haven, Conn., in hospital work; Leonard Good, Lancaster, Pa., to a two-year assignment in Homestead, Fla., as a child care worker; James Mellinger, Millersville, Pa., to a two-year term in New York City as youth worker; Jerry and Myrliss Demastus (she is not pictured), Lyndhurst, Va., for a two-year assignment in Atlanta, Ga.—he will serve as unit leader and work in accounting or personnel in Grady Memorial Hospital, she will serve as unit hostess.

David Frey, Manheim, Pa., to be assigned; Clair Oberholtzer, Elizabethtown, Pa., construction worker for two years at Johns Island, S.C.; Lloyd Smoker, Parkesburg, Pa., to a two-year assignment in Atlanta, Ga., in hospital work; Richard Malloy, Philadelphia, Pa., to a two-year assignment in hospital work in Atlanta, Ga.; Michael and Sandra Smucker (she is not pictured), transferring from Lancaster VS unit to Lakeland, Fla., in community service assignment; Robert Keener, Middletown, Pa., youth worker for two years in New York, N.Y.

On steps: Karen Yoder, Corvallis, Mont., teacher's aide for one year under Head Start, Lancaster, Pa.; Michael and Wilma Martin, Hagerstown, Md., to a two-year assignment at the Greer Children's Community, Hope Farm, N.Y.—he in maintenance, she as a nurse; Lois Breneman; Lititz, Pa., child care worker for eight months in Homestead, Fla.; Anna Guntz,

Souderton, Pa., secretary to EMBMC VS area administrator for eight months in Homestead, Fla.; Robert and Joann Plank, West Liberty, Ohio, transferring from assignment at Belleville Mennonite School, Belleville, Pa., to Alberta, Ala.—he in hog production, she in Freedom Quilting Bee.

Clarence and Carol Christman, Troupsburg, N.Y., two-year assignment at Camp Hebron, Halifax, Pa.—he as maintenance worker, she as housekeeper; Sandra Troester, Doylestown, Pa., secretary for one year to MCC Peace Section and EMBMC—VS area administrator in Washington, D.C.; Everett and Gladys Hershey, who have been in service at Northern Tier Children's Home—he in maintenance, she in child care; Dan and Evanna Hess, Lancaster, Pa., unit leader and hostess for two years at W Street Unit, Washington, D.C.

Not pictured: Ernie Stoltzfus, Grayson, N.C., transferring from Camp Hebron to unit leader at Homestead, Fla.; Marian Brandt, Salunga, Pa., community youth work in New York City; Elsie Moyer, Manheim, Pa., child care in Homestead, Fla.; Richard and Johanna Labun, Manitoba, Canada, unit leaders in community youth work in Lancaster, Pa.

Report on 1970 Christmas Bundles

July and August reports from the five Mennonite Central Committee material aid centers indicate that 62,000 Christmas bundles are packed and ready for overseas shipments. This is an increase of 5,000 bundles over the number shipped in 1969. The Christmas bundle project started in 1946 when 15,000 bundles were shipped to 12 countries. The year 1970 is the twenty-fifth year of Christmas bundle shipments and the fiftieth anniversary of MCC. The Christmas bundle program is half as old as MCC. A total of 807,000 bundles have been received by MCC over the past 25 years. Arrangements are being made to ship 40,000 of the 1970 bundles to Bolivia, Haiti, Honduras, Hong Kong, Jordan, and Vietnam. During the 1970s it is hoped that the giving of Christmas bundles will average between 50,000 and 60,000 annually. Further, MCC is encouraging congregations to consider this project as one for their children and thus help teach them that we as Christians really care about other people, including children. It is also hoped that the quality of the items in the Christmas bundles will continue to improve each year. It is necessary that we teach our children to give to others of their material best, as well as a cup of cold water.

Lancaster School Began 29th Year

Lancaster Mennonite High School began its twenty-ninth year of operation on Sept. 2, 1970, with the enrollment of 481 pupils. The pupils were preceded by the 38 faculty members who met for two days of orientation on Aug. 31 and Sept. 1.

As J. Lester Brubaker of Harrisonburg, Va., assumed the principalship, the school again noted with deep appreciation the service given by Noah G. Good as academic head of the school during its first twenty-eight years. Brother Good continues to serve on the faculty as a language teacher. Myron Dietz is again Assistant Principal, a position he held last year.

The new administration was preceded by a revision of the school's constitution in March 1970, and a reorganization of the Board of Trustees in July. Whereas previously the entire Board met monthly, the new Board will meet only quarterly, with the Executive Committee meeting monthly. James H. Hess, Chairman; Lloyd Eby, Assistant Chairman; Raymond Landis, Secretary; Ray Yost, Treasurer; Jacob Nauman; John Harnish; and Shelly Shellenberger comprise the Board's Executive Committee.

In addition to Bro. Brubaker, nine other new faculty members joined the staff. They are Kenneth and Marlene Buckwalter, Lancaster, Pa.; James Drescher, Columbia, Pa.; Martha Hartzler, Burlington, W. Va.; Ernest Hess, Lancaster, Pa.; Mrs. Miriam Hess, Mount Joy, Pa.; Robert Lipka, Lancaster, Pa.; Robert Michael, Goshen, Ind.; and Joas Miller, Sarasota, Fla.

New among the student body is Miss Shabnam Mussarat Mall, a Pakistani girl. Doni, as she prefers to be called, is a member of the Methodist Church in Pakistan and is in the junior class at LMHS. Also a part of the student body are Linda, Larry, and Lee Stoltzfus, the first triplets ever to be enrolled in the school. They are juniors and the children of Mr. and Mrs. John J. Stoltzfus of Elverson, Pa.

During the summer a new athletic field was constructed, being financed by the nearly \$20,000 raised by a student drive in the spring. This year the Student Council hopes to raise additional money for the completion of the athletic field and for other campus improvements.

New in the school's curriculum this year is a ninth-grade course in earth science, replacing the general science course which had previously been taught. Bro. Brubaker, Principal, cited continuing curriculum development as one of the major areas of emphasis for the current school year.

FIELD NOTES

J. C. Wenger, Goshen, Ind., at Olive, Jamestown, Ind., Nov. 15-18.

Michigan Relief Sale, Sept. 28, netted \$70,548.10 for MCC. The sale of apple butter brought in over \$1,900.

Noah Hochstetler was ordained for the Roselawn Mennonite Church, Elkhart, Ind., on Oct. 4. He had been serving as pastor previously.

Spiritual Renewal Emphasis at Trinity Mennonite Church, Glendale, Ariz., Nov. 22-25, with Howard Zehr as speaker.

Revival meetings at the Allensville Mennonite Church, Allensville, Pa., Oct. 25-Nov. 1, with Willard Mayer, Irwin, Ohio.

J. Nelson Kling, Atmore, Ala., left Oct. 13, for a three-year Mission Associate term under the Eastern Mennonite Board of Missions, Salunga, Pa. He will be working for the Menno Bookstore, Addis Ababa, Ethiopia.

Le Bon Livre Bookstore in Luxembourg enjoyed record September sales. For the year sales are running about 25 percent above last year. "The sale of Scriptures has been very gratifying," reports Eastern Board worker Harvey Miller.

Menno Travel Service is planning its annual Managers' Meeting for Rio de Janeiro, Oct. 26 and 27. The meeting is being held in South America this year in order to help familiarize managers with that area of the world prior to the Mennonite World Conference scheduled for Curitiba, Brazil, in July 1972.

The Sugar Creek Mennonite Church, Wayland, Iowa, has set aside the weekend of June 26 and 27, 1971, to commemorate the centennial of the congregation. Those who once lived and worshiped here are invited to come.

Change of address: Luke Drescher from Grantham, Pa., to 1513 N. College Ave., Harrisonburg, Va. 22801.

New members by baptism: two at Smithville Mennonite Church, Smithville, Ohio; two at Northside Mennonite Church, Lima, Ohio; one at Kalispell, Mont.; one at Holdeman Mennonite Church, Wakarusa, Ind.; one at Kidron Mennonite Church, Kidron, Ohio; two on confession of faith at the Scottdale Mennonite Church, Scottdale, Pa.

Mr. Richard H. Crockett of Morton, Ill., has been appointed to Manager, Trade Sales for Herald Press. Mr. Crockett joined Herald Press on Sept. 8, 1970. He is a graduate of Goshen College, Goshen, Ind., with majors in history and music. He has worked for Tazewell Publications, Morton, Ill., as a columnist and darkroom technician; and as a student was employed

for two years by the Goshen College Mennonite Historical Library.

Mr. Crockett will be responsible for the promotion of Herald Press books to trade customers via advertising, conventions, and sales calls.

Couples' Retreat at Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Nov. 14. Wilbur and Lois Erb will be serving with William and Ruth Yovanovich. The cost per couple is \$10 which includes three meals, two talks on "Experiencing God Together," sharing groups, silent meditation. Make this a memorable day for you by planning to attend. Contact Mrs. Ruth Hershey, R. 3, Lititz, Pa. 17543, or phone 717-626-5549. Registration limited to 35 couples.

Robert Bishop, Doylestown, Pa., arrived safely in Caracas, Venezuela, on Oct. 9 for a 27-month teaching assignment at the Collegio Americano as an Overseas Mission Associate with Mennonite Board of Missions.

Missionaries coming on furlough during November and December, 1970: John and Isabelle Blough, Brazil; Don and Marilyn Brenneman, Argentina; Albert and Lois Buckwalter, Argentina; Harvey and Miriam Graber, Brazil; Warren and Janice Lambright, Ghana; Floyd and Alyce Sieber, Argentina; Mario and Egda Snyder, Argentina.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thanks for printing "The Worst Heresy," by Arnold Cressman in the Sept. 8 issue. A few years ago our congregation switched to all Herald Press materials, and for good reasons. We were encountering material that taught baptismal regeneration, too many war hero stories in the youth papers, and a lack of emphasis on Christ-motivated discipleship.

As a pastor I agree with Arnold Cressman, the extra cost of quality material, giving an Anabaptist perspective to the Christian life, is well worth it. For example, I feel the new kindergarten material is superb! I'm for being loyal to our Publishing House, and Bro. Drescher, thanks for a great *Gospel Herald*. — Kenneth E. Nauman, Homestead, Fla.

The article, "From Grandson to Son," in the 10/6/70 issue reminded us again of some deep problems that many persons are struggling with in our brotherhood. Nothing could be more frustrating and discouraging than to have our experience with God wanting. Joseph Hertzler suggests that the fault lies in the wrong age of responding to Christ, wrong age of baptism, and wrong age of uniting with the church. This answer is too simple. To end the discussion at this point is merely avoiding the issue. The

following should help to clarify my criticism.

Growing up in a mission setting, I can name you persons ranging in ages from 17 to 70 who went through similar experiences as that of Hertzler in his youth. Weren't they old enough for the agenda? This is not merely a problem of youth. Thank God, brother Hertzler, you were young when you began. Many adults have not found the courage to try again.

There are those of us who responded to Christ at an early age, and went on with the agenda, and had a healthy growing experience. A frustrating experience of my own was waiting until I was old enough to make a *master commitment*. I am still baffled with that hypothesis. Is there something wrong with me? Have I been deceived?

"No one can come to me unless the Father who sent me draws him to me" (Jn. 6:44, TEV). Why did the Spirit draw persons in the first place, if they were too young? I deplore going back into bondage of the law, where there is an automatic age and time. Where is our freedom and flexibility? Why try to hinder the Holy Spirit in doing His thing in His way? Have not His methods always been unpredictable? Am I wrong to plead for flexibility in age? Isn't it true what is good for one person may be disrespectful to another?

I contend that the problem with unstable experiences relates much closer to our educational program than to the time of agenda. I know of no reliable program that assures a person, regardless of age, a healthy growing experience. But then, can such a program be developed? There are factors far more important than the agenda in promoting a helpful program such as:

Adults becoming stable in Christ and centering their priorities around Him. This is a sermon in itself but necessary for the next point to be possible.

A home educational program where parents with children will (a) pray together, (b) study the Word together, (c) face their frustrations together, (d) find forgiveness together, (e) make Christian living a family program, and (f) grow in Christ together.

This was the educational program of the early Anabaptists. This should be included in the life of the twentieth-century Anabaptists too. I believe it will assist Christians of all ages to move through those first years of decision with normal growth. — Leonard D. Hershey, Volant, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bennett — Hoylman. — Elton W. Bennett, Newport News, Va., and Carol Hoylman, South English, Iowa, Liberty cong., by Herman E. Ropp, June 23, 1970.

Brands — Martin. — Bert Brands, St. Catharines, Ont., Christian Reformed Church, and Mary Ann Martin, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Sept. 26, 1970.

Cozadd — Gillespie. — Darrell Cozadd, Hopedale, Ill., Hopedale cong., and Ruth Gillespie, Tremont, Ill., Baptist Church, by Marvin Kemp, June 20, 1970.

Dueck — Zook. — Robert William Dueck, Ryley, Alta., and Valeria Zook, Tofield, Alta., both of the Salem cong., by Harold Boettger, Aug. 20, 1970.

Eichorn — Miller. — Paul Eichorn, Sturgis, Mich., Locust Grove cong., and Fran Miller, Fairview, Mich., Fairview cong., by Virgil Hershberger and Dean Brubaker, Sept. 19, 1970.

Erb — Schmidt. — Lloyd Elroy Erb, Wellesley, Ont., and Jean Marie Schmidt, Millbank, Ont., both of the Poole cong., by Amsey Martin, Oct. 3, 1970.

Geiser — Sattler. — Harold W. Geiser, Smithville, Ohio, Orrville cong., and Bonnie Louise Sattler, Akron, Ohio, Presbyterian Church, Sept. 19, 1970.

Krabill — Gerig. — Lyle Krabill and Carolyn Gerig, both of Albany, Ore., Fairview cong., by Verl E. Nofziger, Sept. 10, 1970.

Martin — Ebersole. — Glenn H. Martin, Elizabethtown, Pa., Risser cong., and Mildred S. Ebersole, Mt. Joy, Pa., Bossler cong., by Russell J. Baer, Oct. 3, 1970.

Martin — Martin. — Michael A. Martin, Greencastle, Pa., Salem Ridge cong., and Wilma J. Martin, Hagerstown, Md., Bethel cong., by Mahlon D. Eshleman, Sept. 1, 1970.

Miller — Miller. — Wayne Miller, Uniontown, Ohio, and Miriam Miller, Hartsville, Ohio, both of the Marlboro cong., by Jerry S. Miller, Sept. 19, 1970.

Moyer — Eby. — Leon H. Moyer, Quakertown, Pa., Rocky Ridge cong., and Karen E. Eby, Sarasota, Fla., Tuttle Avenue cong., by David Augsburg, Aug. 8, 1970.

Roulston — Ropp. — Donald George Roulston, Milverton, Ont., United Church, and Brenda Marie Ropp, Milverton, Ont., Riverdale cong., by Menno Zehr, grandfather of the bride, Sept. 12, 1970.

Scheufler — Weaver. — Garry Scheufler, Wilmet, Ohio, Longenecker cong., and Carol Weaver, Dalton, Ohio, Martins cong., by A. Willard Shertz, May 16, 1970.

Schrag — Davis. — J. Mark Schrag, Clinton Frame cong., Goshen, Ind., and Nancy Ann Davis, Presbyterian Church, Dearborn, Mich., by L. Wilson Kilgore and Gordon Schrag, father of the groom, —.

Snavelly — Mast. — James R. Snavelly and Martha A. Mast, at the Boyertown Church, by Omar Kurtz, Sept. 19, 1970.

Yordy — Kennel. — Franz Yordy, Albany cong., Albany, Ore., and Audrey Kennel, Salem cong., Shickley, Neb., by Peter Kennel, grandfather of the bride, Oct. 3, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Sherman and Nancy (Nafziger), Kitchener, Ont., first child, Cory Charles, Sept. 6, 1970.

Benner, Richard L. and Marlene (Keller), Harrisonburg, Va., second daughter, Lisa Renee, Feb. 13, 1970; received for adoption, Feb. 16, 1970.

Brunk, Paul W. and Joyce (Erb), DeLand, Fla., first child, Amy Lynette, Aug. 15, 1970.

Detweiler, John and Ruth Ann (Bishop), Sellersville, Pa., second son, Jamey Ryan, Sept. 24, 1970.

Detwiler, Don G. and Donna (Sparks), Hesston, Kan., first child, Anthony Alan, Sept. 12, 1970.

Frey, Clarence and Verna (Bauman), Wallenstein, Ont., second child, first son, Colin Dale, Aug. 27, 1970.

Godshall, Earl and Marilyn (Detweiler), Lansdale, Pa., third child, second son, Earl Troy, Oct. 2, 1970.

Gordon, Allen and Judith (Lehman), Germantown, Md., second child, first daughter, Britta Jean, Sept. 17, 1970.

Herrfort, Stanley and Esther (Wagler), Milverton, Ont., third child, second son, Jeffery Gregory Stanley, Aug. 11, 1970.

Horst, Dalton and Lena (Bauman), Elora, Ont., sixth child, second daughter, Colleen Faye, Sept. 9, 1970.

Kornhaus, Wayne and Phyllis (Rensberger), Orrville, Ohio, third son, Brent Randall, Aug. 18, 1970.

Layman, Nathan and Laura (Shaddinger), Powhatan, Va., third child, second daughter, Sharon Elizabeth, Aug. 26, 1969; received for adoption, Sept. 24, 1970.

Steiner, Robert and Carol (—), Orrville, Ohio, second child, first son, Robert Benjamin, July 17, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bucher, Maria, daughter of Jacob K. and Maria M. Carper, was born in Warwick Twp., Dec. 27, 1889; died at the Landis Homes, Sept. 16, 1970; aged 80 y. 8 m. 19 d. She was married to Elmer B. Bucher, who survives. Also surviving are 4 children (Myrtle — Mrs. Raymond Zink, Lloyd, Roy, and Paul), 13 grandchildren, and 8 great-grandchildren. She was a member of the Lititz Church, where funeral services were held Sept. 20, with Melvin Lauver and Parke Heller officiating; interment in the Hammer Creek Mennonite Cemetery.

Erb, Amos Rutt, son of Harry M. and Alice (Rutt) Erb, was born at Elizabethtown, Pa., Dec. 5, 1894; died at the Lancaster (Pa.) Osteopathic Hospital, Sept. 21, 1970; aged 75 y. 9 m. 16 d. He was married to Alice Sensenich, who died in Aug. 1941. Surviving in addition to his wife, Ruth Garber Erb, are 2 sons (Martin S. and Harry M.), 4 daughters (Elizabeth S., Mabel S. — Mrs. Carlos Lugo, Anne — Mrs. Clayton Spangenberg, and Mary Alice — Mrs. Stanley Chanep), and 14 grandchildren. He was preceded in death by 2 children (David and Linda). He was a member of the Shirkville Church. Funeral services were held at the Gingrich's Church with Martin Kraybill, Lester Shirk, and Aaron Shank officiating; interment in the church cemetery.

Friedt, Hettie R., daughter of William and Catherine (Miller) Brown, was born at Rittman, Ohio, Apr. 30, 1894; died at Orrville, Ohio, Oct. 1, 1970; aged 76 y. 5 m. 1 d. On Sept. 15, 1917, she was married to Carl Friedt, who survives. Also surviving are 3 children (Dorothy — Mrs. David Forrer, Ruth — Mrs. Cletus Conrad, and Dale), 11 grandchildren, 4 great-grandchildren, one brother (Melvin Brown), and 3 sisters (Amanda — Mrs. William Yoder, Grace — Mrs. Theodore Musser, and Carrie Yoder). She was preceded in death by one son (Mervin). She was a member of the Orrville Church, where funeral services were held Oct. 5, with J. Lester Graybill and Bill Detweiler officiating; interment in the Crown Hill Cemetery, Orrville.

Glick, Elmer Yost, son of Levi and Elizabeth (Esh) Glick, was born at Allensville, Pa., Dec. 30, 1897; died at Memorial Hospital, Salem, Ore., of heart failure, Sept. 27, 1970; aged 72 y. 8 m. 28 d. On Mar. 19, 1933, he was married to Nancy Bond, who survives. Also surviving are one son (Marvin), 5 foster sons and daughters (Donald, Lonnie, and Derald Smith, Lonna — Mrs. Dave Padget, and Beverly — Mrs. Karl Vaught), 16 grandchildren, one brother (Andrew L.), and one foster brother. He was preceded in death by one son (John L.), and one infant brother. He was a member of the Hopewell Church near Hubbard, Ore., where funeral services were held Oct. 1, with Marcus Lind and Sterling Roth officiating; interment in the adjoining cemetery.

Eicher, Deanna Kay, daughter of Earl and Patricia (Miller) Eicher, was born at Grand Rapids, Mich., July 7, 1970; died at Sturgis,

Mich., Sept. 26, 1970; aged 2 m. 19 d. Surviving in addition to the parents are one brother (John) and grandparents (Mr. and Mrs. Vernon E. Miller and Mr. and Mrs. Joe Eicher). Funeral services were held at the Locust Grove (Mich.) Church, Sept. 29, with James Carpenter and Dean Brubaker officiating; interment in the nearby cemetery.

Plank, Joe S., son of Samuel and Lydia (Zook) Plank, was born in Mifflin Co., Pa., Jan. 22, 1898; died in the Mary Rutan Hospital, Bellefontaine, Ohio, from cerebral hemorrhage, Oct. 2, 1970; aged 72 y. 8 m. 10 d. On Feb. 17, 1920, he was married to Gertrude Yoder, who survives. Also surviving are one son (J. Darrell), 4 daughters (Betty—Mrs. Kenneth Lehman, Emma Lou—Mrs. Robert Hostetler, Josephine—Mrs. Clarence Sell, and Mrs. Jean Ann Miller), 22 grandchildren, 4 great-grandchildren, one sister (Mrs. Margaret Kauffman), 2 half sisters (Phyllis—Mrs. Lester Fritz and Betty—Mrs. James Studer), and 5 half brothers (Donald, William, Samuel, Warren, and John). He was a member of the South Union Church, where funeral services were held Oct. 5, with Roy S. Koch officiating assisted by Donald Plank; interment in the South Union Cemetery.

Reese, Edith B., daughter of George and Sarah (Gift) Fisher, was born in Franklin Co., Pa., Oct. 24, 1893; died in the Waynesboro (Pa.) Hospital, Oct. 1, 1970; aged 76 y. 11 m. 7 d. On Nov. 19, 1917, she was married to John Reese, who died June 29, 1945. Surviving are 4 children (Charles, David, Helen—Mrs. James Kesselring, and Mary—Mrs. Daniel Armstrong), 23 grandchildren, and 15 great-grandchildren. She was preceded in death by one son (John, Jr.). She was a member of the Cedar Grove Church, where funeral services were held Oct. 4, with Nelson P. Martin and Lester Misner officiating; interment in the church cemetery.

Staker, Mary, daughter of Peter and Margaret (Schoulthouse) Ripper, was born at Tremont, Ill., May 20, 1883; died at the Eureka (Ill.) Hospital, Oct. 3, 1970; aged 87 y. 4 m. 13 d. In Jan. 1902, she was married to Daniel W. Staker, who died Mar. 23, 1955. Surviving are 2 children (Esther—Mrs. Arthur Gingerich and Allen E.), 3 grandchildren, 7 great-grandchildren, one sister (Mrs. Louise Pratt), and one niece (Nelda—Mrs. Gene Sauder). She was preceded in death by one daughter (Ethel—Mrs. Ed Bachman). She was a member of the Metamora Church, where funeral services were held Oct. 7; interment in the Hickory Point Cemetery.

Summers, Samuel E., son of Nicholas and Nancy (Umble) Summers, was born in Gap, Pa., Nov. 6, 1893; died in the Lancaster (Pa.) General Hospital, of a heart attack, July 22, 1970; aged 76 y. 8 m. 16 d. On Nov. 23, 1916, he was married to Rachel Loar, who survives. Also surviving are 4 sons (J. Edgar, Leon M., Allen C., and Elam L.), 15 grandchildren, and 2 great-grandchildren. He was a member of the Maple Grove Church, Atglen, Pa. Interment was in the Millwood Cemetery.

Witmer, Mrs. Edmund, daughter of Mr. and Mrs. Aaron Hallman, was born at Monkton, Ont.; died at the home of her daughter, Waterloo, Ont., Sept. 24, 1970; aged 89 y. Her husband died in 1960. Surviving are 2 sons (Leonard and Clifford), 5 daughters (Flossie—Mrs. Herman Geiger, Ethel—Mrs. Byron Weber, Violet—Mrs. Irvine Manske, Buelah—Mrs. Seibert Schneider, and Barbara—Mrs. Walter Cook), 29 grandchildren, 42 great-grandchildren, and one brother (Simon). She was preceded in death by 3 sons (Wilfred, Lloyd, and Raymond). She was a member of the First Mennonite Church, Kitchener, Ont. Funeral services were held at the Stirling Avenue Church Sept. 26, with Robert N. Johnson officiating; interment in the Woodland Cemetery.

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Cover photo by Jan Gleysteen. The castle Pfalzgrafenstein was built on an island in the Rhine River in 1326 by Ludwig von Bayern to collect tolls from the river traffic.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

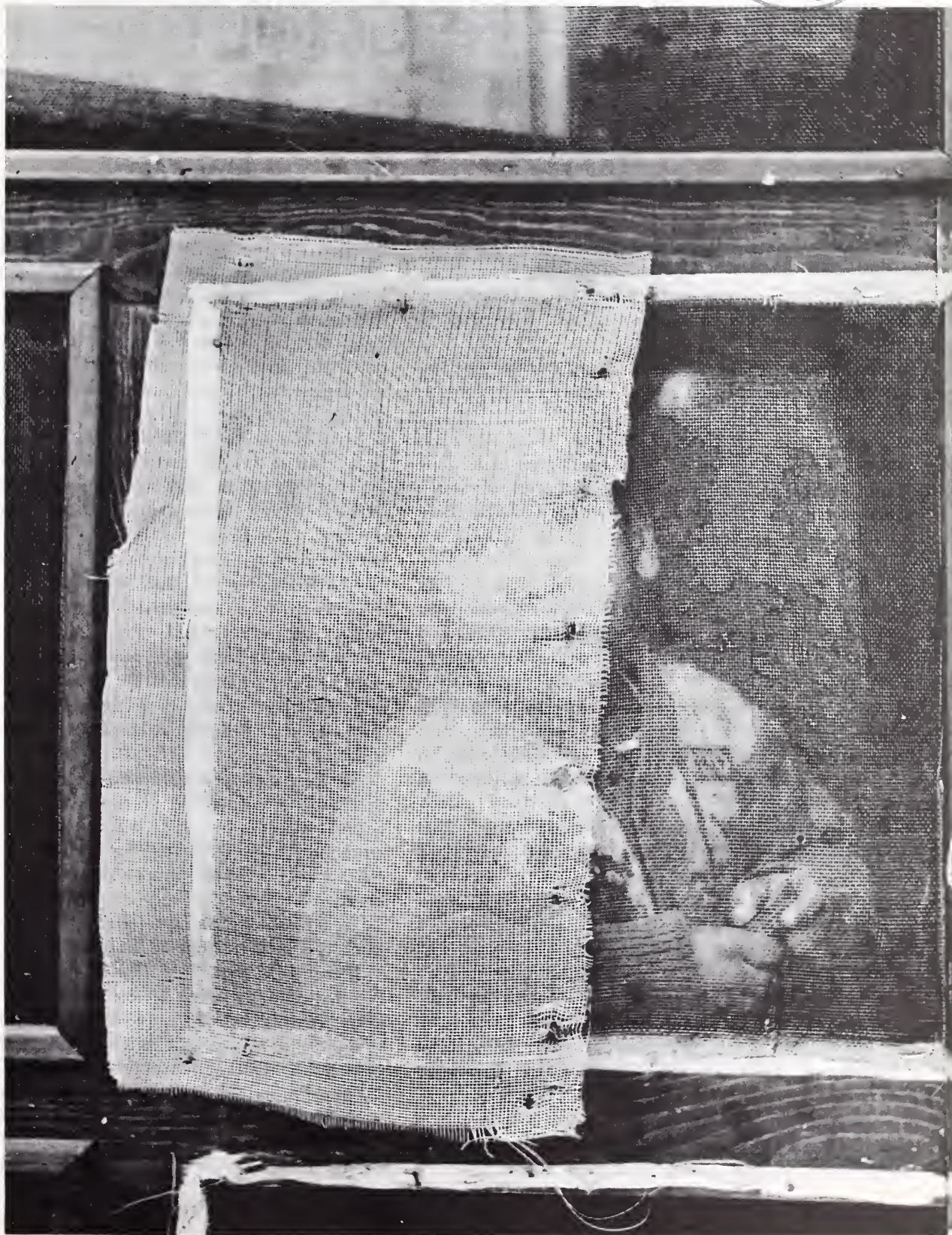
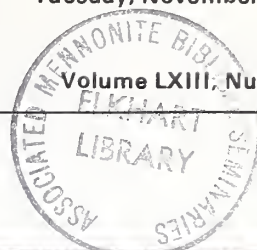
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Me Be Grateful?

By Levi Keidel

I ate my usual breakfast of oatmeal and dried milk, brushed my teeth with a glass of boiled water, picked up my freshly packed battered suitcase, and with two Congolese co-workers piled into the loaded literature van.

"Have you heard of any more fighting?" I asked, as I threaded the heavy van onto a rough dirt road leading southwest out of the city.

"They say many villages have been burned to the ground," replied Barnabas. "But the soldiers are in control, and the rebels have fled to the forest."

"People no longer give rebels support like they once did," added Boniface. "Ever since independence came four years ago we have suffered. People are tired of war."

We never took the van into an area where we knew there was trouble. Civil war had just raged across an area 75 miles southeast of us. In its aftermath, people were beginning to emerge from hiding in the forest. A pastor was among them. He had written us a letter: "Please come with the book truck to our village of Tshintshianku. Bibles and hymnbooks have been destroyed in the fighting. People are weeping for new ones."

The truck slowly ground its way through a sandpit. Then tires edged their way over huge round stones protruding above the roadbed. The steering wheel tried to wrench itself from my grasp. The truck body twisted and groaned in complaint.

Tshintshianku was such a pleasant village, I recalled. Huts for its 1,000 people lined the approaches to an important road intersection and nestled on adjacent slopes. Tall stately palm trees, their trunks frocked with light green fernery, lined the roads with a natural disorderliness that was beautiful.

The palms framed scenes of domestic tranquillity. Clean paths lined with blooming canna or zinnia led to the huts. Hut walls were of red earth, their doors of rough-sawn lumber, their roofs of neatly-trimmed thatch. These were cherished homes around which the activities of families centered.

There was a mother pounding manioc flour under a banana tree in the backyard. A baby was tied to her back, reverse-papoose fashion, asleep with the rocking of her

body as she rhythmically bent at her waist to drive pestle into mortar again and again. A hen and chicks scurried at her feet, pecking at particles which fell to the ground. Two older children sat playing on a reed mat which lay on the bare ground nearby. A tethered goat contentedly munched lush grass in the front yard.

My mental picture was soon to be shattered. About sundown that evening we entered the village and approached the intersection. I was numbed by the sight. The palms remained, mute witnesses to the devastation.

Not a home was left standing. Every hut had been reduced to a heap of broken earth. From the rubble, sticks which had been part of the wall structure jutted upward, their ends burned to ugly black twisted points. The landscape was deserted of anything living. The scene overwhelmed me with a sense of utter desolation.

"Do you think we'll find any people?" I asked.

"Let's go on to the house of the pastor who wrote us the letter," Barnabas replied.

We drove through the road intersection to the opposite edge of town. There was the road which arched off to the left and circled in front of the church. There was the church; it was built of cement block with a corrugated metal roof; it was intact.

But the parsonage hut to the left of it had been reduced to a heap of rubble like all the others. To the right of the church was an old hut, walls near its corner entryway crumbling from either age or warfare; its tattered thatch roof, black with age, tipped toward the entryway like a lopsided hat ready to fall.

"Where could the pastor be?" I asked, as I braked the truck to a stop in front of the church.

Then in the gray of gathering dusk I saw him, stooped low to clear the edge of the tipped-over roof, emerging from the broken entryway. Then followed his wife. He straightened to his full height, smiled broadly, waved a welcome, and called, "Hello, preacher!"

They insisted we stay for the night. They found chunks of log for us to sit on until they could borrow chairs. She hunted something for us to eat, and found three white sweet potatoes. She put them into what appeared to be her only

cooking utensil . . . a shallow white enamel dish. She covered them with water and set them to cook on an open fire nearby.

The flat-bottomed basket she used to carry things on her head was turned upside down on the ground at our feet; its upturned bottom was to be our table. She drained the water off the sweet potatoes and set them before us. We said grace and ate our supper.

It was eleven o'clock when we retired that night. The pastor and his wife recounted to us in detail the terrible events of past weeks. They had fled to the forest carrying what they could in their hands. They'd lost virtually everything. Their spirit overwhelmed me. Through the course of the entire evening, not a word of complaint fell from their lips. Rather, they praised God that their bodies were unharmed, they had each other, and they could start building again.

And this was the third time they'd passed through such an experience in the last four years.


Some months later my car was speeding down a highway in the midwestern United States. I had just returned from the Congo, and was still adjusting to such accouterments of

an affluent society as instant balanced-diet breakfasts, tooth paste with sex appeal, and soft-cushioned machines rocketing along ribbons of smooth cement. I was also perusing the beauty of lush green fields of corn which lined the highway . . . fields which I knew had unfailingly produced a generous harvest for more than 30 consecutive years. There was a farmer working in a hayfield. "Aren't those big cab tractors nice," I mused. "And look at his shiny pickup."

I pulled into a filling station for gas. A farmer had also stopped. I struck up a conversation with him.

"Crops look great," I said, gesturing to a nearby freshly tasseled cornfield.

"We're hurting bad for rain," he replied. "Haven't had any for two weeks now. If we don't get some soon, the crop's going to be short this year." Instantly on the screen of my mind there flashed the picture of an impoverished pastor and his wife seated at a night bonfire telling their story. It raised a question which has been uncomfortably nagging me ever since.

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain? 

In Remembrance of Me

By Ruth Y. Hackman

After all these years, I should forget the whole unhappy incident. But I saw his widow again tonight and the whole nightmare went before me like a movie. It was much too vivid.

"Yes," she said, "George is gone eighteen years now. You know, Ruth, I'll be eighty-eight in October."

I couldn't believe it. George gone eighteen years and Ida eighty-eight? It didn't seem long ago that George put a drop leaf on an old bureau so I could use it for a Bathinette. Of course "baby" Jenny is in college now.

George and Ida had lived in a garage that had been remodeled into a cozy little home. When George had his heart attack, my husband (Walter) mowed their lawn.

George was not a member of our Mennonite Church — that is the main trunk. He was a member of one of the branches. Since our church was nearer to his home, he attended our church faithfully. He never ceased having a testimony for his Lord. He had been a drunkard and the Lord had mercy on him and saved him.

As I sat beside Ida, tonight, I wondered if she remembered. She was so glad to see me though.

"I didn't feel too good today," she interrupted, "and I thought I wouldn't come. But I wanted to see you."

We were seated around decorated tables — some on folding chairs, some on wheelchairs. We played games, we sang old favorites. Our WMSA ladies were entertaining the

elderly folks from the Good Shepherd Home, where Ida was now a guest. There was lots of cake and punch. We were laughing and having fun.

Underneath this gaiety, I was looking back in retrospect at that heart-pounding experience that happened in this very room. Eighteen years ago this room had been our church auditorium.

It happened at communion. They tried to explain to George that he was surely welcome at our church and we certainly enjoyed his fellowship. But since he didn't "belong" to our group he couldn't take communion. (I forgot to tell you he came faithfully to prayer meeting, too.) Brother George, as he wanted us to call him, could not understand.

It's wretched, I know, to hope that people won't show up at church on a Sunday morning, especially Communion Sunday. My hoping was to no avail. Sunday came and George was there. He sat on the right side and Ida on the left.

It is not necessary that I go into this drama-packed scene, except to tell you this: when George reached for the bread he was refused by these words, "I'm sorry, sir."

In the midst of that communion service, George left the bench, motioned to Ida, and they went out that door never to come to our services again.

Tonight as Ida left our party, she shook my hand and kissed me. "Tell Walter to come and see me sometime," she said pleadingly.

I Learned to Love (and Cry) at Youth Convention 1970

By Albert Zehr

Mennonite Youth Convention 70 wasn't just for young people. At least here's one adult who still can't get over what happened there. While this writer has attended conventions and conferences from the East to the West coast, never did one get through quite like Youth Convention at Lake Junaluska, North Carolina. To put it in brief, most mass meetings appear to be idea-fests but this was a happening!

While on most occasions we seem to try to convince each other, here somehow we started to love each other and wow, what a difference.

I'm still trying to figure out what did it, but it's beyond me. When Don Jacobs began to breathe fresh life into those Old Testament characters they got up and walked among us and you could feel them live and love and letting God live through them each in their own stumbling way. Before long, you felt they were like you and me and why on earth can't I be like that? Maybe I can! After you add to that the soul experiences of Laurence Hart and Manuela Garcia and then turn Tom Skinner loose, well, even those of us who have intellectualized everything from peace to piety either have to run or get bowled over.

When hundreds of young people respond to a simple invitation: "Do you want Christ to take over your life and live in you?" you better believe something is going on. Fortunately, during this time some of this is getting through here and this fellow feels himself really beginning to love those youth and beginning to sense their sincerity and needs. For the next three days something takes over. First we see a youth whose face reflects need. This is followed by an urge to touch his or her arm or shoulder with a word of concern or interest. Almost inevitably within ten minutes or a few hours the youth would come back and ask to talk. Usually beginning with the question, "How did you know how I felt?"

This would be followed by a period of beautiful sharing and sense of oneness. The almost inevitable first statement being, "I just don't seem to really feel close to God, I just can't sense that I am forgiven."

As the youth would share and lay his life open, somehow God gave me the overpowering ability to love and accept that person, to laugh and to cry with him, and even the power to say very little, keeping my intellectual and Bible answers to a minimum. After a time of sharing the youth would say, "Hey, this is beautiful, I feel great, you've

helped me so much. For the first time God's becoming real to me." After further sharing I could only say, "You're a wonderful person, go and tell someone else about it."

Suddenly the incarnation became much clearer to me, I can and must verify and become a channel of God's love. He can come to others through me. What a beautiful experience. The best way to help someone to meet Christ is to love and accept him, but that can only happen as He does it through me. Well, so that's what this "Share Your Christ You" is all about!

To maintain this level of sharing and experience for a week and then for over twenty hours on a returning bus can't help but affect one's life.

On the following Sunday morning the youth at our church and many others shared. Many adults and parents understood, some didn't. But the spark which ignited into full flame at Convention will not be put out.

And this brings me to some solemn thoughts which sober me. I feel that this Convention will be a milestone in the history of the Mennonite Church. Many youth were changed and openly committed themselves to Christ. We experienced an outpouring of the Spirit seldom seen in our day, a new degree of freedom and openness. Freedom to share and to express yet, an atmosphere of love and respect. That's all good, but I'm not sure the churches can take it! How the churches responded when these youth came back from Convention may well determine the future of our church.

I can only see our youth doing one of three things at this point. First and hopefully they will share and find warmth and acceptance in their home church. They will help to promote in their churches and find the openness and freedom which they have tasted. A second possibility will be that they will not find acceptance. They will find those in their church not free to share and be open, and thus will have to find other groups or fellowships where they can find meaningful fellowship which is so vital to a continuing and growing faith. A third and most unfortunate possibility may be that after attempting to share and being rebuffed and squelched, they become discouraged and abandon their faith and hope because they do not see the incarnation continuing in their home church.

If the first does not happen we may see a mass exodus from the Mennonite Church in the next decade. Frankly, Convention leaves me excited but also uneasy.

Albert Zehr is pastor of the Steinman Mennonite Church, Baden, Ontario.

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An Old-New Method

I cannot forget what Martin Marty told a group of us some years ago. This outstanding church historian and theologian said that at the times when the church is most lifeless spiritually it puts its primary emphasis in building great edifices. The great cathedrals were built during the Dark Ages.

So also, Marty said, often when a congregation is dead, it must somehow prove to itself and others it is alive. The easiest way to do this without costly commitment, discipleship, or moving into mission is to build a bigger or more beautiful building even if its membership and mission hasn't grown for twenty years.

Of course exceptions can be pointed out. Yet who has not felt uneasy about the amount of money the Christian church has poured into brick and mortar the last few decades? Even with decreasing membership many churches poured millions into bigger and more beautiful buildings as if people are won by buildings.

During the past few decades when the needs of people physically, spiritually, and socially were seeking to be heard the church structured its sanctuaries so that the individual feels even more lonely and often organized its life and worship to be more formal and ritualistic. The church seems to build larger churches in which to hide from the world at the very time the world is crying most for the church's presence. It finds it easier to invest in stone than in the welfare of people.

What would really happen if we would take the article on page 918 of this issue seriously. It is a good article to discuss in your Sunday school class or congregation. What would happen if the members of your congregation met for worship, Bible study, and discussion in homes with a small nucleus of members on a regular weekly basis? Neighbors would feel free to enter into the meeting and the discussion. More personal and meaningful involvement could come about. Perhaps in this way we would again find the mission of the church rather than just hear it talked about.

Then, at appointed times the members of a congregation (perhaps once a month) gather in a group at the church building or town hall to share what God is doing to receive new guidance and encouragement to move ahead. Here is where the preaching is done. The pastor's primary work now is to move among the members and their meetings as a real shepherd, giving guidance, spiritual instruction, and seeking to help answer questions which arise. But the ministry of preaching to the world, visiting the sick, feeding the hungry, and speaking God's truth to the community is now properly and primarily lodged with the members of the church.

This seems to be more in keeping with the method of the early church. Paul and other leaders moved among

groups which gathered in homes. The Scripture says they moved from house to house encouraging and instructing the saints who carried on the Christian witness. History seems to say that when the saints start to build church buildings in which to meet they are really settling for a separate, uninvolved spiritual existence, apart from the world. Such have given up their call to minister and desire only to be ministered to.

Perhaps some congregation which takes its ministry seriously will study and seek to follow what seems a New Testament practice. Perhaps no present congregation could be totally involved in dividing up into house churches. Some loyal members might become very disturbed if small groups met in their homes and didn't show up at every service planned at the church building. There would still be need for regular services at the church building for those members who don't desire to share in a house-church experience and for the house-church members to report back what God is doing and receive spiritual refreshment on a regular basis.

Even if not every member becomes involved, congregations must start somewhere in fulfilling the mission of the church in the community. Might such an experience revive many a member to a new appreciation of the meaning of Christ today? Might such an experience prove to be the spark to put new fire under many a minister's calling to preach, teach, and equip others for the work of ministering?

Careful planning would be needed to keep such groups from deteriorating into book reviews and mere get-together sessions. Here is where a pastor's spiritual insight, courage, and commitment could contribute much.

Without doubt people inside and outside the church are seeking for more personal relationships and involvement. In every area today people are depersonalized. If the church fails in giving worth to the individual and putting meaning into life where people play and work it might as well close its doors because it will be out of business in a short time no matter how many new and big beautiful buildings it erects.

Perhaps God is calling us in a particular way to answer the cry of people's hearts for more personal relationships and involvement by telling us to move, like the early church, in making our homes places of Bible study and prayer. Perhaps the Spirit is urging us to scatter the church by meeting in small groups as believers with the primary purpose to incorporate our neighbors and our friends with whom we work. Perhaps Christ's promise to be where two or three of His children meet has particular pertinence today.

An excellent booklet describing the house-church approach is *Housefellowships*, by James Fairfield, Herald Press. Why not get it, study it, and adapt it to your own need. — D.

The Church Building-

By Alberto Barrientos

A careful search of the New Testament leaves us with no indication whether the early Christians used buildings "consecrated" to the Lord as places of worship. There is no trace of such a term as "building fund." Neither did the words "church" (congregation) and "temple" (church building) exist as synonyms. And we should remember that chronologically the New Testament extends up to the last decade of the first century. Geographically, it takes in the Middle East, Asia Minor, and part of Europe. Culturally, it comprises the Jewish, Greek, and Roman civilizations, all of which, though not Christian, were indeed deeply religious, and profusely equipped with temples and altars.

T. S. Nee, contemporary evangelical writer who has shaken Christian thought, says, "The first apostles were Jews, and the Jewish tendency to build special places of worship was natural to them. Had Christianity required that places be set apart for the specific purpose of worshiping the Lord, the early apostles with their Jewish background and natural tendencies would have been ready enough to build them. The amazing thing is that not only did they *not* put up special buildings but they seem to have ignored the whole subject intentionally. It is Judaism, not Christianity, which teaches that there must be sanctified places for divine worship."¹

Rather, one finds frequently in the apostolic writings, reference to the "church in your house," or "the church which is in your house" (Rom. 16:5; 1 Cor. 16:19; Philem. v. 2; Col. 4:15). About this, Nee writes, "Everything must begin at the beginning. When a church is founded, the believers from the very outset must learn to meet by themselves, either in their own homes or in some other building which they are able to secure. Of course, not every church is a church in a 'house,' but a church in a 'house' should be encouraged rather than considered as a drawback. If the number of believers is great and the sphere of the locality wide, they might need to meet, as the saints in Jerusalem did, in different 'houses' instead of in one house."² In another paragraph, Nee adds: "Somehow, as soon as people enter these special buildings, they involuntarily settle down to passivity, and wait to be preached to. A family atmosphere should pervade all gathering of the children of God, so that the brothers even feel free to ask questions . . .

further, the meetings in believers' homes can be a fruitful testimony to the neighbors around, and they provide an opportunity for witness and gospel preaching."³

After the apostolic century, the church began to include a series of new elements in its bloodstream. Muirhead says that in the period from AD 100 to 323, "Christians began to erect houses devoted exclusively to worship, which they called 'churches,' 'houses of God,' and 'houses of prayer.'"⁴

Besides, "they tried to make the worship service ever more liturgical and full of pomp. It consisted of songs, Scripture reading, prayers, and preaching."⁵

Today, not only does our vocabulary "church" identify the congregation with the building, but we cannot think of the existence of the former apart from the place of the latter.

There are actually missionary and evangelical church organizations who to "begin a work" first put up a building, which they call "The X Church," and only later do they devote themselves to the job of raising up that which is really the church. In some countries which have been characterized by their interest in sending missionaries, sometimes the fever to construct sanctuaries leaves no money to carry on missionary work — though the congregations may contract debts running into the millions to put up church buildings that are little used.

In Latin American circles the situation is even more serious. Many churches have big budgets for construction but cannot pay their pastor. The height of this phenomenon is the case which can be seen in many places — large, luxurious temples with shamefully needy congregations.

To sum up: Doctrinally and historically, church *buildings* are not an essential characteristic of New Testament Christianity, nor are they indispensable for the development of the church.

A Means or an End?

The primitive church grew and developed steadily without buildings, but today with them, the outlook isn't so encouraging. Common sense would seem to demand that in spite of present patterns, we ought to make a sane and wholesome consideration of the attitude of evangelicals toward church buildings, of the building of them, and a functional remodeling of these buildings in relation to the mission of the church.

Does the church's God-given mission define the construction and use of buildings—or do the buildings themselves determine the manner in which the mission is to be carried out?

Obviously the first question is the correct one. But this is the simplistic approach. A more careful examination can lead to the conclusion that the means—in this case the church buildings—that were suitable at one time not only become antiquated, inappropriate, and inefficient, but also become the ends in themselves, and as such, the determining factors. On the other hand, we need to recognize that in many cases the means employed affect the message. Thus, although the church building is a means to accomplish certain ends, such as fellowship, nurture, evangelization, it is possible that the building itself because of its size, location, shape, and the number and characteristics of those who attend, soon determines what activities are carried on, and how. In other words, the bricks or the wood arranged in a certain way determine what will be the attitude of the people and their method of communication, from the pulpit or among the members.

This is not mere theory. It's enough to look clearly at reality. Isn't it true that buildings have helped to determine how the church carries out its mission? Isn't the general evangelical custom of "campaigns" or "revivals" almost the only form of evangelistic work? The building has caused the church to reverse a New Testament principle.

**While the Lord says to the church,
"Go," the church, peacefully seated
in its comfortable pews, says to the
world, "Come to our building."**

Hasn't the building itself imposed a system of monologue communication? Hasn't it brought about the formalizing of

worship in such a way that everyone knows the order by heart?

The building has clearly affected the expression of the believers. Inside the building, one should maintain silence and an attitude of respect; there are many things one cannot do, thus creating an atmosphere very suitable for giving the appearance of a reality that doesn't exist. One goes to church in his finest clothes; he uses his "other" holiness, not the genuine one of Monday or Friday, the one of the field of sports (especially when he's losing), or the one from his working day, when the boss isn't looking. Thus the factor of the building, added to certain religious presuppositions, has created elements contrary to revealed truth.

The common concept of sacred temples has a double heritage. On the one hand, it is Hebrew: the idea of the temple and later of the synagogues. On the other hand is the Roman influence. Either way, these are exotic ideas for the Christian church of today.

Think of the many times that a church building could be used as a center of help to the community, to provide medical assistance, a literacy center, or a place for marriage counseling. But nothing like this can be done because it is considered irreverent. It's strange that the Christian mentality is such that it is ready to tie up great sums of money in a building, but cannot use it for the welfare of people, as if God would be offended at such use. As if one's love for his neighbor were contrary to his love for God!

Could the general strategy of centralizing all spiritual activity in the church be the reason for very slow growth? Could it also be the reason that fellowship among the believers is so weak? Is the building responsible for producing so many "Christian performers" with very little to offer people outside the building?

One can argue against the foregoing through the example given by certain "elephant" churches, defined that way only because of their size. This is the case of some Pentecostal-type churches. But although their activity revolves around

the church, their liturgy — according to some observers — seems to fulfill a true purpose. It is criticized for being “noisy” and “disorderly.” Nevertheless, the atmosphere offers an opportunity for fellowship and worship among the faithful. So the liturgy tends to cancel out the influence which the building has.

It's well to ask whether mere growth of a church means that it is fulfilling its mission. Yes, it may be, but perhaps only partially. The commission given by God to the church is more than mere growth. It is to “go into all the world”; it is to “go to every creature,” as the church did at the beginning. Every day in the temple and in the homes, they taught and preached about Jesus Christ. Certain worship services can be very attractive to certain people, and this produces growth, but that doesn't mean that it is necessarily carrying out the task which God has assigned to it. Therefore the example of these churches continues to be questionable.

From another viewpoint, large non-Pentecostal churches show a certain satisfaction and pride in their size and little concern to grow further. In fact, generally in united evangelistic efforts, these churches move most slowly and reluctantly. The influence of material prosperity — as seen in the building — is very clear. On the other hand, relationships among the believers do *not* appear to be very rich and fruitful. Thus, the congregation-building combination shows that the second is not as neutral as it would seem. The impression is quite clear that the building plays a decisive role.

Today's society, with its many activities and the intense effort required to gain a daily living, seems to call for the development of churches in private homes. But, given the situation imposed by history and the ecclesiastical system which prevails, it is hard to think of going back — or rather, forward.

The church of today must seek a solution, a synthesis, combining what exists with the guidelines laid down in the New Testament.

Here are some alternatives. It's clear that the church's evangelistic function ought to be decentralized away from the church building, as a first step. Both theology and strategy demand this. The building should be used to prepare the people of God for the work they are called to do daily, in the situation in which God has placed each member. As long as we keep insisting on “meetings” and evangelistic “campaigns” inside the church buildings as practically the only method of operation, Christians will continue to miss their great privilege of evangelizing, and the church will continue to stagnate in its growth.

These meetings and campaigns must be exchanged for the personal, daily testimony of each believer. Such meetings should be supplanted by well-planned meetings in the homes, not with the formality of church services, but rather with the spontaneity that grows out of a neighborly relationship. The emphasis on evangelization within the church

building should be superseded by a programmed and systematic ministry of house-to-house visitation. In this case, the building can be a strong training center, and meetings should have this purpose. And there should be meetings in public places, where open discussion can take place. Not so many traditional mass meetings, however, because communication there is impersonal and yields little fruit.

Evangelistic meetings in church buildings ought to give way to the presence of the church in strategic places — plazas, shopping centers, parks, public halls, and auditoriums.

This is what Paul did. He sought the people where they were, set forth the truth, and invited discussion, because the truth brings men's thoughts unto obedience to Christ. The church today contents itself with giving out a sermon, a monologue from a pulpit, as if divine truth had to be entrenched so as not to be opposed by other ideas. The farther the truth of God gets away from the pulpit and approaches souls in sin, the more effective it will be. Evangelistic meetings in church buildings ought to be substituted by sending missionaries into areas where there is no work — not only missionaries with fair skins and automobiles either, but with brown skins, going on foot or on bicycles.

It's evident that the building will always have an evangelistic function, but it should be of a secondary, almost accidental nature. This would be in the case of persons who faithfully come to hear a sermon or take part in activities. We should not think that every time a nonbelieving person is present we have to shoot an evangelistic sermon at him! Some churches today customarily ask if any persons are visiting who do not know the Lord. These people are then taken to a place apart, where Christ is presented to them. Meanwhile, the main meeting continues as planned.

If evangelistic meetings are held inside the building, the type of meeting should definitely be changed. When those who do not know the Lord come to the church service, each song, chorus and special number which does not actually make an appropriate contribution is confusing to them. These people have come to hear the Word. Therefore, the traditional meeting form should be set aside, and place be given at once to the message, so that time might be allowed for questions and for dialogue with those who are interested. Sometimes the whole meeting seems to be a preparation of the right “atmosphere,” instead of giving place to the Holy Spirit by means of the Word.

The ordinary meetings of the church in its building ought to provide an opportunity for a more natural, a warmer relationship one with another, a true “communion of saints” as in

the early church, and less formalism and sense of reverence, which has become a veritable evangelical cult.

Even the Lord's Supper seems to have lost something of its original meaning. It arouses feelings of awe, fear, and a quasi-sanctity. Without yielding to extremes, let me say that it was not that way in the early church. It was a true love feast. People ate, talked freely in the presence of the triune God, and the building did not impose on them a negative feeling. If the building which cost the believers so much is to be used, it ought to be used in the best way possible — not according to exotic and worldly patterns, but according to the spirit of the Book of Acts.

The rational use of the building requires the adoption of forms that permit a better communication of ideas. The monologue is classic in the evangelical church — the sermon. It's the easy, professional way. And at the same time it is the opium which has created sleeping believers, with dreams of heaven but no place on earth. Inside the building it's essential to employ methods of communication that are more penetrating and effective — such as dialogues, dramatizations, round-table discussions, debates, group studies, film showings of an evangelical nature that will provoke discussions.


Better participation on the part of everyone present should be constantly sought, and more expression given to spiritual gifts.

As in the Corinthian church: "What then, brethren? When you come together, every one has a psalm, teaching, an ecstatic utterance, a revelation, an interpretation. Let it all be for your mutual edification" (1 Cor. 14:26), and of course, "decently and in order" (v. 40).

The weekly prayer and Bible study meetings ought to be supplemented by meetings in homes, in the manner of cell-meetings. Churches that are practicing this have a great deal to teach to others. To centralize these activities in a building today, given the circumstances in which we are living, is not the most effective way. Cells are worth experimenting with.

The building or temple ought to have a community projection — that is, it should serve the community in which it is located. It's hard to believe that the Lord would feel offended simply because the worship center is used for giving injections, distributing food, or teaching illiterates to read. The exact opposite would seem to be the case. God is much more pleased by the spontaneous mercy of the Samaritan than by the dehumanized legalism of the Pharisee.

In our present age of political violence, of social dissatisfaction produced not only by specific ideologies, but also by hunger, sickness, and sin the evangelical church cannot

continue allowing itself the luxury of setting aside buildings, of tying up huge sums of money for purposes not clearly sanctioned by the New Testament. In place of being so esthetic, it ought to be more ethical. Where there are church buildings, let them be better used, for the praise of God and for the welfare of needy mankind. The church in the fulfillment of its task ought to be quick and agile. Its activities and buildings ought not to raise barriers between it and the world. Activities and buildings should work together for open communication with persons outside of Christ, so that the greatest number may be saved, to God's glory. 

1-3. T. S. (Watchman) Nee, *The Normal Christian Church Life*, pp. 115-117.
4, 5. H. H. Muirhead, *Historia del Cristianismo* (The History of Christianity), p. 129.

Commitment Not All Good

Much is being said and written about the need of commitment today. The need is critical because there is already so much commitment abroad that is not of the right kind. Ingmar Bergman, a Swedish movie producer, has said: "For me there is only one loyalty: to the film on which I am working. I may lie if it is a beautiful lie, prostitute my talent if it will further my cause, steal if there is not another way out. I could also kill my friends or anyone else if it would help my art."

Here is commitment of a frightening intensity, but commitment it is! It reminds us of the commitment of a Hitler or a Mussolini or, still longer ago, of those who demanded Christ's death. But it is just such an intense commitment devoted to the glory of God and exercised according to Christian principles that is needed today. — Gerald C. Studer.

Ignorance Is Not Bliss

What you don't know will not hurt you, is an old saying; but is it really true? A person once passing through a public park saw nailed to one of the trees a sign; "All dogs found in this park will be shot." A friend who was with him said, "Unless dogs can read they are pretty badly off here." Many men today are worse off than a dog, for most dogs have a master to read for them.

There are few things more expensive than ignorance in action. Ignorance is more bold than wisdom, hence the slow progress of true development. You hardly ever can be as indignant after you have fully investigated. Not ignorance, but the ignorance of ignorance is the death of knowledge. It is harder to conceal ignorance than to acquire knowledge. The only thing more expensive than education is ignorance.

Ignorance is a sin as many Scriptures prove (Num. 15:27, 28; Lev. 4:2). Ignorance is the devil's college.

— Christian E. Charles

"Slogans and Shibboleths"

By Melvin Gingerich

A slogan was originally a war cry, or gathering word, of a Highland clan in Scotland, and hence it came to mean any rallying or war cry, as, for example, "Remember the Maine" was in the Spanish-American War. In the Mexican War it was "Remember the Alamo" and in World War I it was "Make the world safe for democracy."

Its meaning has now been extended to include "a brief, striking phrase adopted or invented for use in advertising a product, an institution, a community, or the like." It is obvious from this latter definition that slogans may be used for both social and antisocial ends. As illustrations of the two, one needs to recall only "join the unhooked generation" and the opposite type "I'd rather fight than switch."

The word "shibboleth" had its origins in Bible times as shown in Judges 12. It was a word that helped the Gileadites distinguish their own kind, for the Ephraimites could not pronounce the *sh*. Hence the word has come to mean the criterion, test, or watchword of something. It may be a party cry or a word or saying distinguishing the adherents of a party or a sect.

Much Overused

It is hardly necessary to argue that slogans and shibboleths are greatly overused. Long ago Sir Walter Scott wrote "Knaves and fools invent catchwords and shibboleths to keep them (honest people) from coming to a just understanding." More recently Russell W. Davenport wrote in his significant book *The Dignity of Man*. "The history of our time, in short, is a history of phrases, which rise to great power and then as suddenly pass away: the 'merchants of death,' the 'malefactors of great wealth,' 'monopoly,' 'reactionaries,' 'liberals,' the 'labor power,' 'America first,' 'cash and carry,' 'unconditional surrender,' 'peace in our time,' 'collective security,' 'bring the boys home,' 'disarmament,' 'the Red menace,' 'the atomic potential,' etc. At the time of their currency, few men have had either the courage or the resources to stand up against these tremendous shibboleths. They develop unpredictable authority. Men are destroyed by them, and others are raised to power, and others are rallied to a fighting cause, and wars are declared, and peoples driven from their homes. And after all this havoc has been

wreaked, suddenly the phrase disappears and is powerful no more — indeed, is lost and forgotten and replaced by something else, very likely its exact opposite. Nobody seems to understand how and why phrases live and grow in this way, but it is a terrifying thing. And it is terrifying, not just because the phrases result in so much blood and suffering, but because they raise an awful question. They raise the question of truth. Where, in all this, is truth? Or is there any such thing at all?" Davenport goes on to say that nobody has all of the facts and yet opinions "give birth to symbols that rule the actions of whole areas of the earth. The separation of word and deed has had the peculiar result, that words, in the form of popular phrases, have taken on a strange, demonic life of their own, against which reason can not in the least prevail."

Good or Evil Forces?

All of this leads to fear, fear of Russia, fear of America, fear of the West by the East and of the East by the West. Men know that opinions phrased in shibboleths may grow and for a time become invincibly powerful. Will they be good forces or evil forces? Man does not know and so he lives in fear that something or some shibboleth may light not the torch of progress but the light of the "irreversible explosion of the hydrogen bomb."

In the 1970s many slogans and shibboleths are being used. One finds it difficult to select a most representative one for the purpose of illustration. Let me suggest one, however, that usually produces an emotional response among college students. It is the phrase "the system," sometimes referred to as "the establishment" or again as "the structure." To use these intelligently one must clearly define his terms. They evidently refer to the locus of power and authority in the community, the school, or the nation. Who is finally responsible for implementing decisions arrived at in the community?

Society may be disorganized, following the patterns of anarchy, or it may formulate structures that give at least a semblance of order to its community life. But eventually there will be a "system." If one system is overthrown, a new system or establishment takes its place. When God created men as social beings, the necessity of organization came with it. That is what the Bible means when it says that the powers that be are ordained of God.

Man, however, lives in a "fallen state" as Leonard

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Verduin points out in his book published July 1, under the title *Somewhat Less Than God: The Biblical View of Man*. As a result man is tempted to misuse power and to exploit people. He tends to debase his institutions, including even the institutional church.

The Christian Understanding

The result is that the dedicated Christian is always in tension with the institutional forms of the establishment. The Apostle Paul understood this when he wrote in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." However, he understands that he is not only in tension with the principalities and powers but that he is struggling against similar evils within himself. It is not purely a struggle of "us" against "them." Our problems are too complicated to allow such easy approaches.

The Christian must therefore be very humble as he witnesses against the evils around him. Persons in power do need gadflies which keep stinging their consciences. But he will not be guilty of blaming all evil on certain leaders, political parties, or nations. He will recognize that to use the shibboleth approach is to oversimplify and to resort to emotional approaches rather than to reasoned dialogue. He will always recognize that when one party in power is voted out, the winners, idealistic as they may have been, will fall heir to the temptations which power brings.

The testimony of the late Kermit Eby is much to the point here. In the early days of the Congress for Industrial Organization, Mr. Eby was one of its influential idealists. He often told us of the drive of their early organization, and how it was motivated by a missionary zeal for reform. In time, however, the CIO became another establishment, with a set of self-seeking goals. Mr. Eby became disillusioned, withdrew from the organization, and wrote the book *The Confessions of an Ex-Organization Man*.

Must this response of withdrawal and of noncooperation be the only Christian response to "establishments"? There indeed come times when the "system" is so corrupt that one must withdraw completely from voluntary cooperation with it. There may be times when one cooperates with part of its program but not with other parts. It must be remembered, however, that when the New Testament taught subjection to law and to the "higher powers," perfect governments were not being described nor were distinctions being made between democratic and monarchical and even dictatorial governments.

Must the System Be Destroyed?

Another widespread ideology that has taken the form of a shibboleth must be challenged at this point. It is the concept that "establishments" are always incapable of self-analysis and reform. One must destroy the "system," they would have us believe, before any reforms can be instituted. That may possibly have been true at some places in history but to raise this statement into a slogan is to do what Walter Scott warned us against, that is to

invent catchwords and shibboleths to keep honest people from coming to a just understanding of the issues.

It is easy for some persons to accept the Marxian shibboleths. Men are evil because their structures are evil, they insist. Destroy the old structure and liquidate its advocates and then the new society, the Utopia, will come to the surface, its proponents argue. The new society will produce the "New Man"; the old structures degrade man is the argument. They maintain that the present structures are incapable of self-analysis and of reform and, therefore, will destroy themselves.

At least two mistaken notions are present in this argument. The one is that a new and better society will almost automatically arise out of the ashes of the old. The second mistaken concept is that persons operating within the system are incapable of changing it.

To answer these charges one must have a long overview of history and be able to trace the development of responsible government and social legislation through many centuries. In order to appreciate where we are we must be able to see from where we have come. In this story we find the slow fruition of ideals that have had their stimulus in the Hebraic-Christian tradition and have been nurtured particularly in countries such as England and its colonies.

To be sure there is much in the story that could cause one to become bitter, cynical, and pessimistic. But on the positive side are the growth of education, the development of hospitals and nursing care, new attitudes toward leprosy and the mentally sick, prison reform, the temperance movement, the abolition of slavery, the improvement in the status of women, the ending of child labor, laws against false advertising, the control of lending agencies, the passing of pure food laws, the acceptance of taxes that bring about distributive justice, the freedoms guaranteed by the bill of rights. These changes happened within the system, without the violent overthrow of the establishments.

Problem Is Not New

These were won because there were prophets who dared suggest changes and who eventually succeeded in appealing to the consciences of enough persons so that the majority were convinced that changes were needed.

Barbara Ward, the distinguished English economist, in her recent book, *The Lopsided World*, shows how changes can be brought about within the establishment. It can be done, she says, and we should take courage. She writes, "Some two hundred years ago, the outlook was fully as daunting for a small group of devoted men and women who set out in England to abolish the greatest evil of their day—the trans-Atlantic traffic in slaves which was growing, decade by decade, as the large-scale cultivation of sugar and then cotton in the Americas sucked in more and more manpower from a demoralized Africa. The abolitionists faced some of the largest vested interests and most entrenched commercial ventures of their day. Influential cities like Bristol and Liverpool believed that not only their prosperity but their survival depended upon the slave trade. So did their

merchants and mariners and shipwrights. Indeed, a good case could be made for the argument that Britain's whole ability to operate its vast seaborne network of commerce between the Caribbean, North America, Europe, and the East Indies turned upon its access to gold and slaves along the tragic coasts of the Benin Bight. This was the formidable battery of national self-interest and economic advantage the abolitionists set themselves to overcome.

"Their methods could be a model to any groups — Christian, liberal, humane, radical — who believe today that grinding but remediable poverty is the contemporary form of slavery endured by a large part of the human race. They drew upon Christian reserves of conviction and dedication. Quakers, Methodists, Evangelicals were in the van. But they cooperated with all men of whatever persuasion — or no persuasion — who were ready to pursue the same ends. They organized meetings. They published fact sheets and pamphlets. They harassed members of parliament and created a strong parliamentary lobby with the totally disinterested

and heartily revered William Wilberforce as its leader. They took advantage of the new, more liberal theories of commerce with which Adam Smith scattered the mercantilists and argued that the country could prosper without the horrors of the Middle Passage. Working in season and out of season, without any slackening of their pressure on people and leaders alike, they at last convinced their country that the price of slavery was too high for any Christian community to tolerate and secured — in 1811 — an end to the traffic and, some two decades, later, the freeing of all the slaves."

Barbara Ward is one of those courageous international Christians who challenges the easy platitudes of the establishments, who pricks the consciences of world leaders, but who has not surrendered to the spirit of cynicism or defeatism. She believes that the consciences of the people in the rich nations can be challenged to fight "the world's present slaveries of ignorance and sickness and hunger" and that they can dedicate themselves to the welfare of those millions who now hover between despair and hope.



Abortion: The Burden of Proof

By Lewis B. Smedes

With New York in the lead, the trend across the country is toward liberalized abortion laws. If the trend continues, the new laws are likely to embody the recommendations made almost a decade ago by the American Law Institute. This group of lawyers recommended that three grounds for abortion be permitted: the preservation of the mental and physical health of the mother, the conception of a child through rape or incest, and the prognosis of deformation in the child. The question is whether we will stop there. The Civil Liberties Union wants to get the law out of abortion altogether, leaving every woman free to decide for herself whether she shall carry a fetus to term. What should the Christian community say? Ought anyone to decide for herself whether she should keep or destroy a fetus?

As everyone knows, the entire question hinges on the status of the fetus. Is a fetus at any particular time a *thing*? Or is it from conception a *person*? If a fetus is a thing, the question of abortion and the law is a simple matter of whether to allow a woman to dispose of unwanted flesh. But no one is sure whether a fetus is a person or a thing at a given day on the calendar. And here is the rub. Who has the burden of proof, the pro-abortion or the anti-abortion people?

At some point in the muddled debate about abortion the burden of proof has gotten misplaced. In their gibes at theologians who used to think they could pinpoint the time when a fetus was invested with a soul, and thus became a human being, pro-abortionists seemed to suggest that our ignorance — or imprecision — about when a fetus becomes a person lent support to their position. It is as though one must now be able to prove that a fetus *is* a human being, at least in the (vaguely defined) earlier stages of pregnancy. A potential human being, it would seem, is not an actual human being. And therefore, it is morally and therefore, of course, legally permissible to abort the existence of the fetus-thing.

But, of course, being a potential human being is not unique to a fetus. What about a newborn infant? What about a boy walking frightened to his first day at kindergarten? What about a young lady taking her college diploma? What about a brand new PhD? Are these all fully actualized human beings? Potential humanity is the best any of us can claim. And where is the line to be drawn? Does a fetus, at some miraculous moment, spring from sheer potentiality to potential-actual humanity?

We cannot say. We do not know. But we do know that

when we abort a fetus we are destroying what no one has demonstrated and probably no one can demonstrate to be a mere thing.

And since there is a constant mixture of potentiality and actuality in human life, ought we not to assume that this combination is present from its conception — unless it can be proved otherwise? And if it cannot be proved otherwise, have we a right to legalize the destruction of what we must assume to be human life?


Many old ways of marking the leap from fetus-status to child are unworkable, we agree. Viability — the ability of the fetus to live outside the womb — surely is an artificial construct; is a man who cannot live free from an iron lung less than human? Quickening — the moment when the mother first feels movement — is even less indicative of humanity; is a man in a coma less than human? But the fading away of clear-cut dates for the change from thingness to personhood only makes the pro-abortion case harder to maintain. The dynamic and unpredictable way that physical and spiritual life waxes and wanes between potentiality and actuality suggests a continuous line of humanity leading back to the moment of conception. Any other conclusion must be, and has not been, and can hardly be, proved.

Perhaps the crucial difference between a fetus and a child after birth is its visibility — and therefore a difference primarily in the eyes (and heart) of the beholder. We cannot see a fetus. We cannot hold it in our arms. We cannot feed it at our breast. And so we do not feel the same way about a fetus that we do about a visible child. Especially in the early stages, a pregnant woman can abort a child without ever sensing that it is real, her own real child. Abortion can then be in a class with our feelings about the death of a Chinese peasant, old and feeble, away off in some obscure village in the remote interior of China.

We don't *feel* moved, offended, hurt, bereaved by his death; but our feelings have nothing at all to do with his right to live.

The current demand from many quarters for liberalized abortion laws is consistent with a violent, egotistical stance toward life. It is consistent with a demand for anxiety-free, tragedy-free, trouble-free existence. The movement for legalized abortion is consistent with the approval of legalized slavery; did not slavery rest on the assumption that slaves were *things* because less than human? Could it be that the pro-abortion movement, contrary to all the propaganda, is really a facet of the violence of our time? And ought the Christian community not insist on the *rights* of *all* people — including the unborn?

At any rate, let it be clear that the anti-abortion people are pro-life.

We ought to add one more note. The Christian community may campaign for life in our present situation only in painful sensitivity to the insufferable offense to humanity that illegal abortion frequently causes. It may campaign for life, not in callous self-righteousness over against the pro-abortionists, but only in anxious acceptance of the priority of life over death. It may campaign for life only in sensitive love for those poor women whose pregnancy is either the result of or involves others in tragedy. Finally, it may campaign for life only as it keeps itself open to the unusual case, the extraordinary conflict, which, in view of the demands of love, as well as the dictates of law, oblige a parent to abort the pregnancy. All these things should be said. But, as its prevailing conviction, the Christian community ought, in my judgment, to be for life — and against abortion. 

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The High Price of TV

By Joseph Bayly

As we enter the 70s, psychologists have become our conscience in areas of human behavior. Warnings about the effects of TV-watching are coming from psychiatrists and educators — not from pastors.

The church has apparently defaulted on its responsibility in favor of the psychologists. Whatever threat pastors see in television is not related to its effect on the human mind and behavior, but the effect on Sunday evening church attendance and pastoral home visitation.

Dr. S. I. Hayakawa, the embattled president of San Francisco State University, points out that by the time a typical American boy or girl has reached the age of 18, he has had 12,000 to 15,000 hours of TV-viewing. These are not hours stolen from school, but from relating to other people, parents, siblings, neighbors, the elderly, strangers.

He concludes that it's small wonder so many students drop out; they did not learn how to get along with other human beings during their formative years.

Dr. Graham Blaine, chief psychiatrist in the student health service of Harvard University, has said that the most

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serious problem of TV is not poor programming, but that it has destroyed the average family's exchange of views and information at the evening meal. People are anxious to get to a favorite program, he says, and so they hurry to finish eating. What happened during the day, the little things, and bigger matters are never discussed.

When was the last time you heard a preacher, or Sunday school teacher, warn about the family-fragmenting effects of television?

Is the church even remotely concerned about what this electronic communications medium is doing, may eventually do, to the human behavior of Christians? I think not. What I hear, when I hear anything, is the soul-destroying effect of the theater in theater, not the theater in the living room. Movies seem to have a baptism of purification when they are shown on TV.

The daughter of a friend's pastor put it this way: "I can hardly wait till that movie is shown on television, so I can see it."

What will be the long-range effects of TV on the American mind and morals, on the Christian mind and morals?

For perspective on the question, one psychologist says that the average child today, who follows the typical American viewing pattern, will by age 65 have spent nine years of 24-hour days sitting in front of a TV set. (If he went to Sunday school every Sunday during those years, he will have spent about four months studying God's Word.)

Even if TV were morally neutral, it would have serious effects on Christian life and thought. You don't spend nine years of life watching *anything* without being affected by it. Or even six or seven years.

Psychiatrists today place great stress on preschool years as formative in terms of a child's character and attitudes. By the time a child enters kindergarten, many psychiatrists say, basic lifelong outlooks are crystallized. What is a matrix that forms children in America today if—as we are told by capable experts—the average child between the ages of two and five spends a quarter to a half of his waking hours in front of a TV set?

"It's so cute the way our little boy can sing all the commercials." I've heard that statement several times; so have you. But even if it's cute, is it worthwhile? Is such mental conditioning, perhaps, in the long view dangerous?

What view of life do people get from TV? Secular, materialistic, man-shall-live-by-bread alone. What view of family life? Fragmented, strong mother, feeble father. What view of human life? Cheap, meaningless, here-and-now, hedonistic. What view of reading?—what's a book? What view of God? Who's He, apart from a Billy Graham special?

Do Christian people even think of what Dean Martin, Tiny and Vicki Tim, Johnny Carson do to them and their children? Is this the sort of guest we want to invite into our living rooms every week?

What about family Bible reading? Prayer? If these are missing and Dean Martin, or Rowan and Martin are welcomed, aren't we shouting something to our children and ourselves, something about the real values of life now and

hereafter? No Sunday school, or later a Christian college, can replace that value system.


But TV is not morally neutral. It was a secular writer in the *Detroit News* (Kathy Sudomier, a 26-year-old newspaperwoman), not a preacher, who screamed loudly enough about TV advertising—"You dirty old ad men make me sick"—to awaken *Advertising Age* to a potential threat.

Has the church yielded its role of moral guidance, along with other roles, to secular society in our time?

After giving examples of sexually arousing pictures and dialogue in TV advertising, Mrs. Sudomier concludes: "If you think this generation represents the New Morality, then look out for the next one, Granddad. You'll have our kids turned into the most oversexed, oversated monsters since the fall of the Roman Empire."

A medical doctor in West Germany warned several years ago that the country that once knew the tyranny of Hitler now faces the tyranny of evil. And the United States, which has never—except in localized situations—known totalitarianism, seems to be embracing tyranny of evil.

In my opinion, this represents an interesting switch on George Orwell's 1984. It is not Big Brother observing human life in every room by TV cameras who thereby controls life; Big Brother performs on TV in every room and thereby determines life.

If our Lord Christ returns during the 70s, will He find faith in the United States? 

Circumstances

Circumstances are those things that stand around us. We cannot avoid them for they are part of life. They are shifting. They do not make a person, they only show what he is. They are the rulers of the weak, but the instruments of the wise. They are the material out of which we weave the garment of life. It depends upon oneself whether it shall be a garment of honor or dishonor.

It is a conquest when we can lift ourselves above the annoyance of circumstances over which we have no control. But it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good there is in them.

Teach me, O Lord, so to use all the circumstances of my life today that they may bring forth the fruits of holiness. Let me use disappointments as material for patience. Let me use success as material for thankfulness. Let me use suspense as material for perseverance. Let me use danger as material for courage. Let me use reproach as material for long-suffering. Let me use praise as material for humility. Let me use pleasure as material for self-control. Let me use pain as material for endurance.

—Christian E. Charles

Racism

Revolution

POWERLESSNESS

SOUL-SEARCH

WAR

DEATH

INJUSTICE

POVERTY

Despair

hope

I AM DOING
A NEW THING

- Jesus

Items and Comments

Making reference to the July 4 "Honor America" day in Washington, D.C., UPI columnist Louis Cassels advised it might be a better idea to pray for the nation.

"There are two reasons why 'Pray for America Day' might be more appropriate than 'Honor America Day,'" he wrote.

"First, to pray for one's country is a more humble and God-fearing thing than to extol its virtues, however many and real they are.

"Second . . . prayer is an activity in which people can join regardless of how deeply divided they are about America's current policies at home and abroad."

The syndicated column concluded: "How about it, Billy Graham? Isn't a nation on its knees an even more impressive spectacle than a nation waving flags?"

More than 20 years after the communist takeover, the majority of Hungarians still prefer religious ceremonies on the occasion of baptisms, marriages, and burials.

Though the constitution provides for the separation of church and state, the avowed aim of the Communist Party is the establishment of an atheistic society.

In accord with this aim, there has been a steady campaign by authorities to substitute secular ceremonies for the religious rites that normally mark the major events in a person's life.

Nevertheless, a Hungarian journal, *Magyar Hirlap*, complains that the majority of baptisms and burials are still conducted according to the religious rites of the Roman Catholic, Protestant, and Eastern Orthodox Churches, despite the communist regime's long propaganda campaign to substitute civil ceremonies for them.

Karl A. Olsson writing in *The Church Advocate* on "The Booze Culture" says: The air traveler who does not drink is being made into a second-class citizen by several domestic airlines serving meals in flight. It doesn't matter when the dinner is scheduled; before the nondrinkers are served, all the jovial lads and lassies must have their thirst quenchers. Stewardesses are first of all barmaids, whipping out Bloody Marys, On the Rocks, and Martinis to the dry throats en route. Only after the chorus of satisfied ahs and grunts mingles with the drone of the plane are the blue-noses attended to. Since they are obviously a gloomy lot and have not fished out a buck for the booze, they are made to feel "square" and rejected.

A Protestant clergyman-author warned that a lack of family togetherness and communication is at the heart of America's drug problem.

He said the only cure for this growing problem is "to raise a generation of kids who don't need drugs to get turned on," adding that this can only be accomplished by families that play together and pray together.

Charles W. Shedd, a columnist on sex and dating for *Teen Magazine* and author of several books on youth, said during a speaking tour of schools and churches that he was appalled by "how many young people on drugs come out of homes where there is little communication — first between parents and then between parents and children."

He deemed fathers the biggest offenders because they most frequently neglect their children. It is the father who is going to reflect God for the children, he said.

Mr. Shedd, pastor of the Presbyterian Community Church at Jekyll Island, Ga., explained that in his own family he arranges a once-a-month date with each of his five children for dinner, and then do "whatever the child wants to do." He continued:

"In my interviews with kids who told why they are not on drugs, the reasons invariably go back to such things as closeness of family, time together as a family, and responsibility — they were taught and allowed to take responsibility."

The clergyman also believes in daily devotions in the home, adding that "this is where you can do drug prevention because a child gets the feeling that life is beautiful and doesn't need artificial means to get turned on."

He asserted that one of the greatest failures of churches today is their neglect in building family devotional life.

"There has been too much emphasis in the past on the church on the corner as substitute for the church in the home," he said. The church in the home is the real church, the church on the corner is incidental."

Crime in the United States, as measured by the Crime Index, rose 11 percent during the first six months of 1970 over the same period in 1969. The violent crimes as a group increased 10 percent, with robbery up 16 percent, forcible rape 4 percent, aggravated assault 5 percent, and murder 9 percent. The voluminous property crimes, which make up 87 percent of the Crime Index offenses, rose 12 percent as a group. Individually, larceny \$50 and over

increased 15 percent, auto theft 8 percent, and burglary 11 percent. The large cities having 250,000 or more inhabitants experienced crime increases averaging 6 percent. In this large city group, violent crimes increased 9 percent and property crimes 6 percent. Crime in the suburban area was up 16 percent and the rural areas witness a 10 percent rise. Serious crime rose 14 percent in the North Central states, 15 percent in the Southern states, 12 percent in the Western states, and 6 percent in the Northeastern states. Armed robbery during the first six months of 1970 increased 19 percent over the same period in 1969. Assaults with the use of firearms rose 8 percent during the first six months of 1970.

Between the Lines reports new attitudes emerging among our seven million college and university students need to be understood — because the viewpoints churning up now will carry over until next fall and beyond. The failure to understand dissenting youth, even the tiny minority of wild anarchists (dynamiters and arsonists), is our greatest loss. There would be no real grounds for alarm in terms of our national security if politics weren't involved. First, there aren't many of them. The white anarchists total no more than a few hundred in scattered "cell" groups of four to six. The Black Panthers are more numerous but more readily identifiable. And neither whites nor blacks are united. They are at war among themselves, hence, no network of conspiracy exists.

Their depredations would easily be curbed by requiring permits or licenses for the sale of all explosives. As the military analyst Charles Howe points out, ordinary gunpowder used to reload shotgun shells, etc., plus several chemical additives, can be purchased without a permit or identification in many states as a result of the lobbying of the National Rifle Association. Dynamite can also be bought almost as easily or stolen from construction sites.

The National Rifle Association and manufacturers of explosives, through their powerful lobbies in Washington who operate in conjunction with the American Legion, Veterans of Foreign Wars, and the Pentagon, will seek to bar all legislation that curbs the sales of these products, thus putting all emphases on the punitive rather than the preventive. The sources of explosive and incendiary materials used by the anarchist youth could be shut off and the movements checked quickly and mercifully. But a vengeful spirit, reeking with politics and hypocrisy, has contributed much to the creation of such delinquency.

CHURCH NEWS

Plan for Church Reorganization Approved—with Modification

A historical Mennonite meeting, held at Yellow Creek Mennonite Church, Goshen, Ind., might well be called a "happening." It was such because not only was a new form of church organization approved, but a new depth of discussion and relationship was experienced. One longtime church leader called the meeting the best churchwide meeting he ever experienced. There was a keen consciousness expressed by many that the Holy Spirit brought bursts of illumination. At one point, after full and free discussion of differences, there evolved such a unity that the conference broke out to sing "Praise God from Whom All Blessings Flow."

Attendance at the meeting, called by the Study Commission on Church Organization, was beyond expectation showing the strong interest and concern in the study prepared over the past five years. Attendance was excellent also from conferences which are not now members of Mennonite General Conference.

The meeting was characterized by openness, sharing, and frankness. Issues were quickly put before the body in discussion periods. The new concept of intermediate levels of organization between congregation and the churchwide assembly called forth major discussion. This concept of clusters and geographic regions was newly added to the plan submitted to the Mennonite General Conference in August of 1969.

This concept of regions is introduced as a way to keep the congregation central in representation and decision and reducing the General Assembly for the formerly proposed 1,400 delegates to approximately 350. The General Assembly will now meet every two years instead of the previously suggested yearly meeting. Between the General Assembly Meetings regional meetings are proposed.

The number of regions and their boundaries shall remain flexible pending further consultation and discussion with the conferences involved, with a recommendation to be brought to the 1971 Constitutional Assembly for consideration.

A modification statement given out at Yellow Creek following major discussion says further:

"It is understood that the development of regional organization is the prerogative of the conferences within the region and

that the style and shape of this organization shall be worked out there. The Regional Assembly pattern is recommended, but the General Assembly and General Board shall recognize alternate patterns of representation to the General Assembly and shall also accommodate themselves to a schedule of development that represents the wishes of the region.

"The General Assembly may fill regional vacancies on the General Board and program boards if there are no means (regional assemblies or otherwise) to provide such representation.

"Membership from the congregation to the regional assembly shall be constituted by each congregation sending two delegates for the first 150 members plus an additional delegate for each additional 150 members or fraction thereof."

Each churchwide board and General Conference took action independently to accept the report of the Study Commission on Church Organization as revised and modified in the Oct. 20-22 meeting plenary session and gave approval to the plan and pattern for a reorganization of the Mennonite Church and its agencies, including its implications in each Board or agency. A similar statement on implementation was adopted, authorizing the Study Commission to proceed with the next steps as outlined. This was followed by a joint meeting of all giving the same approval.

Flexibility was the word stressed in the implementation of the new model. There was also the call for constant review of the church's organizational structure with the suggestion that the General Board arrange for a broad review of the total plan within five years.

Concern was expressed and discussion held over the financing of the new plan. The cost factors involved will depend upon what the church demands by way of staff and program and by what the church is willing to support.

A strong emphasis throughout the study of the new organization and heard throughout the Yellow Creek meeting was the need to keep the congregation central. The work of the church should be handled as close to the congregation as possible. Good organization should handle issues as close as possible to the locus of the issue itself and yet within reach of a sufficiently large

context of brotherhood. This means to keep basic decision-making and action where it should be and in keeping with the historic Mennonite position and as opposed to extreme congregationalism.

The structure is designed with the desire that it be flexible enough so that the Holy Spirit can break in at any time and place and at any time structure may be changed when decisions need to be more readily implemented.

Plans for the future call for a Constitutional Convention to be held, along with the first General Assembly at Kitchener, Ont., Aug. 16-19, 1971. At this time also, the present Board and General Conference will conduct their final business sessions.

Shenks New VS Center Hosts

Amos and Mabel Shenk, Newport News, Va., began a one-year term of Voluntary Service on Oct. 12 as houseparents of the VS Center on the grounds of Mennonite Board of Missions' headquarters in Elkhart, Ind.

The Shenks replace Dan D. and Clara Miller of Arcadia, Fla., who served for a three-month interim period at the Center until longer-term personnel were found. While living in Elkhart, Miller also chaired the building committee responsible to coordinate the addition and remodeling program at Belmont Mennonite Church.

Amos and Mabel Shenk are responsible to plan and prepare meals for VS orientation school participants, do housekeeping, and will assist with headquarters maintenance between orientations as schedules permit.

Before entering service, Shenk was a salesman for a farm-industrial equipment



Amos and Mabel Shenk

company in Newport News, and Mrs. Shenk was a bookkeeper for a building contractor. The couple has one son, William, living

in Newport News.

The Shenks are members of Huntington Avenue Mennonite Church in Newport News.



October VS Orientation

34 Attend October Orientation

Another large Voluntary Service orientation school was held Oct. 12-22 at Mennonite Board of Missions, Elkhart, Ind., with 34 persons in attendance. The volunteers and their assignments follow.

First row: Robert Bixler, Louisville, Ohio, and William Stuckey, Grabill, Ind., orderlies for two years at Immanuel Medical Center, Omaha, Neb.; Richard Delagrange, Grabill, Ind., orderly at Maple Lawn Homes, Eureka, Ill., for two years; Edward Beckler, Cairo, Neb., two years as maintenance worker at Hattie Larlham Foundation, Mantua, Ohio; James Landis, East Greenville, Pa., one year as orderly at Kansas City (Mo.) General Hospital; Robert Lovett, Medway, Ohio, business office worker at St. Anthony's Hospital, St. Petersburg, Fla., for two years; Merle Hostetler, Coatesville, Pa., two years as maintenance worker and recreation leader at Adriel School, West Liberty, Ohio; and Paul J. Zook, Belleville, Pa., two years as community service worker in Northwest Portland, Ore.

Second row: Ruth Kanagy, Stuarts Draft, Va., kitchen assistant for one year at Hattie Larlham Foundation, Mantua, Ohio; Janet Klopfenstein, Leo, Ind., one year as houseparent at Frontier Boys Village, Colorado Springs, Colo.; Diann Hostetler, Colon, Mich., ward clerk at St. Anthony's Hospital, St. Petersburg, Fla., for one year; Cecilia Coon, Wauseon, Ohio, secretary for one year at St. Anthony's Hospital, St. Petersburg; Linda Alderfer, Harleysville, Pa., one year as secretary at Mt. Sinai Hospital, Cleveland, Ohio; Jane Kauffman,

Archbold, Ohio, secretary at Frontier Boys Village, Colorado Springs, for one year; Larry Stutzman, Pleasant Dale, Neb., two years as child care worker at Frontier Boys Village; Gladys Weaver, Harleysville, Pa., nurse aide at Virginia Home, Richmond, Va., for one year; and Larry Augsburg, Elida, Ohio, social worker and counselor for two years at Mennonite Hospital, La Junta, Colo.

Third row: Marc and Grace Miller, Valrico, Fla., community service workers for two years in Alice, Tex.; Edward and Linda Meyers, Fountainville, Pa., community service workers in Nyssa, Ore., for two years; Amos and Mabel Sherk, Newport News, Va., houseparents at the VS Center, Elkhart, Ind., for one year; Linda and Steve Steury, Berne, Ind., two years as program directors with the Stockton, Calif., unit; Connie and Don Garber, Harbor Springs, Mich., community service workers for two years in St. Louis, Mo.; and Stan King, West Liberty, Ohio, two years as orderly at Queens Avenue Manor, London.

Fourth row: Paul Hartman, Syracuse, Ind., orderly for two years at Harper Hospital, Detroit, Mich.; Sam Teague, Fargo, N.D., employment at Hesston (Kan.) College (not entering VS); Bernice Mullet, Millersburg, Ohio, nurse aide at Virginia Home, Richmond, for one year; Beverly Harms, Ulysses, Kan., one year as nurse aide at Harper Hospital, Detroit; David Schlegel, Shickley, Neb., orderly at Queens Avenue Manor, London, for two years;

and Lynford Myers, Somerset, Mich., inhalation therapist at Presbyterian Hospital, Albuquerque, N.M., for two years.

Approximately 20 persons are expected to attend the Nov. 9-19 orientation. Currently 333 youth through senior adults are stationed in 56 different Voluntary Service locations in the United States, Canada, Mexico, and Puerto Rico under the auspices of Mennonite Board of Missions.

Founder's Day Held

In memory of Oct. 15, 1917, when J. B. Smith formally opened Eastern Mennonite School for less than 40 students, Eastern Mennonite College's 957 students and 114 faculty celebrated Founder's Day, Oct. 15, 1970.

None of the five original faculty members remain at EMC, but Chester K. Lehman, who arrived on the faculty in 1921, continues to teach part time at Eastern Mennonite Seminary. He served as dean of the college from 1924 to 1956.

The early faculty members often found themselves placed in a surprising variety of roles — not too much specialization in those days, said Bro. Lehman. He edited the first *EMC Journal*, which later evolved into the *Weather Vane* and the *Shenandoah*, the student newspaper and yearbook. Among other things he sang in an active faculty quartet, shared in founding the YPCA, and choosing the motto — "Thy Word Is Truth."

"I always enjoyed noticing how many of our graduates are called into special Christian service at home and abroad," remarked Lehman as he begins his 50th year of service at EMC.

John R. Mumaw presented the main Founder's Day address, "My Spiritual Pilgrimage in a Decade of Beginnings." He first attended EMS in 1920 and seven years later joined the faculty as an instructor. He served as president of the college from 1948-65. Mumaw told how EMS helped to change him from a rebellious teenager into a servant of the church.

"There was certainly a lot of exciting living packed into those early years," he remarked. Mumaw said that students were asking then: "Who am I? How do we make Christianity relevant? How can we achieve the indwelling and power of the Holy Spirit? What is our position on war?"

"Student concerns today continue to center around these questions," remarked Mumaw.

President of the college since 1965, Myron S. Augsburg quoted an early founder, "Here shall arise a temple of learning which will widely bless the church and hold the gospel ground against the world."

Augsburger continued, "These objectives for EMC have remained in focus through the years; these objectives expressed in

forms contemporary with our times, do express our purpose. Education with a Christian world view places the emphasis on the lordship of Jesus Christ in the forefront and motivates the faculty and students to serve by being Christian in our vocations."

Broadcast Draws Listener Feedback

In the Aug. 16 *Mennonite Hour* sermon, "Condemned Out of Our Own Mouths," David Augsburger detailed U.S. demands on war crimes following World War II and showed how these actions have prejudged its present acts of war in Vietnam.

Only on one other occasion has a *Mennonite Hour* sermon evoked such a varied listener response — angry, shocking, commending, appreciative, critical, far right, far left, inquisitive.

"God was not a pacifist. . . . I hope and pray you see the light before it's too late. . . . I'm so thankful we don't have a namby-pamby God." — Buffalo, N.Y.

"The discourse was to the point all truth. Only intense nationalism (not patriotism), and we have too much of that, could deny these truths." — Allentown, Pa.

"In approximately one year our son will be facing the 'draft lottery.' . . . We find differing views concerning a young man's relationship to military service. . . . Send us materials which would be helpful for ourselves and our son." — Perkasio, Pa.

"Does Augsburger think war is like a Sunday school picnic? I think I shall not listen to Mr. Augsburger anymore. I am sure I can find patriotic Christian ministers who stand up for America." — Phoenix, Ariz.

"It was the strongest anti-Vietnam war statement I have heard over the air. And it desperately needed to be heard with Billy Graham putting his stamp of approval on the war and then denying that he has done it." — Newton, Kan.

Mennonite Broadcasts, Inc., welcomes additional audience response. Copies of Augsburger's Aug. 16 address (no. 144) are available by writing *The Mennonite Hour*, Harrisonburg, Va. 22801.

News-Forum to Continue Student Communication

A news-forum publication on behalf of Mennonite university and college students will appear in November. The planned monthly is intended to more fully meet the ideal of a forum which had been anticipated but only partially realized in the former experimental student publication, *Arena*. John Rempel, editor of *Arena* during its two-year existence, will initially act as editor of the news-forum. News-forum sponsors are the Student Service committees of

the General Conference Mennonite and the Mennonite churches.

Format and publication schedule of the new publication, which will appear monthly throughout the academic year, has been changed to better facilitate feedback and discussion. Response to current articles will be possible up to one week before publication of the consecutive monthly issue.

Students in the Mennonite Church will have a chance to indicate whether they wish to receive the publication. The forum will provide for conversation among Mennonite students (and faculty members) on campuses and among groups and individuals on campus and interested members of the brotherhood in other settings. The news-forum will be a medium of communication for brothers in the various settings of the church.

As an experimental venture *Arena* was open to change and revision. The Student Service committees (General Conference, Mennonite Brethren, and Mennonite Church) acted to discontinue the publication in the spring of 1970. The All-American Award, highest-standing award of the Associated Collegiate Press, was granted *Arena* in late

spring 1970.

Several factors presaged the committees' decision to halt *Arena's* publication. The unavailability of an editor to replace Rempel partly put the paper's continuation in question. Misunderstanding and inadequate communication of the aims and benefits of dialogue hindered *Arena's* full acceptance. Dialogue was also hampered by the extended time period — a minimum of two months — between which an article appeared and in which responses could be printed.

Neither editor nor sponsors agreed with every idea expressed, yet they were willing to provide an avenue for discussion, through which it was hoped would emerge greater understanding and appreciation for fellow students and fellow church members. Almost all of the content reflected concern for the church, the church's mission in the world, and the church's relevancy and witness.

With the demise of *Arena* the forum for saying the things which needed to be said wanted a publication. The news-forum will attempt to carry on from where *Arena* left off.

Missionaries Respond to Somalia's Self-Help Program

The government in Somalia is promoting self-help projects for the development of the nation. One evidence of the seriousness with which top government officials are promoting this goal was the President's recent announcement of salary cuts for civil servants to enable increasing both the staff and the budget for the Ministry of Agriculture.

"I believe that we need to become much more creative about 'getting with the stream of things' than we have in the past," reported Harold Reed, Secretary of the Mennonite Mission. "Our efforts in the direction of community development, agriculture, technical training, etc., must be given priority."

In order to make schools for adults available across the country, the President is pressing teachers to volunteer their services in after-school hours. Nine teachers from the Mennonite schools are presently serving in this way. Mr. Hussein from New Africa Booksellers teaches one hour each day as the bookstore's contribution to the program. Harold Reed hopes to arrange for one of the missionaries to do some additional teaching.

Self-help projects are also moving ahead at the community level. At the request of the District Affairs Officer, John Zook has prepared plans and cost estimates for a slaughterhouse at Johar.

At Mahaddei, the community self-help committee assessed Somalia Mennonite Mission So. 3,000, the equivalent of a month's wages for fifteen laborers, to help

raise funds for a new elementary school. The missionaries do not see a way to make a cash contribution, but hope to suggest some concrete way in which they can symbolize their support for the aspirations and efforts of the community.

Donald and Esther Lauver, representing the Lancaster Conference Missions Council, made helpful pastoral visits to the missionaries at Mogadiscio, Johar, and Mahaddei from Sept. 6-9. Local believers shared in Bible study and testimony meetings.

A class of fifteen, the first class of the proposed secondary school, is studying at Johar. Due to inflation of costs, some additional funds are being sought to enable the beginning of the building program.

Speaks on Mideast Crisis

Mr. Joseph Abileah, prominent Jewish pacifist and resident of Israel for more than 40 years, recently spoke to the seminary community on the topic, "My Vision for Peace in the Middle East."

Although he is an accomplished musician, Abileah has laid this vocation aside in favor of promoting the cause of peace between Jews and Arabs, particularly since the June 1967 war. He has presented his peace plans to the Israeli government, has met personally with King Hussein of Jordan, and is currently trying to shape both Jewish and Arab public opinion toward the acceptance of a peaceful, nonviolent settlement.

He came into contact with Mennonites in 1968 and was impressed by their "biblical pacifism."

In 1947, Abileah was one of the few Jews who opposed the partition of Palestine. Instead, he favored an economic confederation of states there—a principle he is still working for. In the 1948 Arab-Israeli war, he spent some time in prison for his nonviolent stand.

Abileah has worked with Arabs on the West Bank and has made specific proposals that would alleviate the refugee problem. Although some of these proposals have gone to UN peace-keeping committees, Abileah feels that neither the UN nor the great powers can bring about a lasting peace in the Middle East. He believes that peace will come only when Jews and Arabs can stretch out their hands toward each other in brotherhood and accept the principles of nonviolence and mutual respect as the basis for a lasting peace. "We must not be short of what is required in the Sermon on the Mount," he said.

VS Conferences Scheduled

Approximately 70 persons in leadership capacities at Voluntary Service units sponsored by Mennonite Board of Missions, Elkhart, Ind., are expected to participate in two In-Service Training Programs to be held during November and December.

Kidron (Ohio) Mennonite Church will host approximately 35 leadership personnel from units east of the Mississippi River (including Chicago and Puerto Rico), Nov. 2-6, while Hesston (Kan.) Mennonite Church will welcome a similar number of persons from Western-based units Nov. 30 to Dec. 4. Representatives from five VS units sponsored by Mennonite Central Committee, Akron, Pa., will also attend the Kidron gathering.

Kenneth Seitz, Jr., director of in-service training and convener for both upcoming sessions, sees the primary thrust of both conferences as assisting leaders of VS units in understanding themselves and their tasks in developing an environment of Christian communal living for service and witness.

Resource persons and Voluntary Service Office staff personnel will provide basic input on understanding self and others. At Kidron, Marion Bontrager, minister with youth of the Ohio and Eastern Mennonite district conference, will provide insight into youth and their culture. Dorsa and Mary Mishler, a husband-wife team from Elkhart, will direct role-play sessions focusing on group relationships. Mishler is personnel secretary at Mennonite Board of Missions, and Mrs. Mishler serves on the staff of Oaklawn Psychiatric Center.

In addition, Beulah Kauffman, executive

secretary of WMSA, will stress building strong human relationships through facing God, self and others. Lynford Hershey, recently appointed director of Minority Ministries Education at Mennonite Board of Missions, is to speak on "understanding racism and prejudice." Worship periods and Bible study groups are to be led by VS administrator Leonard Garber, while Bill Detweiler, pastor of Kidron Mennonite Church, will emphasize "leadership and the spiritual dynamic."

Also at Kidron, special arrangements

Home Ministries Council Approves Guidelines

A new resource for Mennonite and Brethren in Christ mission and service workers was created with the formation of the Home Ministries Council; a representative committee of mission and service administrators gave final approval to the Council's organizational guidelines in their third meeting held at Chicago, Ill., on Oct. 7 and 8. According to the guidelines, the Council will now meet biannually.

The Home Ministries Council is a domestic counterpart to the Council of Mission Board Secretaries (COMBS); COMBS has dealt primarily with overseas mission concerns. The Home Ministries Council seeks "to provide a channel for communication, consultation, and coordination among Boards involved in mission and service programs [in North America], with opportunity for reporting and sharing. . . ." The Council coordinates planning of joint projects and special studies between the member agencies.

Chester Wenger of Eastern Mennonite Board of Missions served as the Home Ministries Council's first chairman for a two-year term. At their recent meeting, the Council elected a new chairman; Paul Leatherman of the Mennonite Central Committee was chosen for a two-year term. J. Wilmer Heisey of the Brethren in Christ Mission Board has already served one year of a two-year term as HMC Vice-Chairman. Simon G. Gingerich of the Mennonite Board of Missions was reappointed for one year as HMC Secretary-Treasurer.

The Home Ministries Council heard progress reports in their recent meeting on various Council projects. Ray Horst presented a Mission-Service Projects List—a compilation of all Mennonite home missions and voluntary service projects sponsored by the member organizations. There are over 400 projects reported in North America.

Using information supplied by all HMC members, Palmer Becker and Malcolm Wenger are making a study of problems of the American Indian and how these influence mission work with the Indians. Becker presented a progress report

have been made for VS teams to present midweek programs in local congregations.

The Nov. 30 to Dec. 4 conference at Hesston is expected to follow much the same format and emphasis with input largely provided by resource persons from Hesston College and community.

The Relief and Service Division of Mennonite Board of Missions sponsors In-Service Training Programs annually to provide additional orientation for in-service VS personnel carrying unit leadership responsibilities.

The group also heard progress reports on the training of workers for urban mission, on racial sensitivity education efforts, and on a study of voluntary service. Becker presented a planning report on the proposed 1972 Mennonite Consultations on Evangelism and reported on possible Mennonite involvement in Key '73—a nationwide evangelistic effort in 1973 in which as many as 100 Protestant denominations will participate. A report was given on the new draft laws and what possible implications they may have for the service programs of HMC members.

Asian Work Campers Search for Identity

Thirty Asian Brethren in Christ and Mennonite young men and women recently gave 300 man days of labor to convert a former rice paddy into an athletic field at Faith Love Children's Hostel in New Territories, Hong Kong. The occasion was the sixth annual Asia Reconciliation Work Camp held Aug. 8-23, 1970, and sponsored by the Mennonite Central Committee Peace Section.

Faith Love Children's Hostel is sponsored by the Christian Children's Fund to make it possible for orphaned or needy children to attend school. An athletic field for the school was a must. All that was required was strong will, muscles, and sweat to complete the project. The 30 young people provided these necessary ingredients.

Hearing of the efforts of the work campers, a lady from a Nazarene Christian Primary School came ten miles across New Territories to ask for help. Her school was in desperate need of a basketball, volleyball, and tennis court. The work campers went and dug, picked, leveled, and poured concrete for the project. By the end of the two weeks, both projects were nearly completed. Shouts of "Si-Si" (many thanks) rang in the ears of the work campers as they left the two places which had brought the group together as one as they had worked, joked, prayed, played,

ate, slept, and studied together.

Last year's work camp had culminated with the participants' realization of their unity with Christ. This year, the work campers went a step further to search for this unity. Who are we? What brings Brethren in Christ, Mennonites, United Missionary Church, and Mennonite Brethren from eight Asian countries together? The

camp theme, "Anabaptist Witness in a Revolutionary Asia," was referred to constantly as they searched for identity in the evening discussions and lectures.

This search for identity is a new idea. It is just now emerging in Indonesia, Japan, India, and Taiwan. Yet it is a vital issue as each church faces up to the immense task of witnessing in its own society.

Anabaptist Disputation at Frankenthal

A service commemorating the four hundredth anniversary of the Frankenthal disputation with the Anabaptists from May 28 to June 19, 1571, will take place May 23, 24, 1971, in Frankenthal, Germany. For this purpose the "*Vorbereitende Ausschuss Frankenthal 1571 bis 1971*" has been established through the interests of the Palatinate *Landeskirche* and the Palatinate-Hesse Mennonite churches. The chairman

is the former Palatinate Church President, Prof. D. Theo Schaller. Prof. Dr. Martin Schmidt (Heidelberg), one of the initiators of the celebration program, characterizes the Anabaptist disputations of 1571 as "a great hour of tolerance and genuine understanding on a grand scale of heterodox Christians not recognized by the state, as well as a significant broadening of the Peace of Augsburg."

FIELD NOTES

Thirteenth Annual Bible Doctrine Meeting at Columbia (Pa.) Mennonite Church, Nov. 15. J. Frank Zeager, Middletown, Pa., and Aden K. Diller, Greencastle, Pa., instructors.

John Turnbull, Crawfordsville, Ind., and a former Holy Land missionary will be at Rocky Ridge Mennonite Church, Quakertown, Pa., for meetings, Nov. 14-16.

Adriel School is looking for a teacher with a BS or a BA in education to work with students who have social and learning problems. Immediate opening. Apply: Adriel School, Box 188, West Liberty, Ohio 43357, or call 513 465-5010. Don Hertzler, Administrator.

Calendar

Eastern VS-in-service Leadership Training Conference, Kidron, Ohio, Nov. 2-6.
MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25 to Feb. 27, 1971.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

Special Meetings: George R. Brunk at Locust Grove, Burr Oak, Mich., Nov. 13-15. David Hostetler, former missionary to Brazil at Pleasant View, North Lawrence, Ohio, Nov. 7, 8. Bro. and Mrs. Warner Jackson, Cleveland, Ohio, at Pleasant View, North Lawrence, Ohio, Nov. 15. Joe J. Swartz, Topeka, Ind., at Vincent, Spring City, Pa., Nov. 2-8. Paul M. Miller, Goshen, Ind., at Roanoke, Ill., Dec. 11, 12. Howard J. Zehr, Scottdale, Pa., at Springdale, Waynesboro, Va., Nov. 8-11.

Mrs. Lois Clemens will be the speaker at the Fall Inspirational Meeting of Ontario WMSA at Rockway, Kitchener, Ont., on Nov. 10.

The 50th Anniversary Service for all women's groups will be held at Blooming Glen (Pa.) Mennonite Church on Nov. 14, Sat., 9:30 a.m. to 3:15 p.m. Guests of honor will be all women 70 years of age or older.

First Mennonite Church of St. Petersburg, Fla., reports a Stewardship Conference held Oct. 16-18, with Michael Shenk of Sarasota as speaker. Michael led the group's thinking along lines of stewardship in money, time, praise, and service. The closing meeting was climaxed in a communion service.

Friends of Mrs. Lenora Dietzel Sempira will be concerned to learn of her brain surgery while on a visit to this country from Uganda. She is faced with several months of convalescence and with staggering

hospitalization costs. Friends who wish to give assistance may make contributions to the "Service Fund" of the College Mennonite Church, Goshen, Ind.

William Shumaker was ordained as pastor of the Benton Mennonite Church, Goshen, Ind., on Aug. 30. Vernon Bon-treger was in charge of service and Ed Stoltzfus preached the sermon.

New members by baptism: thirteen at Benton, Goshen, Ind.; five at Rocky Ridge, Quakertown, Pa.; twelve at Hartville, Ohio; three at Forks, Middlebury, Ind.; one on confession of faith at Steelton, Pa.

Brook Lane Psychiatric Center: Position in kitchen as cook's helper. Must be filled soon. Phone collect. Starting wage \$1.65 per hour. Can live in women's residence on grounds.

Charles Shenk, Kushiro, Japan, reports: "Mimoto-san (pastor at Tottori) has asked me again to convey a thankful greeting for the Board's involvement with us in the new church building project here in Tottori. The building is very well done and is serving our activity program in a fine way."

B. Charles Hostetter writes from Lagos, Nigeria: "I have been preaching in the Church of the Lord congregations and have more invitations. I really am challenged by the teaching assignment and its opportunity. It is a great open door to teach the Word of God without strings or restrictions to the leadership of this church. From all I can tell a deep friendship is forming and good confidence has been established. Praise God!"

Addona Nissley, Coamo, Puerto Rico, writes: "This is a bit of news about the rains in Puerto Rico. Some 20 to 30 inches of rain fell on the mountainous island. Reports vary, but here are some statistics: 10,000 people homeless; \$50,000,000 damages estimated; 50 persons either drowned or missing; agriculture has received a staggering blow. Many roads are impassable, either flooded or blocked by landslides; six major bridges washed out and five more seriously damaged; utilities suffered much and the people even more. Local agencies are responding in a wonderful way to the needs, and it is gratifying to see how differences are pushed aside when an urgent need presents itself. We are in contact with MDS and probably will have a group of men come to the island to rebuild where most needed."

Change of address: Mr. and Mrs. Robert Otto, 117 rue General Gratry, Brussels, Belgium.

Carl Opel was ordained to the ministry at Masontown Mennonite Church, Masontown, Pa., Oct. 25. He served the congregation as licensed pastor the past year. His address is R. 1, Box 681A, McClellandtown, Pa. 15458. John M. Drescher officiated at the service.

The estate of David S. Jantzi, Kitchener, Ont., has bequeathed the sum of \$1,617.17 to Mennonite Board of Missions, Elkhart.

Readers Say

Submissions to Readers Say column should comment on printed articles.

This is in response to Celia Lehman's contribution to the "As I See It" column in the Oct. 6 issue. I appreciate this opportunity for dialogue and believe that the author raises an important issue.

With one of her central statements, however, I must disagree, for I don't believe it is a biblical position. This is the statement that the "order of importance" in God's plan is "God, Man, Woman, Animals, Things." I would contend that all of us, women included, are equal before God. In His perfect plan for the kingdom, God has not assigned second-class citizenship to half the human race.

Last summer at Mission '70, I was privileged to hear Lois Clemens, Lansdale, Pa., give briefly some results of her in-depth biblical and historical study on women in the church. If I understood her correctly, she finds the Bible teaching full equality of men and women, when the totality of incidents and teachings is considered.

TV and comic strips do sometimes depict American men as weak, and women as domineering, but for every show of this type there is another, often a western or detective story, which shows men as aggressive, gunslinging, don't-push-me-around heroes. The movement for equal rights for women is not limited to our country, and in my view, has not been brought on by a lack of masculinity on the part of men.

The fact is that women's roles, along with a great many other things in this century, are changing. For example, with the pressure on to reduce population growth or suffer worldwide famine, women are being occupied for fewer years of their lives with the care of children, though they may still find this extremely enjoyable and fulfilling. This is only one kind of change we are seeing.

As Christian men and women, we may often realize our differences and bring varying gifts to the service of Christ. We would certainly explore some of the tactics used by women's liberation groups and find these actions to have no place in the community of believers. But we should recognize that the changes all around push us out of comfortable roles and we have to search for God's will in relating to each other. Thank God, we are one! The walls have been broken down and we all stand equal and loved before Him. — Doris Longacre, Akron, Pa.

In the article, "What the Well-Dressed Woman Isn't Wearing" (Sept. 8), Kerry Elliot attempts to deal with the problem of immodesty and lust. However, he not only fails to deal with the cause but his underlying assumptions condone and reinforce perverted attitudes toward nudity, the body, and sexuality. His mind set, the tone of the article and the solutions he offers are integral parts of the problem.

"The description of women as 'luscious bait,' 'mouth-watering morsels,' the comparison of them to 'the aroma of steak and apple pie and coffee,' and the reference to ugly bodies that 'need to cover up if for nothing more than (your) contribution to the Beautify America campaign' support the depraved attitude that women are objects defined primarily in physical terms.

Mr. Elliot has accepted the belief that nudity and sexuality are necessarily equated. He refers to the unclad state as displaying "your sexual credentials." This, in my opinion, is a very limited definition of human sexuality. Hopefully, sexuality

includes more than physical characteristics.

Nudity becomes an issue only when a person's attractiveness or worth is defined in terms of the body. Men have responded to women in terms of their "physical attributes" and women have graciously conceded to make themselves "appealing" in these respects. In other words, men see women as objects of lust and women have agreed to be objects of lust. As long as this sinful way of relating to each other exists, lustful thoughts will persist regardless of the amount of clothing on a person's body.

When the body is removed from its place of prominence in relationships between people, modesty becomes a question of attitude, not dress code. Men and women alike will continue to be frustrated and plagued with guilt until they rid themselves of these sinful attitudes. Let's get away from Elliot's "cover up girls" band-aid solutions and get to the heart of the problem.

—Yvonne Conrad, Sarasota, Fla.

I appreciate your attempt to communicate to all of us in the *Gospel Herald*. I would not be honest if I said I read the *Gospel Herald* from cover to cover, or that I agree with every article that is printed. But then I guess making decisions is part of the fun of living.

Your editorial of Sept. 29, "All Resisters and More" really got through to me. I concur 100 percent with your emphasis. The only problem is that I began to be haunted by the thought that the "against it" attitude may be the one that has gotten through from what people see and hear of my ministry. It just could be that too much of my thinking is "against" rather than "for." If you intended your editorial to bring comfort to some of us who don't consider ourselves resisters, you failed. Thanks anyway. — Chester Slagell, Weatherford, Okla.

Something has been bothering me as I read the *Births* column in *Gospel Herald* from week to week. One continually reads of couples who have brought their fourth, fifth, sixth, or even eighth or ninth child into the world. In John Esau's "A Litany for the Earth, Man, and God" I read the quotation:

"The essential cause of environmental pollution is overpopulation, combined with an excessive population growth rate. . . ."

If Christians take their responsibilities to fellow human beings and to the earth seriously, how can they go on producing large families in defiance of such information?

It would be unfair to criticize parents of large families who, even five years ago, were unconsciously adding to the overpopulation problem. But no one can plead ignorance any more. It seems to me that at this point in history Christians should heed the advice of experts in environmental studies who advocate no more than two children per family. Then if parents want to share their homes and their love with more children, let them adopt unwanted children and give them the advantages of a Christian home. Such a solution would demonstrate their Christian love as well as help to control the environmental pollution of our planet.

I have no access to statistical information which would show whether or not Mennonites are beginning to take the problem of overpopulation seriously, but I would be interested in that information as well as in further articles to keep us informed on the problem. — Marlene Y. Kropf, Portland, Ore. . . .

I want to express my appreciation for the *Gospel Herald*. We read it from cover to cover in our home.

I had a little trouble "digesting" Joseph Hertzler's baptismal meditation, "From Grandson to Son."

He starts out very much against his church, parents, and ministers for his early religious experiences. "I think the ministers . . . somehow

didn't understand what was happening — nor did I." Later he says, "I am not saying that the first four times . . . were not significant religious experiences." Did he in his "beautiful religious experience . . . as a twelve-year-old" want a parent or pastor to say, "No, you don't know what you are doing, this is not what you really want. You must wait until you are older"? He felt pressured into making this decision but at the same time he admits it was what he wanted to do.

Often in working with people today we have been told by so many of them, "I had no encouragement or environmental pressures, no parent's faith or friends to help me choose the right." I am truly thankful for the pressures, the encouragement, the love that this same church, ministers, and congregation gave me. If I, in my adolescence and early teens, had not received these pressures, in what direction would I have gone?

One more thing! I never was a grandchild to God! — nor are my children His grandchildren. We are *all* His children. That is one of the wonderful things about God — He has no grandchildren! We are His sons and daughters, different ages and sizes. He is Father to all.

I want to thank God again and again for my parents, ministers, friends, and church who have taught me and given me a Christian faith and heritage. Something I can pass on to my children so that together we can pray, "Our Father —" — Mrs. Glendon Blosser, Harrisonburg, Va.

I would like to commend Kerry Elliot for his very touching article, "What the Well-Dressed Woman Isn't Wearing." Praise God that there are men dedicated enough to put their convictions in writing. I would also enjoy hearing his views on Deuteronomy 22:5, which I think would go hand in hand with this article. — Mrs. Delton Zehr, Harrison, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Benner, Paul and Faith (Beidler), Wellsboro, Pa., fourth child, second daughter, Julia Dawn, Apr. 22, 1970.

Boettger, Sanford and Gwendolyn (Calvert), Tofield, Alta., second daughter, Marla Beth, Sept. 21, 1970.

Clemmer, H. Leroy and Charlene (Wireman), Souderton, Pa., first child, Amy Fawn, Sept. 24, 1970.

Detweiler, Laverne and Gloria Jean (Anders), Souderton, Pa., third son, Christopher Wade, Sept. 10, 1970.

DeVoe, Paul and Leila (Hostetler), Wadsworth, Ohio, fourth child, first son, Thomas Glen, July 23, 1970.

Ebersole, John and Nancy (Ebersole), Sterling, Ill., first child, Cara Lee, Sept. 28, 1970; received for adoption, Oct. 8, 1970.

Erb, David and Sandra (Derstine), Hopatcong, N.J., second child, first daughter, Heidi Derstine, Sept. 10, 1970.

Erb, Douglas and Mary Ellan (Oswald), West Point, Neb., second child, first son, —, Oct. 2, 1970.

Frankenfield, James Samuel and Jane (Godshall), Hatfield, Pa., first child, Jewel Suzanne, Sept. 25, 1970.

Frey, Mervin and Arlene (Bauman), Wallenstein, Ont., fifth child, third daughter, Donna Arlene, Sept. 25, 1970.

Grove, Cecil and Doris (Mast), Richmond, Va., second child, first daughter, Diann Lynn, Sept. 25, 1970.

Hostetler, Philip and Jessie (Gingrich), Portland, Ore., first child, Derek Monroe, Sept. 9, 1970.

Hubert, Hans D. and Martha (Wagner), South Farmingdale, N.Y., second child, first daughter, Jennifer Ann, Oct. 10, 1970.

Jantzi, Kenneth G. and Marjorie (Gingerich), New Hamburg, Ont., fourth child, third daughter, Peggy Sue, Oct. 7, 1970.

Kolb, Joseph and Lorraine (Chick), Wellsboro, Pa., second child, first son, Joseph Christopher, Feb. 21, 1970.

Kurtz, Chester and Catherine (Good), Jamama, Somali Democratic Republic, fourth child, second son, Eugene Albert, Oct. 13, 1970.

Leatherman, Walter James and Colette (Olson), Portland, Ore., second son, James Nicholas, Sept. 15, 1970.

Mast, Melvin and Malinda (Kropf), Phoenix, Ariz., third son, Myron Levi, Sept. 17, 1970; received for adoption, Sept. 22, 1970.

Moyer, Richard and Fern (Walter), Roslindale, Mass., second daughter, Ruby Annette, Oct. 11, 1970.

Oswald, Ralph and Cheryl (Schrock), Wakefield, Neb., fourth child, second daughter, Christi Jo, Sept. 17, 1970.

Reist, Donald and Ilse (Hochstattler), Scottsdale, Pa., third son, Joel Philip, Oct. 10, 1970.

Schlabach, Allee and Dorothy (Hosteter), Sarasota, Fla., fourth child, second daughter, Ronda Marie, Oct. 5, 1970.

Sipma, Cecil and Elsie (Kolb), Wellsboro, Pa., first child, Annette Marie, June 22, 1970.

Smoker, Marvin and Rhoda (Lapp), Gap, Pa., first child, Marlon Dale, July 6, 1970.

Yoder, Lynn and Ethel (Duncan), Wellman, Iowa, first child, Angela Dawn, Sept. 15, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Anderson — Longenecher. — Dirk Anderson, Indianapolis, Ind., and Janette Longenecher, Indianapolis, Ind., Central cong., Ft. Wayne, by Richard W. Yoder, Sept. 5, 1970.

Bender — Opel. — Ray Bender and JoAnn Opel, both of Accident, Md., Glade cong., by Paul E. Bender, Oct. 10, 1970.

Bontrager — Walters. — Allen Bontrager, Goshen, Ind., Mt. Joy (Pa.) cong., and Dawn Walters, Bethlehem, Pa., Steel City cong., by Robert G. Walters, Aug. 15, 1970.

Brubaker — Saner. — J. Robert Brubaker, Richfield, Pa., Boyer cong., and Sandra K. Saner, Thompsonstown, Pa., Lost Creek cong., by Raymond C. Lauver, Sept. 12, 1970.

Denlinger — Mellinger. — Lester K. Denlinger, Conestoga, Pa., River Corner cong., and Marian R. Mellinger, Willow Street, Pa., Byerland cong., by David N. Thomas, Oct. 10, 1970.

Gillespie — Volovnik. — Daniel J. Gillespie, Hatfield, Pa., Catholic Church, and Brenda Dawn Volovnik, Perkase, Pa., Blooming Glen cong., by David F. Derstine, Jr., Oct. 3, 1970.

Graber — Knepp. — Delmer Lee Graber and Betty Jean Knepp, both of the Providence cong., Montgomery, Ind., by Tobias Slaubaugh, Oct. 10, 1970.

Gredler — Newcomer. — Christopher Gredler, Doylestown, Pa., Groveland cong., and Gloria Newcomer, York, Pa., Church of the Brethren, by Paul K. Newcomer, July 18, 1970.

Hunsberger — High. — Bruce Hunsberger, Winnipeg, Man., Erb Street cong., and Emily High, Winnipeg, Man., Rockway cong., by Howard L. Good, Aug. 30, 1970.

Landis — Landis. — Earl K. Landis, Franconia (Pa.) cong., and Kathleen R. Landis, Souderton (Pa.) cong., by Richard C. Detweiler, Oct. 10, 1970.

Larochelle — Roth. — William A. Larochelle and Anne L. Roth, both of Duchess, Alta., Duchess cong., by C. J. Ramer, Oct. 10, 1970.

Lechti — Hamscher. — Eric K. Lechti, Fairport Harbor, Ohio, Lutheran Church, and Gayle Hamscher, Sugar Creek, Ohio, Walnut Creek cong., by Paul R. Miller, Oct. 10, 1970.

Leichty — Barker. — LaVern Leichty, Fort Wayne, Ind., Clinton Frame cong., and Cheryl Barker, Fort Wayne, Ind., by Vernon E. Bontrager, Oct. 10, 1970.

Lillard — Newcomer. — Lonnie Lillard, Portland, Ore., Miracle Temple, and Ann Newcomer, Portland, Ore., Portland cong., by Cleo Mann, Aug. 1, 1970.

Longenecker — Stoltzfus. — Alvin Longenecker, Lewisburg, Pa., Millmont cong., and Ada Stoltzfus, New Columbia, Pa., Buffalo cong., by Allen L. Kauffman, Sept. 12, 1970.

McPhee — Horst. — Arthur McPhee, Johnstown, Pa., Stahl cong., and Evelyn Horst, Orrville, Ohio, Chestnut Ridge cong., by Glenn Steiner, Oct. 3, 1970.

Miller — Yoder. — Dennis Jay Miller, Wellman, Iowa, Lower Deer Creek cong., and Rosalyn Mary Yoder, Wellman, Iowa, West Union cong., by Herman Ropp, July 11, 1970.

Parks — Kauffman. — James Parks, Denver, Colo., Presbyterian Church, and Jan Kauffman, Denver, Colo., First Mennonite cong., by Kermit H. Derstine, Sept. 12, 1970.

Schlabach — Gerber. — Dan G. Schlabach and Kathleen Gerber, both of Sugar Creek, Ohio, Walnut Creek cong., by Paul R. Miller, assisted by Eldon King, Oct. 3, 1970.

Shantz — Weber. — Lloyd Shantz, Didsbury, Alta., West Zion cong., and Mary Weber, Duchess, Alta., Duchess cong., by C. J. Ramer, Oct. 6, 1970.

Stephens — Beitzel. — James Stephens, Jr., Oakland, Md., and Delores Beitzel, Bittinger, Md., both of the Glade cong., by Melvin Nussbaum, Sept. 20, 1970.

Pettit — Neleigh. — Ronald Pettit and Scheryl Neleigh, both of the Steel City cong., Bethlehem, Pa., by Robert G. Walters, July 18, 1970.

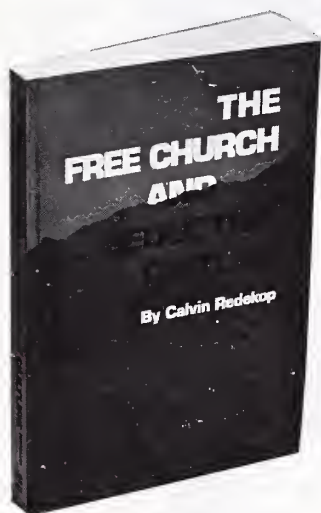
Quiring — Schrock. — Stephen Quiring, Goshen, Ind., Pleasant View cong., and Donna Schrock, Nappanee, Ind., North Main Street cong., by Richard W. Yoder, Aug. 29, 1970.

Thomas — James. — James Thomas and Shir-lann James, both of the Steel City cong., Bethlehem, Pa., by Robert G. Walters, Aug. 29, 1970.

Wissler — Wenger. — J. C. Delbert Wissler, Mount Joy, Pa., Lancaster North End cong., and Doris Jean Wenger, Manheim, Pa., Hernley cong., by John S. Hiestand, Sept. 13, 1970.

Zoss — Yoder. — Harold M. Zoss, Roanoke, Ill., and Lorene Yoder, Kalona, Iowa, at Lower Deer Creek Church, by Dean Swartzendruber, Sept. 19, 1970.

Zuha — Goodman. — Paul F. Zuha and Doris I. Goodman, both of Lima, Ohio, Northside cong., by Gerald F. Sellers, Aug. 30, 1970.



THE FREE CHURCH AND SEDUCTIVE CULTURE

by Calvin Redekop

Illustrated by Ivan Moon

The author presents areas in which the church has been and is being seduced or led astray while claiming divine perception. He says the only hope the church has for recovery and integrity is the institution of a "structure for accountability" which is already evolving in the secular world but is rejected by Christians as being too costly. He uses historical data and sociological case studies to support his thesis.

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Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Bender, Anna J., daughter of Jonas M. and Mary (Beachy) Yoder, was born at Meyersdale, Pa., Sept. 28, 1897; died at the home of her daughter Ella Dorcas, of cancer, Oct. 2, 1970; aged 73 y. 4 d. On Aug. 14, 1924, she was married to Lewis C. Bender, who died Aug. 25, 1931. Surviving are 2 daughters (Lela Virginia — Mrs. Paul A. Maust and Ella Dorcas — Mrs. Willard Maust), one son (Martin Lewis), 25 grandchildren, her stepmother (Mrs. Tillie J. Yoder), and one brother (Ervin J. Yoder). She was a member of the Oak Dale Conservative Church. Funeral services were held at the Maple Glen Conservative Church, Grantsville, Md., Oct. 5, with Ivan J. Miller and Elam C. Bender officiating; interment at Oak Dale.

Hieser, Bertha E., daughter of Valentine and Phoebe (Good) Birkey, was born at Hopedale, Ill., Mar. 27, 1885; died at the Mennonite Hospital, Bloomington, Ill., following several strokes, Oct. 9, 1970; aged 85 y. 6 m. 12 d. On Jan. 23, 1908, she was married to Amos Hieser, who died Sept. 17, 1942. Surviving are 3 sisters (Katie — Mrs. Dan Zehr, Ada — Mrs. Glenn Foley, and Edna — Mrs. Harold Schertz), and 4 brothers (Joe, Alvin, Silas, and Joel). She was a member of the East Bend Church, where funeral services were held Oct. 11, with Irvin Nussbaum and Ivan Birkey officiating; interment in the East Bend Cemetery.

Kratz, Jonas H., son of Jacob and Mary (Hagey) Kratz, was born at Souderton, Pa., Oct. 13, 1874; died at the place of his birth, Oct. 9, 1970; aged 95 y. 11 m. 27 d. On Jan. 29, 1898, he was married to Emma Landis, who died Oct. 2, 1960. Surviving are 5 children (Marietta, Raymond L., Elmer L., Jonas L., and Abraham L.), 12 grandchildren, and 25 great-grandchildren. He was a member of the Franconia Church, where funeral services were held Oct. 13, with Leroy Godshall, Floyd Hackman, and Curtis Bergey officiating; interment in the adjoining cemetery.

Schrock, J. Albert, son of Moses and Mila (Kretzinger) Schrock, was born near Barrs Mills, Ohio, Feb. 2, 1898; died at the Wooster (Ohio) Community Hospital, of cancer, Oct. 11, 1970; aged 72 y. 8 m. 9 d. On Nov. 11, 1925, he was married to Ruth Mast, who survives. Also surviving are one son (Dale), 4 daughters (Doris — Mrs. Harry Gerber, Jr., Mrs. Lauretha Hershberger, Carolyn — Mrs. John Mast, and Lucille — Mrs. Lowell Nofziger), 17 grandchildren, 2 great-grandchildren, one sister (Mrs. Cora Levengood), and 2 brothers (Jacob J. and Roy B.). He was a member of the Walnut Creek Church, where funeral services were held Oct. 15, with Paul R. Miller officiating; interment in the church cemetery.

Snider, Connie Sue, daughter of Ernest and Lois (Schiffler) Snider, was stillborn at the San Antonio Hospital, Oct. 8, 1970. Surviving in addition to the parents are one brother (Kenny), one sister (Darlene), and grandparents (Mr. and Mrs. David Snider, and Anna Schiffler). Grave-side services were held Oct. 12 in Babyland in Bellvue Cemetery, Ontario, Calif. with Roger Richer officiating.

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Coming Next Week

Special Christian Education Issue

Cover photo by Wallowitch

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

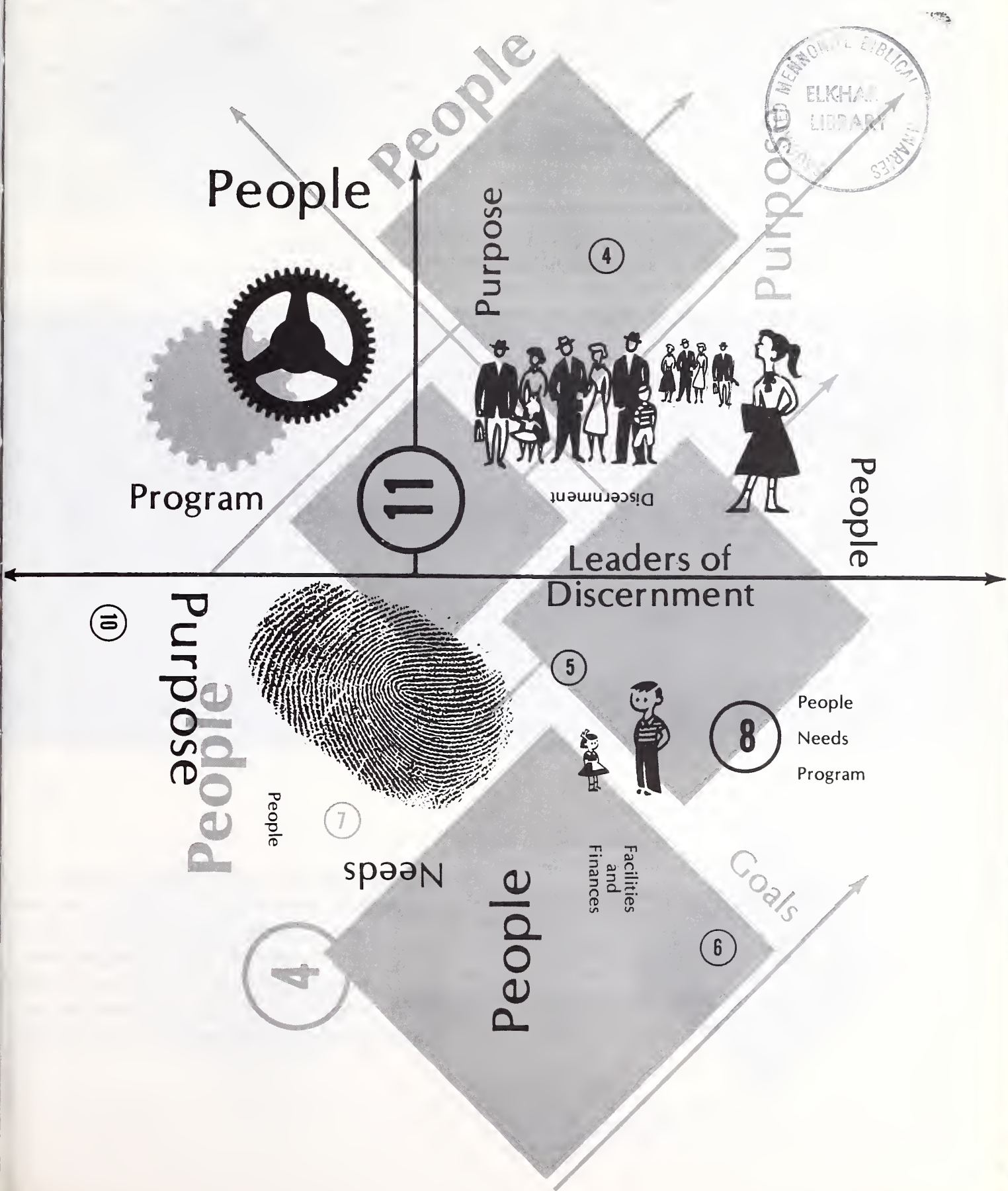
J. C. Wenger, Elrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

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Forks or Shovels?

Once an incompetent craftsman was found beating away at something in his shop. "What are you making?" he was asked.

"Well," he replied, "I was hoping to make a fork but it seems now it may turn out to be a shovel."

Sometimes in congregational life we are not that lucky. If we set out not knowing what we are about the product is likely to be rather useless. Even if our forks turn out to be shovels they will hardly be good ones.

We must know what we can do and have some sense of how it can be accomplished. We must seek the Lord's leading and not merely stumble along on our own. A congregation must have what could be called a philosophy of congregational life. That simply means a way of working. In a sense all congregations, whether they have developed a formal philosophy or not, have a philosophy

anyway. But if we are not consciously functioning from some sort of strategy we will certainly have an incoherent program. It would be like sailing with an erratic compass, or worse, paying no attention to the compass at all.

Would you agree that a philosophy of congregational life is important? This special issue of the *Gospel Herald* is an attempt to say a little about a philosophy of congregational life. You need not agree with this philosophy yet it might generate some discussion in your congregation which can help your church to develop a philosophy to fit your situation.

A philosophy of congregational life is necessary so Christian education can function effectively in a context that is understood. Do you think the following philosophy provides a helpful context for Christian education?

Arnold Cressman

Mennonite Commission for Christian Education of
Mennonite General Conference

The following is the attempt of the Mennonite Commission for Christian Education of your Mennonite General Conference to give you a very brief philosophy of congregational life. It begins with the people of your church and moves toward the purpose or mission to which God is calling you, a purpose uniquely yours because of the kind of gifts of people God has given to your church, and because of the opportunities for mission He has given you.

You will see immediately that a philosophy such as this says a great deal about the kind of equipping, or Christian education, (nurture) that is needed. The MCCE has a staff of persons available to help your congregation in developing more fully a viable Christian education program.

The following paragraphs are set up in a modified program learning style. Move on to the next numbered paragraph only after you are sure you understand what you have already read.

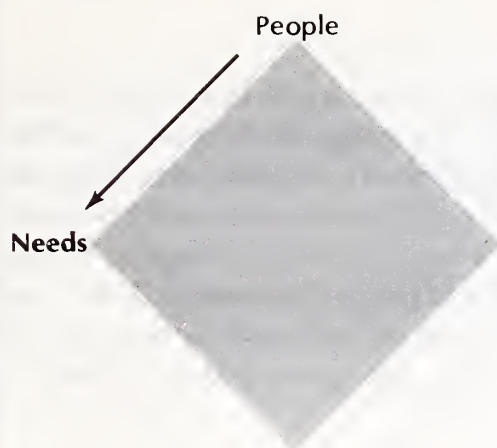


1

People

are God's gifts to the church. Without people He would have no church. As His gifts **all**, that means **each** person, are important in the life of your congregation. **People** for whom Christ died, people who have decided to follow Him, are **very** important if His kingdom is to succeed.

2



People who are becoming God's people have many **needs**, areas in which they can be helped to be more fully what God intends. Through Christian education the church seeks to help all persons to know God as revealed supremely in Jesus Christ and the Scriptures: to become aware of who they are, of what their situation is, and of their alienation to the end that they may repent of their sin, respond to God's redeeming love in faith, and become members of the body of Christ; to grow in Christ within the community of believers, to walk in the Spirit in every relationship, to fulfill the call to discipleship in the world, and to abide in the Christian hope.

Editorial

Congregation Central

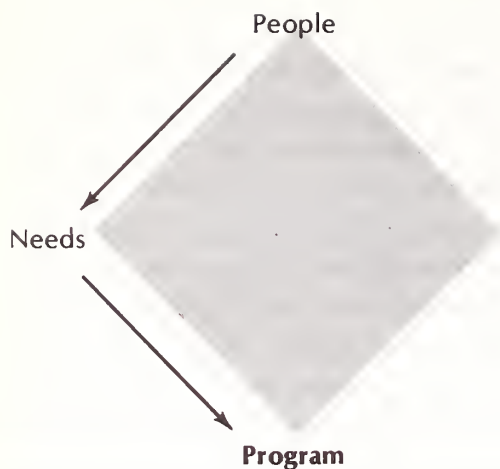
One of the primary considerations at the recent meeting on church organization at Yellow Creek Mennonite Church, Goshen, Indiana, was the centrality of the congregation. Although the Mennonite Church historically believed that it is in the local congregation where church must happen first, during the past several decades decision-making and mission thrust was considered more at other levels. It is good to see the emphasis again being placed on the congregation.

In the congregation is the place also where Christian education must go on. Here is where persons must become aware of who they are and what their task is. The congregation must be the setting where homes are strengthened, where the Scripture is taught with power and persuasion, and where the mission of the church is carried out. When the scriptural teaching of starting at Jerusalem is really practiced, Judea, Samaria, and the uttermost part of the earth will also be reached. — D.

3

Need is not limited to the brotherhood; in fact it is the world which has the greatest need. God sent His Son into the world because of the world's **need**. Every congregation of God's people is an oasis in a wasteland of **need**. Like Christ, the church exists to serve the need of the world. **Your** congregation is closer to the **needs** of some of the world than any other servants of God.

4



When people as God's gifts to the church are matched with the needs of the world, the first step toward a relevant congregational **program** is taken. The program is uniquely theirs because a **people** saw a need and acted. Program begins with the gifts of people. (Example: The Good Samaritan gave himself and what he had to meet the need of the man who fell among thieves.)

5

There are many continuing things happening regularly in your congregation. There is worship, preaching, discussion, nurture, reconciling, discerning, and sanctioning. None of these dare become habit. All of them are a part of what the congregation is -- a corporate disciple of Jesus Christ.

6

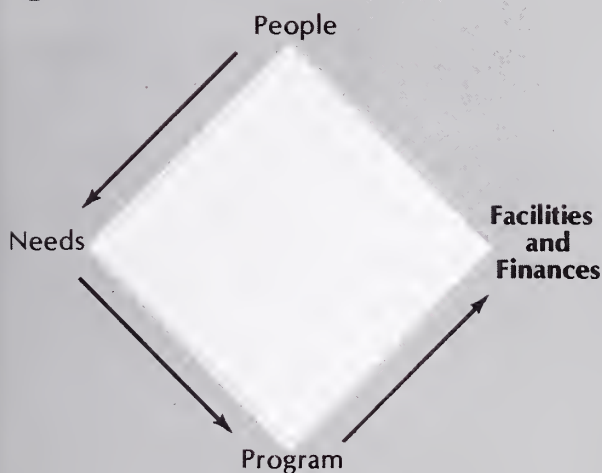
The corporate personality of your congregation, like a finger print, is different from any other congregation. It is different because God's gifts of persons are different. They see different needs in themselves and in the world where they live. The program they develop in matching people with needs is different than their neighbors'.



7

After a congregation has determined its program, both the new things and the ongoing things it will do, both the things it will do for itself and what it will do for others, it is ready to consider the adequacy of available **facilities** to do the job that needs doing and how much it will cost to do it.

8



People (God's gifts) matched with needs (the congregation's opportunity) determine the program a local church must fulfill to be faithful.

Facilities and finances follow program. That is a helpful motto for all budget planners and building committees.

9

It is easy to run around the diamond the wrong way. As in baseball, that does not score. Yet many congregations start at third base. They say, (3) "What could we do with a budget of so much?" (2) "How much program would that make?" (1) "What needs can we meet?" Then people become the pawns of program. They are **used** to fill the slots in an already determined program. They are cogs in the machinery of productivity.

10

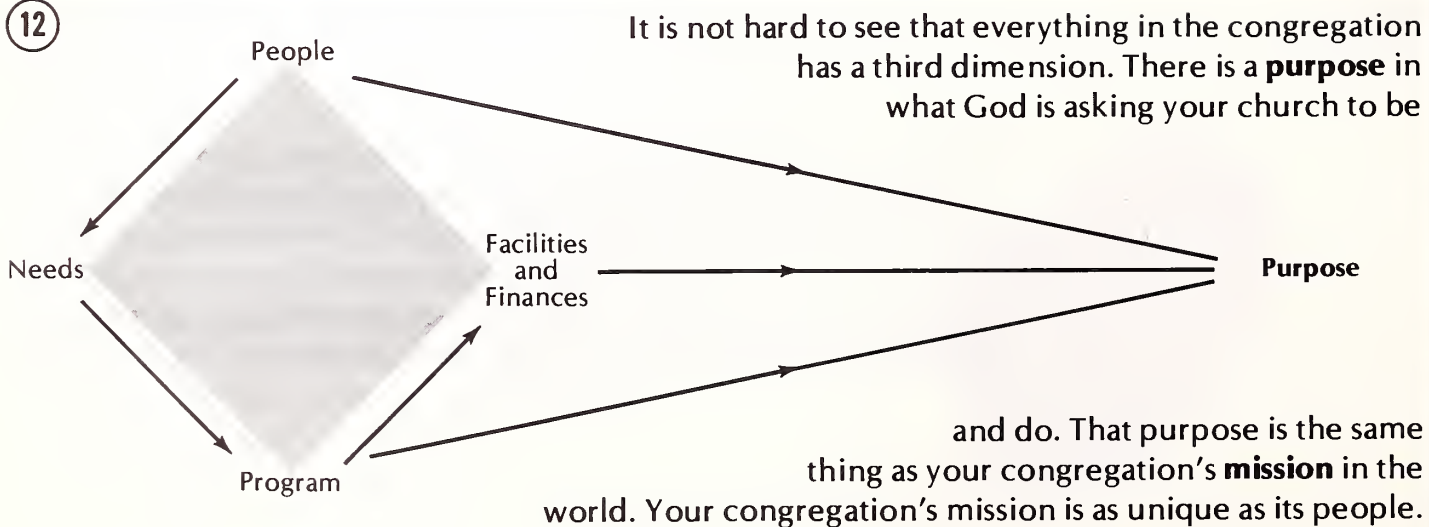


When people are considered cogs (when they are important mostly because they are needed to keep the program running) they lose heart. They are merely pieces of the congregational machine instead of "living stones" (1 Pet. 2:5) in a vibrant church which God is building. Persons "**used**" to keep the wheels of congregational machinery turning are not free to be all that God intends for them as His gifts to the church.

11

On the other hand, think of the vitality and freshness in the program of a congregation that takes the infinite variety of the gifts of its people seriously. Each person can stand tall among his brothers because he is free to be the gift which God has made him. What he can do well is fully as much a part of the congregation's total program as the part contributed by the five-talented man.

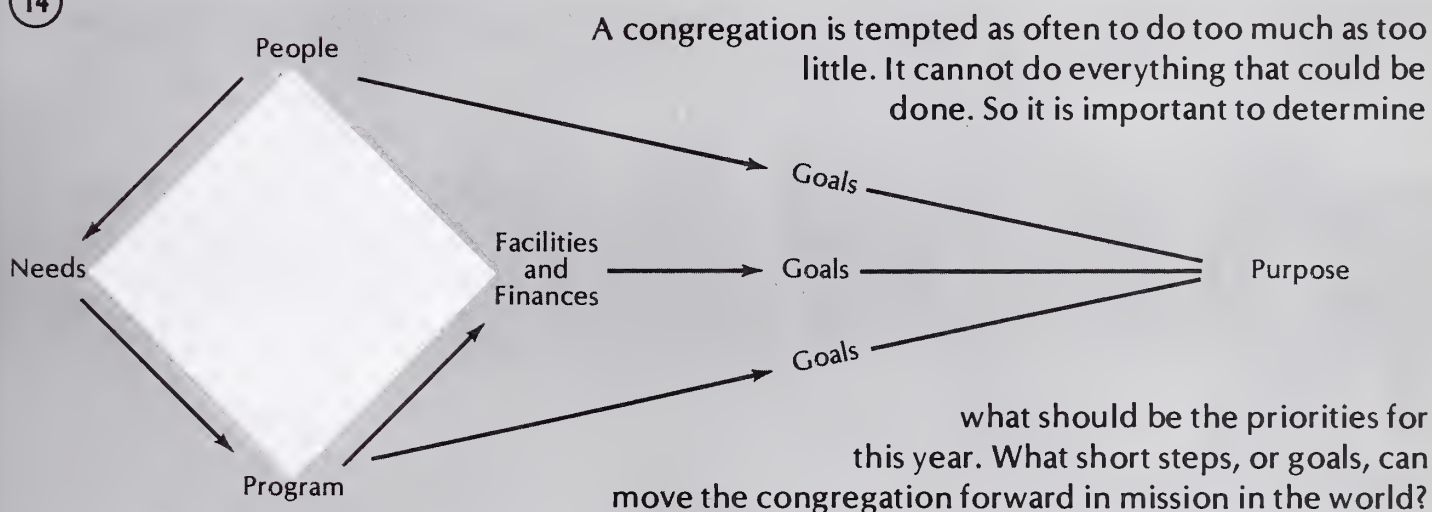
12



13

God had something in mind when He gave that certain combination of gifts of people to your congregation. He had something in mind when He placed the people of your congregation strategically so that in the process of living and working they would touch the lives of certain people in the world. The people of your church, individually and corporately, are called to be good Samaritans to some whom everyone else is passing by. Wouldn't it be a shame if your congregation were looking the other way? Wouldn't it be unfaithful? It is as important for a whole congregation to find God's purpose as for the individual.

14

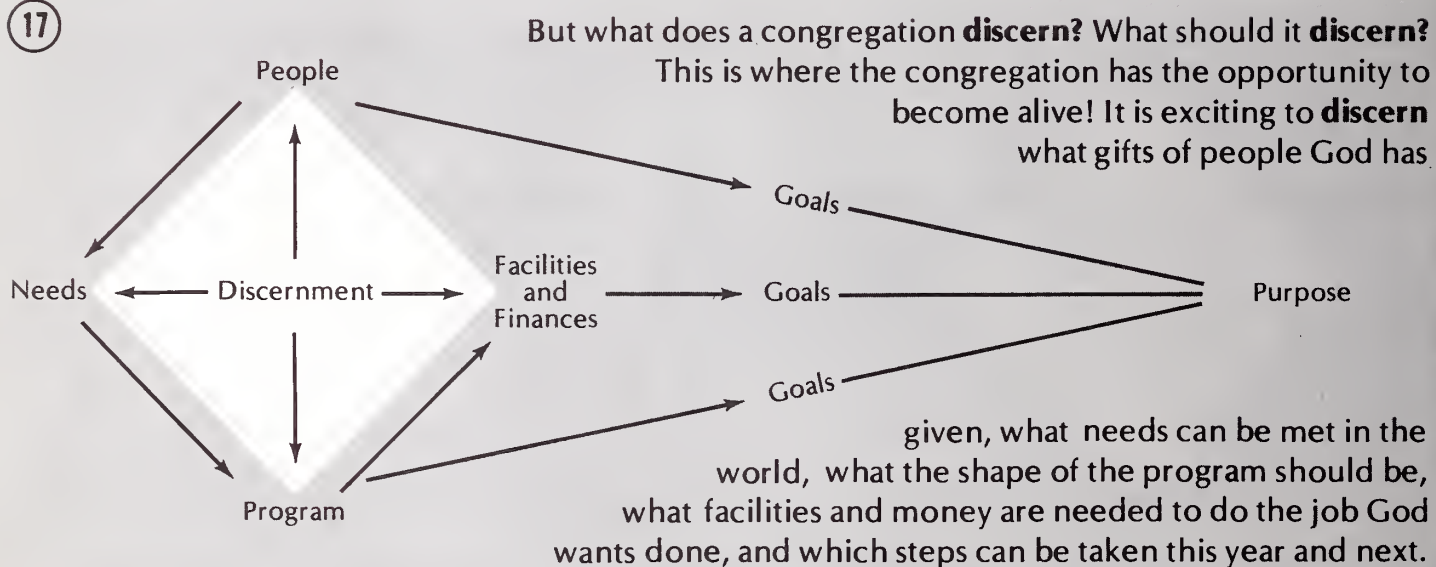


15

Somehow the whole congregation must be involved in determining where it is going. Both the short steps (the goals) and the long steps (the congregation's purpose or mission) must be determined **together**. All of the people must have **ownership** in the decisions that are made about where the congregation is going. It should be clear to all and accepted by all that this is in fact the direction that God is leading.

The church becomes most truly the church when it finds a way to discern the will of God for it specifically and regularly. The church worships most deeply when it senses that God as the pillar of the cloud and fire moves ahead of it. There is much that the congregation must discern as it moves. The gifts of leadership are active in the process of discernment. And the Holy Spirit makes discernment possible.

17



18

Perhaps the one committee that is needed the congregation in the experiences heart of congregational life would help the congregation keep so that among all that could be done the

Leaders of
Discernment

above all others is a committee to lead of discernment. At the leaders in discernment its priorities sorted out congregation would do a few things well.

A major area for discernment is how persons can be equipped to do the best possible job of mission in the world. This is the task of Christian education. Once it is clear what a congregation's purpose and goals are, then Christian education can be put to work undergirding all efforts. A host of settings can be used to prepare people for mission in the world.

What kind of equipping do they need? It depends partly on the job that is to be done. Yet some things are basic. ① A thorough knowledge of the Bible is necessary. This educational task begins with small children and continues through life. ② A clear understanding through experience of what commitment to Christ means is most important. ③ The issues which are raised when we walk as disciples of Christ in the world must receive the counsel of our brethren as we search the Word of God together.

The equipping process is equally as important as mission. They belong together for without mission equipping is an exercise in futility. And without the equipping process the mission cannot be carried out. That could just be why Jesus emphasized both teaching and mission in the same commission. "Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And remember! I will be with you always, to the end of the age" (Mt. 28:19, 20, TEV).

It was he who “gave gifts to men”; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God’s people for the work of Christian service, to build up the body of Christ. And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching to the very height of Christ’s full stature. Then we shall no longer be children, carried by the waves, and blown about by every shifting wind of the teaching of deceitful men, who lead others to error by the tricks they invent. Instead, by speaking the truth in a spirit of love, we must grow up in every way to Christ, who is the head. Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love (Eph. 4:11-16).



Mennonite General Conference

Mennonite Building, Scottdale, Pennsylvania 15683 / Telephone: 412 887-8440. / Howard J. Zehr, Executive Secretary

OFFICE OF CHRISTIAN EDUCATION

WHAT CAN BE DONE NOW?

Some congregations find it helpful to work at discernment on various levels. The congregational business meeting is one possibility, yet it is difficult to spend enough time or to really meet as brethren on the things that are most basic. Discerning the gifts of people and the needs that can be met by the congregation demands a more extended setting. This can be a home, a church basement or a camp setting. Here in a long weekend, preferably from Friday evening to Sunday noon, groups can get a great deal of discerning done. God can break through as the group prays, studies the Scripture, meets face to face, talks and worships. Such an ordinary thing as writing on a chalkboard what is being said and felt often focuses direction and provides the opportunity to move toward a consensus which is clearly the leading of the Lord.

After the leadership group has worked hard at the task of discerning, after it has come to a consensus taking into account all that the brethren in the congregation have been saying to them, then a way must be found to get the entire congregation involved in the emerging decisions. This is the tenuous balance between good leadership and total ownership of the final product by the group responsible to act.

Most important of course is for the whole congregation to be fully aware that the way they are moving is what God wants for them.

Your MCCE staff can help your congregation to organize a retreat and supply a resource person.

Prepared by MCCE staff:

- Arnold Cressman
- J. J. Hostetler
- Art Smoker

God's Spirit in the Argentine Chaco

What spirit is it that lures a young man with his family away from a promising work — which he has largely been responsible for starting among his own Mocovi people — into the big city where his spare time is taken up with church visitation among poverty-stricken white people? During the one return visit that he has since made to his own people, he obviously didn't want to tell us all that had happened to him in Buenos Aires. Rather, he talked glowingly of how many churches he had visited, how he was welcomed, and how people marveled that an Indian from the Chaco could preach so well.

A recent letter from him declares his intention to visit the North again at the time of the annual conferences in Chaco and Formosa, this time accompanied by several white men who say they are interested in the work. We already know the type: footloose fellows, only too willing to wander from place to place, perpetual guests, never really accepting responsibility for anything they do, but always seemingly welcomed by the Indians. Fortunately, their unsettling influence is usually short-lived; seldom do any of them repeat such a visit.

We can't help but ask if God's Spirit is involved when some of the most gifted Indians abandon their own people to draft among the whites. Usually they claim to be evangelizing. But when their own people feel critical toward them it indicates that what is taking place would better be called social and personal disintegration, a chasing after the rainbow.

Faithful Service Continues

Fortunately, however, there are many Indian church leaders who quietly stay at their posts and faithfully lead their people in public worship and other activities which characterize an Indian congregation conscious of the Spirit's leading. Numerous baptisms have taken place during the year, at least 100 of these occurring during Christmas and New Year's meetings.

Young people are finding satisfaction in the church. Some churches have tremendous groups of young people who band together to form the singing group in their meetings. Guitars and drums have become standard equipment. Thus, those church leaders who encourage their young people to actively participate in these choral groups, to regularly attend the meetings, and to allow the Word of God to guide their lives are obviously building the Indian church of the future.

Albert Buckwalter has served as a missionary-pastor and Bible translator with Mennonite Board of Missions in the Argentine Chaco since 1950. His article is another in a series related to the Mission '70 theme, "The Spirit of the Lord upon Me."

Missionaries as Pastoral Counselors

Naturally we missionaries feel that our own responsibility is to strengthen the hands of such leaders who form the backbone of the work of the Spirit. Our key role is to serve as pastoral counselors to them. Throughout the year we have tried to regularly visit the circuit of congregations scattered throughout much of the Chaco and Formosa provinces. The missionary wives always give a Bible story lesson, while the missionary men preach and distribute printed Bible lessons for later study by the leaders.

Perhaps the personal visits and counseling with the church leaders is the most basic contribution to be made, even though we are also expected to provide some rudimentary medical supplies such as salves, ointments, and aspirin, as well as to carry Testaments, Bibles, and hymnals to sell to the people. As a supplement to these necessarily infrequent visits, pastoral letters were mailed out eight times during the year.

An acutely felt need for more Bible study for the people led the Michael Masts to conduct a series of such studies in several churches during the winter months. This was so much appreciated that a continuation is planned for this coming year as well.

Bible Translation

During the year the manuscript of the Book of Acts in Toba was finally finished and mailed to the American Bible Society where it is now in process of being printed. In the later stages of preparing this translation the Toba helper grew increasingly difficult to work with as his interests became incompatible with Bible translation. This writer's one great chastening experience was his relationship with this man. Also this man's relationship to his own people in the Toba church on the outskirts of Saenz Pena became severely strained.

Many concerned individuals reported to the missionaries the problems he was causing. Older men complained about being treated with disdain and classified as ignoramuses. Younger men said that they felt completely unneeded in the church. This man acted as though the church and its people were his sole property to handle and use to his own personal ends. How could I give objective help in a situation where I was personally so deeply involved with the man in question?

What seemed like an insoluble problem resolved itself at least for the present when he decided to move to a church in the outskirts of Resistencia, the capital city of the Chaco province.


By Albert Buckwalter

Very shortly afterward a very capable young Toba moved to Saenz Pena. Upon testing his ability at translating, he was found to be a genuine answer to prayer. Not only was he every bit as capable as the previous helper, but in addition he began to use the product of our work in his preaching, and even organized a class of young men which met three times a week to study.

At this time we have completed translations of 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and James, as well as numerous selected passages of Scripture which are useful for special occasions such as baptism, communion, child dedication, etc. In addition we have finished translating a survey of Old Testament history in narrative form which fills a total of 130 double-spaced pages. (The Book of Acts filled 116 such pages.)

A tentative edition of 1 and 2 Timothy and Titus, mimeographed by the Masts in one small volume, has been in circulation for several months, while an equivalent edition of 1 and 2 Thessalonians and James is now ready for distribution.

It appears that general interest in reading Scripture in Toba is increasing, especially now that we have several Epistles available. Perhaps this interest is due to a recognized need among the people to deal with sub-Christian behavior among themselves.

The Michael Masts and the Albert Buckwalters expect to be joined soon by the Willis Horsts who have already finished language school and are awaiting their visa. 



Albert Buckwalter reads Toba scripture to aged couple. Credit: Paul Kaufman.

Joy Amid Judgment

By Ralph Buckwalter

"Surprised by joy" — the joy of experiencing God at work amid the pain of judgment. This is Christ's church in Japan now.

Many older prewar established churches are experiencing deep inner tension and confusion as youth and younger pastors have taken a severely critical stance against them.


"Judgment should have begun at the house of God," a leading pastor declared on August 15, the twenty-fifth anniversary of the ending of World War II. "But instead of repentance and confession and sacrificial giving, the churches remained silent and were the first to enjoy an abundance of aid from overseas."

There is recognition that the struggle and suffering of this hour can be healing and redemptive, resulting in a decade of solid growth. But it depends on the response of the churches to God's discipline.

The "younger churches," mainly established since 1945, seem to have largely missed this traumatic struggle. However, they haven't altogether escaped the current unrest. Neither has there been any "breakthrough" in church growth in spite of the multiplicity of plans and programs and the massive outlay of funds and personnel this past century. And we begin to discern the form of the Lord's judgment.

After moving to the city of Asahigawa in mid-August this year, one of our first concerns was to assemble all the members of the Mennonite fellowship in order to plan strategy and program. All six active members were present for this first love-feast members' meeting. But we never got around to discussing any program details.

Instead, the Spirit led us to open our hearts to one another in honest confession. We found a self-portrait in Luke 5:1-11. We saw Jesus and our own sinfulness. We acknowledged our deep needs before Him. We heard afresh His words of amazing promise. We accepted them. And in the joy of this surprising experience we found the living Christ coming to us and making clear His plan for the growth of His little flock here.

Co-workers are sharing similar experiences with us. They are being surprised, too, to see the Holy Spirit working in many small events that are adding up to overflowing joy. The growth of Christ's church will be multiplied, we know, if we really let Him be Lord of His church. 

Ralph Buckwalter serves with Mennonite Board of Missions, Elkhart, in Asahigawa on the island of Hokkaido, Japan.

Book Shelf

Books reviewed here may be purchased from Provident Bookstore, 40 East King Street, Lancaster, Pa. 17602.

Whose Land Is Palestine? By Frank H. Epp. Wm. B. Eerdmans Publishing Co. \$6.95; 3.95, paper.

Whose Land Is Palestine? is, in the author's words, an attempt "to help overcome two weaknesses in the Western approach to the world in general and the Middle East in particular, a historical view that is too short and a theological stance that is too narrow."

To lengthen the view and broaden the stance, Epp presents a series of claims that have been laid to the "center of the earth," the land known as Palestine. Beginning with the claims of Abraham, Isaac, and Jacob, Epp also presents the claims of Islam, of Christianity, of Zionism, of the British, of the Arabs, of the United Nations, of Israel, of the Palestinians, and the claims of God.

In the final chapter Epp suggests that Christians can now make a contribution to peace in the Middle East "only if they become willing to die and sacrifice on behalf of Israelis and Arabs. And this does not mean going to war on their behalf on either side. It does mean entering the arena of war on both sides and sharing the insecurity that the conflict brings. We have in mind an unarmed peace force, consisting of well-trained, well-motivated, fearless, strong, and loving young men and women who would in one way or another absorb the insecurity, fear, and even the blows arising from the conflict."

Epp has had personal experience in peacemaking as he relates in an explanation of the dedication of the book to Fahed and David: "Fahed is a Palestinian, a refugee of the 1967 War. David is an Israeli soldier. The author met them in the summer of 1968. Fahed was a fellow passenger in a taxi from Amman to Jerusalem. He had received permission to return to his West Bank village for a few days to see his home and his relatives. He was hoping against hope that his return would be permanent. David was one of the guards at the newly established Israeli customs and checkpoint at the Allenby Bridge on the Jordan River. The customs process was a long one, and Fahed and I struck up a conversation with David. When it was time to go, I invited them to shake hands. They were reluctant at first, but finally they agreed. David put his gun aside, and they shook heartily, not once but twice, the second time being for a photograph. Both of them asked for prints which subsequently have been sent to them. Back on the dusty road, Fahed became uneasy about what he had done, feeling strongly that he had compromised the Arab position. Then he asked, 'What does it mean?' 'It means,' I said, 'that you are a gentleman, that's all!' He seemed relieved,

and I added, 'It also means that you are brothers.' 'I wish you were right,' Fahed replied. This book is dedicated to Brothers Fahed and David and to the proposition that Arabs and Jews are not only cousins, but, under God, brothers, and that they should and can live together in the same land."

Whose Land Is Palestine? is timely in view of recent peace developments in the Middle East. Published by William B. Eerdmans Publishing Company, paperback copies can be obtained at local bookstores at \$3.95.

— Don Ziegler.

What Belongs to Caesar? by Donald D. Kaufman. Herald Press. 1970. 128 pp. \$2.25.

Since most of us are Christian citizens of the most militarily involved and overextended nation in the world the war tax problem should be of special concern to us who are members of the historic peace churches. But as American involvement in wars and military solutions grows and grows it is encouraging to note in Christian circles an awareness of the problem and a growing uneasiness on the propriety of paying taxes when they are used mainly for war and war-related purposes. However, there is a bewildering confusion of responses to that ethical problem.

The key question is then: Can the Scriptures provide us with the means of testing whether or not payment of such taxes constitutes a form of idolatry of a war god and as such be contrary to our commitment to a way of love? In this context the present study by Donald D. Kaufman's *What Belongs to Caesar?* is especially appropriate.

The 100-page presentation followed by 28 pages of Bible references, footnotes, and an index has all the marks of diligent and careful scholarship. Maybe you'd expect a book of this nature to be a crusading weapon charged with an emotional stance for a particular view of the Christian's relation to the state and on nonpayment of taxes, but it isn't. In his first chapter Don Kaufman carefully examines the history of taxation from ancient times till today. In chapter two he takes a new look at biblical passages often used to justify absolute, unquestioning obedience to governmental demands, and urges us to reexamine them in the context of their full chapter, or better yet, seen in the total context of the Bible. In this way the writer proves that, for instance, Romans 13:1 and following is not a passage in which every governmental action is given carte blanche. In no situation should a person be required to disobey

his conscience by submitting to government. Without becoming a violent rebel the Christian can refuse to do what he regards as wrong, but he must patiently endure the consequences. To resist with respect is to render a service to the state by reminding it of its true function. In chapter three Kaufman squarely plants the argument against the paying of war taxes under the Christian's obligation to obey God rather than man.

The records of Anabaptists, Mennonites, and Hutterites are examined in chapter four, as are the Quaker and Mennonite practices in Colonial America. This chapter ends with a variety of statements by recent and current church leaders on the issues of tax objection. In his concluding chapter Kaufman asks anew: "What Belongs to Caesar?" and why we who refuse our warm bodies to the war machine so willingly surrender our cold cash to the same. How long, Kaufman asks, will the Christian pray for peace and pay for war. The answer depends on you.

No one can give careful attention to this book without having the issues clarified. It is hoped that this book, developed jointly by the Mennonite Church and the General Conference Mennonite Church will be widely read, seriously discussed, and that out of it will come conduct that will consistently embody the gospel of love we profess. — Jan Gleysteen

God Is No Fool, by Lois A. Cheney. Abingdon. 1969. 176 pp. \$3.75.

Lois Cheney, as a professor of speech, daily encounters students who need to question their surface attitudes toward religious convictions. They need a direct, personal communication with God. So she has written this book of "Ninety-nine Acts of Communication with God."

What can you say when every meditation stops you in your tracks? What do you do when God steps out of the stereotypes we have created? Just how have you been using God lately?

The words for each day's thinking will stab your ego. "These should not be read through quickly. . . . They should be pulled into yourself, argued over, thought about, prayed about, elaborated upon, diminished, or discarded — all as part of your personal search for the God who loves, the God who is no fool."

This book is a rare find. It is a stretching-out, exposing book. If you can't stand that kind of encounter, it is not for you. Excellent for church libraries, even better as a personal possession for frequent use. — Sylvia Jantz.

Half the truth is often a great lie.

—Benjamin Franklin

Truth, in matters of religion, is simply the opinion that has survived.

—Oscar Wilde

All great truths begin as blasphemies.

—George Bernard Shaw

**AT EASTERN MENNONITE COLLEGE,
950 STUDENTS SEARCH FOR TRUTH, BUT...**

Hard are the ways to truth, and rough to walk.

—John Milton

Every man seeks for truth, but only God knows who has found it.

—Lord Chesterfield

You will know the truth, and the truth will make you free.

—John 8:32

WHAT IS TRUTH? WHAT IS TRUTH? WHAT IS TRUTH?
TRUTH? TRUTH? TRUTH?
WHY IS TRUTH? EASTERN MENNONITE COLLEGE HARRISON-
BURG, VA.

Items and Comments

Despite declines in church attendance, membership, and finances in major denominations, the church may be experiencing a "Great Awakening—1970 style" a seminary professor said.

"Alongside the decline we see a vigorous resurgence of interest in religious things," said Dr. William M. Pinson, Jr., associate professor of Christian ethics at the Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Though some of the religious interest is "kookie" and much of it is outside "traditional, historic Christian circles," he said, many young people and laymen within the churches have been affected.

"The churches which move into the streets to minister to those in the streets; the churches which care about people who are different from themselves, different socially, different racially; these are the churches in which the Spirit is whistling with gale force," he told a seminary chapel audience.

"The missionary journeys of Paul are not just to be memorized," he said. "They are to be practiced. Some churches are finding great joy in taking the gospel to shacks in the shadows of their steeples."

Dr. Pinson called upon those inside the "institutional camp" and those outside to stop throwing rocks at each other and "start helping each other."

While the church can offer such things as facilities, people, programs, and "rich experience in many areas of life," he said, "the nontraditionals also have much to offer."

"They have had the courage to throw off the shackles of ways not working. They have set their sails wide to let the Spirit of God fill them and carry them along."

"For some of us within the church, this new direction may be frightening. But for those whose faith is in the power of God rather than programs, it is a joyful part of the Christian life."

In most civilized countries, criminals, idiots, and hell-bent revolutionaries can't buy or steal dynamite and guns as if they were groceries. President Nixon recognized this in his recent call for severe restrictions on the sale and accessibility of explosives. But little will be done about restrictions, for to restrict explosives would likewise prompt action to curb the sale of guns, and any attempt to do that will bring hot political pressures from the Nat'l Rifle Assn. and its powerful allies—the Pentagon, the arms manufacturers, and veterans' organizations. So President Nixon didn't mention firearms.

Sen. Tydings of Maryland, heretofore quite secure politically, has been pushing legislation for gun control—the result, a drive by the NRA to defeat him in the coming election by fair means or foul.

The U.S. had 14,590 murders last year, many more per capita than nations with civilized gun laws. The FBI annual crime reports show that a fourth of these killings were within families and about half of the murders were among families and friends. Most of these would never have happened if a loaded gun hadn't been handy when drunkenness, anger, or both caused temporary madness.

Kent State University students were urged to pledge themselves to nonviolence at memorial services held for the four students who died last May in a volley of rifle fire by National Guardsmen.

The estimated 6,000 students who gathered for the service, however, were encouraged to continue their "resistance" to the war in Vietnam and racism and repression in the U.S.

The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference, was one of the speakers. He called on students to fight "the forces of oppression and repression, the violent and murderous policy of America."

Cheers and standing applause followed Mr. Abernathy's declaration that "it is the state, the government that is violent in America, and not the people who protest and dissent."

The number of church fires throughout the U.S. increased by 100 in 1969 to a total of 3,900, according to data compiled by the National Fire Protection Association (NAPA).

Loss of church property damaged or destroyed reached \$19 million—an average of about \$4,900 loss per fire. The 1969 figure, however, was more than \$1 million less than the 1968 low.

Fires increased by 50 percent in hospitals, homes for the aged, and other service buildings, a field in which many churches are active. The number of fires jumped from 8,200 to 12,300 in this category last year. Financial losses rose from \$11 to \$13 million.

A total of \$108 million in religious books were sold in 1969, according to data compiled by the Association of American Publishers, Inc.

Bibles, Testaments, hymnals, and prayer books accounted for \$47 million of sales in

1969, with other religious books adding \$61 million.

However, the dollar volume of religious book sales for the year dropped \$2 million from the 1968 figure. This was due to a decline of \$8 million in the Bibles, Testaments category—although there was a rise of \$6 million in the sale of "other religious" volumes.

The United Methodist Family Life Conference was warned that if civilization is to survive, today's family must become a setting for dialogue between the generations.

When understood from a Christian perspective, the family does not exist "merely to perpetuate a wooden style of life nor to establish rules on morality," said Dr. James T. Laney, dean of the Candler School of Theology in Atlanta.

Rather, he said, we see ourselves linked to the oncoming generation in a dynamic interplay.

New York Congresswoman Shirley Chisholm also addressed the conference, speaking on "Bring Us Together—Parents and Children."

Dr. Alan Walker, newly installed president of the Methodist Church in New South Wales, declared that conscription and the Vietnam war were "the two great dividers" in Australia.

On his installation he called for repeal of the National Service Act and the withdrawal of Australian troops from Vietnam. He also urged the government to give young people a greater share in "decision-making."

Noting that youth is "more angry and alienated" than at any other time in history, Dr. Walker emphasized that Australia was "a dangerously divided society, threatened by an outbreak of violence."

That is why "responsible leadership" should be acting now "to halt the movement toward further civil strife which could lead to bloodshed," he said.

The Evangelist, newsweekly of the Catholic Diocese of Albany, published the following as an editorial in a black-bordered box on page 1:

"Albany Medical Center Statistics (September):

"Abortions: 181.

"Live Births: 151.

"Albany now holds a record for rate of abortions over every country on the face of the earth.

"Japan's rate as a world leader is recorded at one abortion per live birth."

CHURCH NEWS

Panel Discusses the Draft

"Draft resistance, a relatively infrequent response to conscription in years past, has now become a widespread means of protest against the Selective Service System," said Conrad G. Brunk, vice-president of the National Inter-Religious Service Board for Conscientious Objectors (NISBCO) in a recent open forum on "Conscientious Objection: Option or Co-option" at Eastern Mennonite College.

Nathan Showalter, president of EMC's Student Government Association who chaired the forum, reported that discussion centered around changes in the Selective Service System forced by the increased number of draft resisters.

Curtis Tarr, Selective Service's new director, is intent on changing the image of his agency, according to Mr. Brunk. He said, "He feels, 'If you can't lick 'em, join 'em!'"

Mr. Tarr is currently working on some sweeping changes in the system that could call for reconsideration of the Mennonite Church's attitude toward the draft, added Mr. Brunk.

The Selective Service System prefers conscientious objectors to draft resisters. As John W. Eby, assistant professor of sociology at EMC noted, "They're trying to popularize the CO position."

Mr. Brunk said, "Selective Service has been doing some thorough house-cleaning these days. They realize that they have to come up with a satisfactory program for the new breed of resisters to stem the flow of American men to other countries."

Panelist Gerald Shenk, editor of NISBCO's newsletter, *The Reporter*, reviewed the history of the Selective Service System and the position of the Mennonite Church. "We've come a full circle since WW II and the Civilian Public Service (CPS) program," he said.

Selective Service is considering reviving a program similar to WW II's CPS that would be administered by the CO community. All COs would be eligible regardless of the grounds for their objection.

Paul Erb, visiting professor of biblical literature at EMC who helped formulate the church's position in WW II, spoke from the audience. "CPS was a *modus operandi*. The real intent was alternative service," he said.

Mr. Eby added, "Our compromise with Selective Service parallels our acculturation as a church into American society."

Mr. Showalter listed several approaches

Selective Service might take. One approach would likely phase out I-W service as such and require something like Voluntary Service of all objectors.

Another option would create a National Service Program, required for men and women, that would allow the selectee to choose between military service and various other service programs.

Although the forum did not solve the questions about whether the church has done the right thing in the past and what the church should do in light of the present situation, the panelists exposed an auditorium full of students and faculty to the complexity of the current situation.

The questions included: What attitude should traditional peace churches have toward the new nonreligious objector? What about resistance? On what grounds do we determine our response to conscription? What does the Bible say?

Offerings for Ministers

The annual Goshen Biblical Seminary School for Ministers and the General Conference Pastors' Seminar are being combined for the first time this year in an Inter-Mennonite School for Ministers which will be held Jan. 13-21, 1971, on the seminary campus. Several classes helpful to the pastor and Christian worker will be offered, including "Passages from the Prophecy of Ezekiel" taught by Millard Lind; "The Significance of the Believers' Church for the Local Congregation" by Edward Stoltzfus, Associate Professor of Bible, Goshen College; and "2 Timothy's Message for Pastors" by Erland Waltner. Additional features being planned include supervised small-group experience, lectures on preaching, counseling, the pastor's mental health, and the role of women in the church.

A Mass Communications Seminar, sponsored by the Mennonite Council on Mass Communications and the Associated Seminaries, will be held on campus Jan. 22-24, 1971. Program features under consideration include viewing and evaluating TV spots, films, and programs; discussion groups on various areas of the mass media and a service of worship growing out of the seminar with members leading and participating.

The keynote speaker will be Miss Pamela Ilott, Director of Religious Programs on CBS television. There will be opportunities

for discussion with some of the persons who are planning and producing Mennonite radio and TV programs and spots.

Cash for Blankets, Tents Needed in Jordan

Urbane Peachey, Mennonite Central Committee director for Jordan, rode into Amman on Saturday, Oct. 3, with an airlift of 11 tons of food for relief to the victims of the recent fighting there. Peachey reported by telephone from Beirut on Oct. 7 that the need for airlifted emergency food is largely met. Items now being requested for a longer term are blankets, tents, family kits, and soap to meet needs as the cold and wet winter weather approaches in Jordan.

MCC made an initial contribution of \$10,000 to speed the airlift of food into Amman where the fighting had done most damage. Now, sensing the strong concern and support of the constituent churches and seeing the great need in Jordan, MCC is attempting to determine what the further extent of its commitment will be.

United Nations Works and Relief Agency for Palestine refugees (UNWRA) needs 60,000 blankets, 5,000 tents at \$100 apiece, an undetermined number of family kits at \$10 each, and 200 tons of clothing to meet the refugee needs. The requirements of the Jordan government agencies for nonrefugee needs are not yet known.

Clothing in the MCC warehouse in Amman is being distributed in the Jebel Hussein and the Amman new refugee camps where the heaviest fighting took place and about 50 percent of the dwellings were destroyed. The warehouse was neither damaged nor looted.

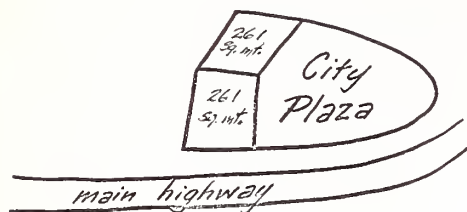
The kindergartens operated by local staff closed down during the fighting and have not yet been reopened because teachers cannot travel from Amman to the refugee camps. The mother-child centers have reopened. "All phases of MCC programs which can be run by local staff will resume operation shortly," said Peachey.

Musselmans Spearhead Church Building Efforts

Two lots have been selected for a church building site in Jundiai, Brazil. Early in April 1970 Glenn and Lois Musselman went to Jundiai and began a witness in this growing industrial city located between Campinas and Sao Paulo. The witness, upon advisement of the Protestant Council of the city, was located to serve a four-vila area (wards within the city). The lots fulfill the city's requirements of a minimum of 500 square meters for a church lot and

the building will face outside a residential area.

The site for construction of a worship and Christian service center is on the edge of *Vila Liberdade* and is a central location to the other *vilas*. It borders a government-owned plaza where many pedestrians pass by. The proposed church will face a main highway where other stores and commercial houses are located.



In a letter received on Oct. 15 at Mennonite Board of Missions, Musselman indicated: "We plan on initiating building in 1971. Mr. Azuma who works in a factory is free in the afternoons and promised to give contributed labor, as have many others . . . and of course I can serve as a *servente* to a bricklayer for two or three months. Our little group started a deposit account in a bank here and by March of next year we expect to have over 2,000 *cruzeiros* (\$425) for buying materials, bricks, etc.

"May God lead us all in these considerations is our prayer," Musselman added.

New Lectures Scheduled

The Conrad Grebel Lectureship Committee (sponsored by the Mennonite Board of Education) met in Chicago on Oct. 8, 1970. The Conrad Grebel Lectures given early this year by Lois Gunden Clemens are scheduled for publication by the Herald Press in March 1971 under the title *Woman Liberated*. There will be no lectures given in 1971 but three series of lectures are planned for 1972. Don Jacobs of Nairobi, Kenya, is preparing a series on "The Church in Africa." Harold Lehman of Harrisonburg, Va., plans to give a series on "The Christian and Leisure," and Albert J. Meyer of Goshen, Ind., on "The Mennonite Philosophy of Higher Education." Schools, churches, or conferences wishing to schedule these lectures should get in touch with the Executive Secretary of the Committee, Carl Kreider, Goshen College, Goshen, Ind. The Conrad Grebel Lectureship Committee is prepared to pay the transportation expenses for the speaker to three different places where the lectures will be given.

The committee also agreed to place on

sale the work of art (sculpture) prepared by Paul Friesen of Hesston College as his John F. Funk Lecture. The money realized from this sale will finance additional simi-

lar lectures. Schools, churches, or individuals wishing to purchase this work should submit their bid to Clayton Beyler, Hesston College, Hesston, Kan.

Congregations Become Classrooms for Seminarians

An innovative experiment in theological education is being forged this year at the Associated Mennonite Biblical Seminaries. This is the Supervised Experience in Ministry (SEM)—a structured experience for second- and third-year students based on the premise that the traditional classroom lecture in practical theology courses is no longer adequate to fill the church's need for fully trained seminary graduates.

Emphasis is now being given to placing seminarians in actual ministering situations in congregations while being supervised by a faculty adviser, a committee of committed laymen in the congregation, and by their peers in the classroom. Students receive three hours of credit per semester and enroll for the Supervised Experience in Ministry courses along with their other courses.

Response from the congregations and students involved thus far has been favorable and in many cases enthusiastic. It is becoming clear that the stimulus for meaningful growth and learning in real-life situations can have far-reaching implications both for the student and the congregation with whom he serves.

Paul M. Miller, Chairman of the Work of the Church Department, is responsible for the basic structuring and implementation of the program. He is being assisted by Chester Raber, Director of Community Education at Oaklawn Psychiatric Center, and a team of faculty, including Erland Waltner, Weyburn Groff, and Orlando Schmidt. Arnold Roth, pastor of the Kern Road Chapel, South Bend, Ind., is also helping in supervision, student counseling, and placement through a grant from the Parish Ministers Program of the Rockefeller Foundation.

The pilot project for the program was conducted last year when six students spent the whole academic year at four cooperating congregational centers within the Mennonite constituency. That new program was called the experience in "Congregationally Supervised Pastoral Education." These centers were the Faith Mennonite Church, Newton, Kan., the Valleyview Mennonite Church, London, Ont., the Akron (Pa.) Mennonite Church, and the Hesston (Kan.) Mennonite Church. Six students are participating in this program again this year.

Pastors and laymen in these churches worked together with the seminary to provide the students with practical experiences in preaching, counseling, Christian education, church ministries, and youth work. "Congregational committees for brotherly

counsel" were organized and worked together with the student to determine under the guidance of the Holy Spirit what the gifts of the student were and to develop those gifts by "instant feedback" and frank brotherly admonition. Patterned after this initial experiment, the course in Supervised Experience in Ministry was added to the seminary's curriculum this year.

There are 19 second- and third-year students participating in the SEM courses on campus. Each specializes in the area of preaching, youth work, music, or counseling. Depending on the area of specialization, the student is placed in a local congregation and related to an appropriate day care center or other service agency. A maximum of six students are allowed in each interest area so that the classroom experiences will remain in a small-group context where the experiences and problems of the individual can be given adequate attention. Each student also spends 12 hours per year in personal consultation with his adviser.

In preparation for the second and third years of practical work in SEM, the Work of the Church Department encourages each first-year student to take part in the experience of a second-year student by observing him in his assignments or by simply evaluating himself in the context of his own church participation.

There are also opportunities for participation in a wide range of other ministries including the local coffeehouse ministry or in the "generic helping process" at Oaklawn Psychiatric Center where students are given the opportunity to actively join in one of the group-therapy sessions.

Purchase Books from Theologian

Another quantity of books from the library of Professor Otto Piper, noted theologian and professor at Princeton Theological Seminary for many years, has been acquired by the library. This installment will bring the total number of books acquired from Dr. Piper to over 4,000.

The Associated Seminaries have been receiving books from the professor's library since 1965. Among them are some first-print texts from 19th-century German theologians and some that date back to the early 18th century. Other books on historical and theological themes have been acquired. Also included is a collection of New Testament texts in different languages.

Out-Spokin' Sponsors Weekend Hike

Twenty-three riders, an equal number of 10-speed racing bikes, several additional staff persons, a Ford van, an equipment trailer, and a Suzuki motorcycle left Elkhart, Ind., the afternoon or evening of Oct. 23 for an Out-Spokin' bicycle hike through Brown County, Ind. After being transported to Brown County State Park near Bloomington, the participants camped overnight prior to beginning their two-day scenic tour.

The cycling entourage, composed of Mennonite parents and their teenage sons or daughters from the Indiana-Michigan area, covered 40 miles on Saturday, Oct. 24, and camped overnight at Starve Hollow State Park. The hike concluded Sunday afternoon after traveling 40 additional miles west to Spring Mill State Park. Activities scheduled in addition to bicycling and camping included group singing and sharing and attending a Lutheran church en route.

Rhea Zimmerman, a secretary at Mennonite Board of Missions who accompanied the group as cook, said, "Talking and sharing together, singing around the fire, praying together and seeing the bikers' determination to keep going was really great. Although I didn't ride a bike, this weekend gave me the opportunity to observe the beauty of God's creation and made me realize how little time I've spent just sitting quietly and listening."

Director of the Out-Spokin' program is Jerry Miller, who also schedules and directs Voluntary Service orientation schools at Mennonite Board of Missions. He noted that



Jerry Miller, Elkhart, Ind., director of the Out-Spokin' bicycling program for high school- and college-age youth.

registration fees for Out-Spokin' participants include insurance coverage and meals. Actual costs are based on mileage and length of given tours.

Out-Spokin' is moving toward a policy of providing a number of shorter trips especially over weekends to allow for a greater number of participants (40 is the maximum for a given trip). Several long-distance tours, however, are also in the planning stage. A Florida excursion is presently being offered Dec. 28-Jan. 1 that will originate in the Sarasota area. Another long-distance trip is being tentatively scheduled for June 1971 from northern Michigan to Eureka, Ill., the destination being the site for Mission '71, the annual meeting of Mennonite Board of Missions. Interested persons should write Jerry Miller, Box 370, Elkhart, Ind. 46514, for additional information.

The Out-Spokin' program, which began in 1967, is sponsored by the Relief and Service Division of Mennonite Board of Missions. A board of directors formed in April 1969 controls the financing and program operations.

Sauder Honored for Service to Children's Home

Erie Sauder, Archbold, Ohio, was honored at an Oct. 22 dinner meeting of the Board of Sunshine Children's Home, Maumee, Ohio, for his almost ten years of service as Board chairman. Sunshine Home provides home care for mentally retarded children ranging in age from infancy to 20 years. Newly appointed Board chairman is Mr. Frank Ratta, a pharmacist in Maumee.

Board member Mr. Tom Day noted the changes and developments that have taken place at Sunshine during its 20-year history from its establishment by Mr. and Mrs. Roy Engler as a home on their own property to an expanding institution for the care of 94 retarded children. He also noted that years ago, Mrs. Sauder, as part of a WMSA group active in assisting Sunshine Home, told her husband to "stop by the Home sometime."

During Sauder's ten-year tenure as Board chairman a Voluntary Service unit was established in 1961, additional properties purchased, an addition built, a full-time administrator appointed, and a major building project completed in the summer of 1969. Many materials were donated from Sauder's church furniture factory.

Sauder acknowledged the contribution of his wife to the welfare of Sunshine Home: "Mrs. Sauder has as much to do with the success of Sunshine Home as is attributed to me. It took the Board and a community to accomplish all that has been accomplished. . . . I want to continue pulling just as hard for Sunshine Children's Home as I did the last ten years." The Board presented Sauder

with a plaque in honor of his ten years of service.

Sunshine Children's Home is administered by Mennonite Board of Missions through its Health and Welfare Division. Glen Yoder is administrator. A five-member VS unit serves the Home as child care and maintenance workers.

Goods Begin New Witness in Longwy, France

Glen and Elizabeth Good recently moved to Longwy, France, to begin a Christian witness in that city of 25,000. They have been meeting twice monthly with eight adults and some children there.

Several families in Longwy are deeply concerned about the spiritual needs of their children and are eager to see a congregation begun. The Goods' work will include evangelism and teaching in the congregational fellowship. They are also assisting the French Mennonite Conference in preparing a catechism. The Goods are workers under the Eastern Mennonite Board of Missions.

Michele and Marlyss Klopfenstein of Thionville, France, took over the Goods' pastoral responsibilities at the Thionville Mennonite Church, Thionville, France, as of June 1970. The Klopfensteins assisted the Goods in this ministry since 1967.

Mental Health Scholarships Available

Mennonite Mental Health Scholarships worth \$500 are again being offered to persons interested in a vocation related to the mental health field.

The scholarships, established in 1967, are awarded annually in recognition of the need for personnel and improvement in mental health treatment. The money is made available by the donated earnings of Mennonite Central Committee Voluntary Service workers at the Brook Lane Psychiatric Center. MCC VS and Mennonite Mental Health Services administer the scholarship program.

Candidates for the scholarships must be classified as college juniors, seniors, or graduate students. They must have a declared major, at least a C+ average, and show evidence of a vital interest and participation in the Christian church. Other factors considered in awarding the scholarships include the financial need of the candidate, previous service experience, attendance at a church-related college, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation.

Applications are available by writing: Director, Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728. Applications and supporting data must be received by Mar. 1, 1971. Scholarship grants will be announced on Apr. 1.



Dime cards have inspired mission giving in the primary department of the Clinton Frame Mennonite Church, Goshen, Ind., according to primary superintendent Mrs. Levi Schmucker. The 80 children set a goal of \$100, but by the end of the year had raised \$130.74. The money was designated for use among Arab refugee children and Toba Indians.

Cards obtained from a local bank with space for 30 dimes were given to each child as their challenge. Children looked for errands and jobs to do in an effort to earn dimes. Whenever a card was filled, the child emptied it into a "golden jar" and the superintendent recorded the accumulating amount on the thermometer chart. Here Mrs. Levi (Millie) Schmucker and (l. to r.) Richele Thomas, Lyn Mascarenas, and Anita Mast count their missions contributions. (Photo by John R. Smucker.)

Board Offers Audiovisual Resources

A film and a filmstrip dealing with the Christian's response to human need have been added to the audiovisual library at Mennonite Board of Missions.

In Matthew 11:16 Jesus asks, "To what shall I compare the people of this day?" A *Very Old Question*, a 13-minute black and white parable from Kairos films, repeats this question in a contemporary setting.

The story, presented in silent-screen fashion, suggests what can happen when persons become wrapped up in plans and procedures even while attempting to offer help to someone else. The film's two characters, Happy Harold and Neighborly Norbert, demonstrate unknowingly that often one's plan of action dictates what he will do next, even at the expense of the person being assisted.

Taxes, Tithes, and Other Table Talk, a filmstrip about hunger, contains no pictures of starving children with bloated bellies; neither does it dwell on the horror of the hunger experience. Rather, the filmstrip attempts to open the door marked "solutions" and get people talking about what is possible and impossible, what is

human, and what is degrading. "To provide food for every person on the planet earth does seem an impossible dream," the study guide declares, "but the human race at its best has often done the impossible."

A 33 1/3 rpm record accompanying the filmstrip concludes with "voices of the poor" talking about the meaning of hunger. These comments and conversations can be incorporated into the discussion period following the filmstrip showing or used in a variety of other ways.

A *Very Old Question* or *Taxes, Tithes, and Other Table Talk*, each with a study guide, are available rent-free from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. A complete catalog listing of more than 250 previously acquired film and filmstrip titles may be obtained from the same address.

Theologian Reviews Anabaptist Pacifism

Dale Brown, Professor of Theology at the Church of the Brethren's Bethany Theological Seminary, Oak Brook, Ill., recently spoke in chapel sharing some of his concerns on the topic of "Anabaptist Pacifism." After the chapel he met with interested persons for an informal discussion. Brown was in the Elkhart-Goshen area speaking on various peace themes under the sponsorship of the Elkhart County Council of Churches.

It was Brown's conviction that the traditional Anabaptist peace outreach must somehow "witness to the lordship of Christ in the life of the world," rather than being separated from it.

Brown is the present moderator of the Church of the Brethren. He is the author of two books. The most recent is *The Christian Revolutionary*, which is being published this fall.

Relief Committee Gives \$26,000 Above the Budget

Mennonite Central Committee's year-end contributions received a substantial lift this week when an above-budget check of \$26,000 was received from the Eastern Mennonite Board of Missions and Charities Relief Committee.

Norman G. Shenk, Secretary of the Relief Committee, wrote, "I am happy to report action of the Lancaster Conference Relief Committee authorizing us to remit \$10,000 of Try Hunger funds for the Paraguay Indian settlement and agricultural development programs, and \$2,000 for the Jordan relief program specifically to purchase blankets and tents, the need for which was outlined in your Oct. 9 News Service release.

"From Food for Relief funds an additional

\$14,000 has been appropriated for the overseas general relief account without designating the area. This represents an above-budget appropriation while maintaining the monthly cash remittance that MCC routinely anticipates from us."

MCC is grateful for this kind of special effort on the part of the Lancaster Conference. An overseas budget decrease of 10 percent was announced in June, with the indication that it might be restored if the constituency response would make this possible. The MCC fiscal year ends on Nov. 30. Additional responses by concerned people until that date will be a major factor in planning for 1971.

Final OK Given on Music Building

On Sat., Oct. 17, the Mennonite Board of Education gave their approval for construction of the new Hesston College Music Building. The contract has been awarded to McBride and Dehmer of Wichita. The firm was low bidder with a projected total cost of \$290,000 for the basic building.

Groundbreaking is set for early November. The Hesston Mennonite Church has purchased the basement of the new building for use by their youth, WMSA, and as a fellowship center. Total cost with the basement is \$358,114.

Graduate Students to Study Freedom

"Freedom for the 70s" is the theme of this year's Mennonite Graduate Fellowship to be held Dec. 26-28 at Conrad Grebel College, Waterloo, Ont. The fellowship, an inter-Mennonite association open to all graduate students and other interested persons, has as its main activity an annual year-end study conference. It is made possible through voluntary financial contributions.

Invitations with registration cards are being sent out to graduate students over the mailing lists of the student services committees of the various Mennonite conferences. Persons interested in attending who do not receive student services materials should write: Robert D. Hostetter, 1000 W. 42nd St., Indianapolis, Ind. 46208. Program details are available on request. Registration forms should be returned by Nov. 20. A limited number of travel grants are available. Applications and contributions to this fund should be addressed to Paul E. Miller, Methodist Theological School, Delaware, Ohio 43015.

Persons attending the conference are invited to present papers on the general theme:

—How to be free in the ethos of Beckett, Camus, McLuhan, Agnew, General

Motors, Pentagon, economic colonialism, political violence.

— Manipulative medicine, politics, technology, education, ecclesiology.

— Death of authority (parents, preachers, police, professors, poets, presidents, et al)

— Freedom to be "responsible" for Vietnam, Greece, Spain, Brazil; Kent State, Jackson State; racism and hunger in North America, etc. (The assumption here is that the total cultural ethos of the West militates against man's freedom, poetry, and any

value worth more than two-for-\$1.98.) Papers must be submitted by Nov. 30 to allow for duplication.

Serving as this year's president is Robert D. Hostetter, studying in the fields of theology, TV, and dramatic literature at Christian Theological Seminary, Indianapolis. Other officers include Paul E. Miller, Delaware, Ohio; Mr. and Mrs. Jim Weber, Kitchener, Ont.; Dr. and Mrs. Werner Fransen; and Eglia Birmingham, Bluffton, Ohio. ●

"How Would You Feel If..."

Editor's note: *How does the church continue its witness in a war-torn country? Does the war help or hinder the church's effort?* James Stauffer, an Eastern Mennonite Board of Missions worker on furlough from missionary service in Saigon, Vietnam, answered these questions in an interview, Oct. 18, on Focus, Eastern Board's weekly missions newscast. This article is a summary of that broadcast including Stauffer's interview and related information.

"The church in Vietnam shares its witness in several ways. First, the Christians need to sever their connections with ancestral worship. This is a real problem to know just where to draw the line on all these practices. Another way is through colportage work. Witness bands go out each week to visit in the community, distributing tracts and giving their testimony.

"The church in Vietnam also has a program of evangelism-in-depth. They call it 'Evangelism Deep and Wide.' Some of them have a vision of bringing ten million people to Christ not within any special time period, but as the Lord may lead. The church in Vietnam also witnesses through their social ministries. The young people, especially, are much concerned about the social needs of the country, as well as the spiritual needs.

"Whether the war helps or hinders the witness of the Vietnamese church is a big subject. But let me just use one illustration to give you an idea of what the church there is facing. Let's suppose that America had just thrown off a colonial power and the country is temporarily divided at the Mason-Dixon Line as it was during the Civil War. In the South, a friend of the former colonial power supports one of the factions there and gradually takes control. Naturally resistance develops in the South because the people feel that they have not really been freed from foreign domination. Then as this big power increases its support, the war enlarges and spreads to both parts of the country until it reaches the point where in proportion to the amount of foreign troops in Vietnam today with the population of the United States, it would mean that there would be about 13 million foreign troops in the southern part

of the United States. Now this army has unlimited firepower and roved around over the country trying to destroy the other side and in the process destroyed many villages and killed many people.

"Along with this came the associated evils of war such as prostitution, corruption, increase of crime, inflation which has gone way out of bounds, and the total social and cultural structure of the nation was upset. Then how would you feel if you were living in this country and perhaps had lost loved ones from the destruction of the war. Maybe your daughter was serving as a bar girl or had become a prostitute.

"Then some Christians from that same country, the country which had this big army present in your land, came in and began to preach the gospel to you. How would you feel toward them? Would your first inclination be to accept their message of love and good news? Could you accept a gospel of love taught by persons from the country whose military might was destroying your country and killing family and friends?"

When the war and destruction came to Saigon, the Mennonite missionaries quickly found ways to respond. They hauled drinking water and firewood; distributed food, clothing, and medicine; and received some

of the homeless into their own homes for a time. For several months they shared in the rebuilding of dwellings in their neighborhood.

In the danger and uncertainty, God's message got through. Church attendance doubled. Membership has passed 80 and a national pastor has been ordained.

Pray for our missionaries. As messengers of God, they continue to declare that all war is sin, and to witness that in Jesus there is reconciliation.

Poetry Series Published at GC

Goshen College students and faculty in the English Department have published a series of seven paperbacks devoted to poetry under the name, Pinchpenny Press.

Under the leadership of Nicholas C. Lindsay, assistant professor of English and poet in residence, 13 students have compiled an anthology of their own works called "Memory, Event & Image." They also compiled an anthology, "Confederate Dollars," of poems with themes of war, religion, and love, by University of South Carolina students, in an attempt to understand better the faith and life-style of the South.

Also in the series so far are two volumes by Lindsay, "Yes," and "Prince of Glory, Prince of Darkness, Prince of Beauty," a collection of poems performed at the 1970 Intercollegiate Peace Fellowship Conference at Laurelville, Pa.

One reviewer has written, "Lindsay's poetry reels through the realm of Jesus' message: man committed to God, to other men, and to himself. It is the gospel of the poor and the exploited."

Nineteen works of a former student, Miss Elisabeth A. D. Wenger, of 1410 S. Eighth St., Goshen, Ind., have also been published in a separate volume, "Hail to the Brightness."

FIELD NOTES

The Annual Ministers' Week of the Lancaster Conference will be held at the Rohrerstown (Pa.) Mennonite Church with morning and afternoon sessions, Dec. 8-11. Special sessions are planned for the sisters on Thursday. Guest speakers will be Herman R. Reitz, Harrisonburg, Va., and Willard R. Mayer, Irwin, Ohio.

Twelve hundred persons attended the presentation of *David, the Shepherd Boy* during Eastern Mennonite High School's Homecoming, Oct. 17, 18.

Annual meeting of MCC (Ont.) to be held at Eden Christian College, Niagara-on-the-Lake, on Nov. 14. The guest speakers for the meeting will be Mr. and Mrs. Harry Martens, former MCC workers in the Middle East.

Reports of the work of MCC (Ont.) and MCC (Canada) will be the main feature of the morning sessions. Deliberations of Mennonite Disaster Service, Probation, and Parole work are afternoon features.

Harry B. Kauffman and wife of New

Wilmington, Pa., were honored on their 60th wedding anniversary by their family and friends at an open house at the Maple Grove Mennonite Church, New Wilmington, Pa., on Sunday, Sept. 6.

Special meetings: Ivan E. Yoder, Belleville, Pa., at the Kaufman Church, Davidsville, Pa., Nov. 12-15. John Lederach, Hesston, Kan., at Protection, Kan., Nov. 13-15. William R. Miller, North Liberty, Ind., at Pigeon River, Pigeon, Mich., Nov. 15-22.

New members by baptism: one at Beech, Louisville, Ohio; eight at Greenwood, Del.; four at Masonville, Washington Boro, Pa.; one at Rohrerstown, Pa.; seven at Sharon, Guernsey, Sask.; one at Mt. Jackson, Va.

Dr. and Mrs. J. G. Yoder arrived safely in Katmandu, Nepal, on Oct. 24 to begin another service term as medical missionaries at the United Mission to Nepal hospital at Gorkha.

Dr. and Mrs. Warren Lambright arrived in the States on Oct. 24 from Adidome, Ghana, where they served as medical missionaries since 1968. Until further notice mail may be sent them: c/o Clarence Lambright, R. 1, Middlebury, Ind. 46540.

Laurence Horst writes from Accra, Ghana: "On Oct. 11 we were at Trom Nyeredede for baptism and communion. Again it was a time of great rejoicing as they had not experienced any growth for some years. On Oct. 18 four congregations met together for the morning service of communion — Amasaman, Obeyie, Achiaman, and Abehinase. No members were received from these four congregations although 18 are under instruction at Achiaman and are to be received into the church on Dec. 13."

Openings exist for married couples to serve as program directors for Voluntary Service units. Unit leadership openings will increase in the next month. Couples are needed for the January 1971 orientation. Write to John Lehman, Director of Personnel

Calendar

MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.
Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.
Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.
Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22, 1971; Inter-Mennonite School for Ministers, Jan. 13-21, 1971; Mass Communications Seminar, Jan. 22-24, 1971.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25 to Feb. 27, 1971.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

Recruitment, Box 370, Elkhart, Ind. 46514.

A letter received Oct. 26 at Mennonite Board of Missions in Elkhart, Ind., reads as follows: "In response to the Mission Board ad on page 858 of the Oct. 13 *Gospel Herald*, I am sending a \$35 check as a special gift to missions."

Father Irineos, prominent churchman of the Eastern Orthodox tradition from Crete, is on campus at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Nov. 2-28. His visit is sponsored by the Theological Center whose purpose it is to bring several visitors-in-residence to the campus each year.

Readers Say

Submissions to Readers Say column should comment on printed articles.

For quite sometime I have been concerned about the lack of materials printed concerning man's relationship to his environment. Therefore, I appreciated the two articles in the Sept. 29 issue, "Man: Earth's Deadliest Peril" and "A Litany for the Earth, Man, and God." They were excellent.

Many Mennonites appear to be uninformed of the earth's limited resources and the strain they place upon them by continuing the practice of having large families. This practice conflicts with efforts reported by *Gospel Herald* to raise money for relief.

Scientists and educators have spoken; let's hear more from our church publications. — Julia Alleman, Madison, Wis.

A word of appreciation to *Gospel Herald* and Virgil J. Brenneman for the timely article, "Christ, Israel, and Palestine" (Oct. 6). One could hardly disagree with a thesis that holds Christ's priority in the unfolding of God's will for all mankind — the chosen to be those who have given assent to and become recipients of the promise through Jesus Christ.

I find it impossible to reconcile a pro-Israel sentiment and the Christian's imperative of reconciliation. Strange, the double standard of nonresistance on one hand and a position that lends itself to a militant stance for governments and others.

The article states the case for the Christian who sees all war as contrary to the redemptive message of healing and restoring of all mankind. — Walter Christner, Alden, N.Y.

I want to commend both the editor and writer, Bro. Brenneman, for the article, "Christ, Israel, and Palestine" in the Oct. 6 issue. Bro. Brenneman needs special commendation for it, since he knew he was writing in a tenor that will be largely rejected today. But, those of us who are in the fourscore bracket age wise know he presented the belief of the church of yesteryear.

As a young man I did know two ministers who claimed to have been the first ones in the Mennonite Church to have accepted the premillennial teaching. Whether they were or were not correct, I do not know. Either they were correct or the one made a false assumption. Neither were Lancaster County men. I knew both, and heard both preach. I entertained the one in my home.

When we go to the prophets of the Old Testament, none had a complete picture of the Messiah. One a suffering Messiah, another only the place of birth, etc. None had a monopoly of the whole truth. Might this be our problem today?

But if our hearts are full to overflowing of 1 Cor. 13, this diversity of thinking will be no problem. — Eli D. Wenger, Manheim, Pa.

I do appreciate the *Herald* and its many, many excellent thought-provoking and challenging articles. Today I must say my thanks for several articles. In the Sept. 8 issue, "What the Well-Dressed Woman Isn't Wearing" was good. It should make us all stop and think.

In the Oct. 6 issue, "As I See It" by Celia Lehman, regarding women and equal rights, and that more men take leadership and more positive roles in the church, Sunday school, and home expressed my thoughts very well.

The article "From Grandson to Son" by Joseph Hertzler answered quite a few of my questions regarding the young people — the real young, who find and found as I did too the early years of church members and the Christian life and its problems. You have given us a good article which should be an encouragement and a big help to young people who have many of the same problems. — Helen Lindhorst, Preston, Ont.

The September 29, 1970, issue of *Gospel Herald* included an editorial entitled "All Resisters and More." We realize that the editor may not have had any specific group in mind, such as the one known as the Mennonite Draft Resistance Movement, but some readers may have gotten the impression this is the group under discussion.

We are only three individuals and, therefore, cannot speak for the entire movement for new life-style, draft resistance, and war tax resistance springing up among Mennonites and other groups. Nevertheless, we consider ourselves part of that renewal-resistance happening and wish to mention some of the things we are for.

Due to the way people hear and pass things along, too often, what we are for is seen only in terms of what we are against. Unfortunately, it seems to be characteristic of the way people (including Mennonites) communicate, that the negative rather than the positive aspects of anything new are emphasized. Perhaps this is because people (including the writers) tend to remember especially those aspects of a person, situation, or issue which might threaten our present way of living and therefore make us afraid.

Here are some things we are for which too often are remembered and talked about only in their negative appearances.

We are for putting conscience and the leading of the Spirit above whatever demands may be made on us by the society around us. Since the only time society notices such a positive conviction is when the leading of conscience conflicts with the demands of society or the established church, we are pictured as being antisociety, antigovernment, anarchist, anti-American, antiestablishment, and even antichurch. Acts 5:29.

We are for living a full and abundant life wherein such things as being creative, enjoying beauty, relating to others, and living in greater harmony with nature are seen to be more important than earning a lot of money and accumulating material things. But the image spread around is that we are lazy, primitive, careless with money, and antimaterialistic. John 10:10; Matthew 6:19-34.

We are for people being honest with themselves, free and open, spontaneous and creative in their expressions. This shows up in dress, speech, and the way we live and act. We are then accused of being disrespectful, irresponsible, different just to be different, and nonconformist. Romans 12:2.

We are for people sharing more deeply and extensively with each other. This must involve both our lives and possessions. Some persons in the movement are trying to live this out in communal forms. However, pervasive sharing can also be seen as being against competition, against capitalism, against possessiveness, and

against the private individual ownership of property. But why is it so frequently seen in its negative terms rather than that we are for greater sharing among everyone? Acts 4:32.

Another positive aspect . . . we are *for* people serving others in a truly voluntary way. One's whole life should be one of service regardless of sex or age. We are for truly voluntary service and, therefore, seriously question draft-induced "service." One should indeed serve his fellowman, but not because some military conscription system says he must give two years of government approved "service." The system must not be put above the Spirit.

We hope that all of us will begin listening for the positive from those who are proposing something different, and that we will pass on the good about those who are urging change, rather than listening for and passing along only the more threatening and sensational aspects.

Resisters are *for* many things. — Eli Hochstedler, Goshen, Ind., Douglas Hostetter, New York, N.Y., and Gaylen Preheim, New York, N.Y.

Mary Hess surely put her pen on a Mennonite sore when she wrote "The Power of Insecurity" (Oct. 13). I pray God will lead many "secure" people to profit by this article. Even though we feel we've been somewhat victorious — by God's grace — it was still a challenge for us. I wish more would speak out against "Establishment" policies in these areas.

Let us say an "Amen, brother" for two more items: Virgil J. Brennehan's "Christ, Israel, and Palestine" (Oct. 6) and the editorial on "Christians in the Arena" (Sept. 15). The Christian's craze for sports is incongruous, to say it mildly. Keep on being such a good gadfly, John! — Stan and Mabel Kreider, Lancaster, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

- Alderfer, James and Naomi (Begley), Orrville, Ohio, first child, Miranda Jean, Sept. 29, 1970.
Horst, Nelson Ray and Ida Mae (Eby), Chambersburg, Pa., second child, Darin Ray, July 2, 1970; received for adoption, Oct. 5, 1970.
Johnson, Johnnie and Joletha (Blosser), Hesston, Kan., first child, Janelle Lyn, Oct. 3, 1970.
Lacefield, William and Marsha (Egli), Hopedale, Ill., second child, first son, Martin Grant, Oct. 12, 1970.

- Landis, Mark A. and Janet (Hunsberger), Sellersville, Pa., second child, first son, Mark Shane, Sept. 22, 1970.
Layman, Devere and Anna Marie (Hollingshead), Fairview, Mich., fourth child, second daughter, Kami Kaye, Oct. 20, 1970.
Leupp, Ron and Vivian (Book), Loves Park, Ill., first child, Nicole Heather, Oct. 15, 1970.
Musser, Robert and Miriam (Good) Harrisonburg, Va., first child, Maria Ann, Aug. 8, 1970.
Pusey, Raymond and Hannah (Lehman), Boswell, Pa., first child, Anna Ruth, Sept. 9, 1970; received for adoption, Oct. 8, 1970.
Schott, Paul and Sandra (Bauman), Kitchener, Ont., second child, first daughter, Carolyn Cynthia, Oct. 9, 1970.
Shetler, Stanwyn and Elaine (—), Washington, D.C., first child, Stephen Garth, June 27, 1970; received for adoption, Oct. 2, 1970.
Stockstill, James and Kaye (Unzicker), Peoria, Ill., first child, Tricia Kaye, Aug. 31, 1970.
Swartz, Art and Janet (Good), Macon, Miss., fourth child, second daughter, Rachel Alice, Sept. 20, 1970.
Thomas, Richard and Sherrill (Shetler), Holsopple, Pa., first child, Douglas Duane, Sept. 15, 1970.
Weaver, Jerry and Nancy (—), Peoria, Ill., first child, Michelle, Sept. 28, 1970.
Wenger, Glen and Ethel (Baird), Columbiana, Ohio, second son, Mark Alan, Oct. 14, 1970.

Marriages

- May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.
- Bender — Erb. — James Bender and Beatrice Erb at the Crosshill (Ont.) Church, by Steve Gerber, Aug. 1, 1970.
Crilow — Atwell. — Robert Crilow, Millersburg, Ohio, Martin's Creek cong., and Jacquie Atwell, Imlay City, Mich., Bethany cong., by Roman Stutzman, July 18, 1970.
Garges — Landis. — Walter G. Garges, Telford, Pa., Reformed Church, and Marilyn F. Landis, Telford, Pa., Rockhill cong., by Walter Beattie and Henry Ruth, Oct. 3, 1970.
Groff — Weaver. — Kenneth Groff, Mifflinburg, Pa., Millmont cong., and Kathryn Weaver, Mifflinburg, Pa., Buffalo cong., by Donald E. Lauver, Oct. 17, 1970.
Hochstetler — Miller. — Charles Hochstetler,



- Nappanee, Ind., and Lorna Miller, La Junta, Colo., First Mennonite cong., by Paul Irwin, June 13, 1970.
Hunsberger — Schrag. — Ray Hunsberger, Elkhart, Ind., Trilakes Chapel cong., and Mary Lou Schrag, Hesston, Kan., Whitestone cong., by Paul Hunsberger, assisted by Jerry Weaver, Aug. 29, 1970.
Kropf — Zehr. — Kenneth Wayne Kropf and Dianne Jane Zehr, both of Tavistock, Ont., Tavistock cong., by Wilmer R. Martin, Oct. 3, 1970.
Lehman — Mosemann. — Dennis A. Lehman, Marion cong., Chambersburg, Pa., and Ann Louise Mosemann, Lititz cong., Lititz, Pa., by Elam W. Stauffer, Oct. 17, 1970.
Liechty — Schwartz. — Jon Liechty, North Leo cong., Leo, Ind., and Carol Schwartz, Missionary Church, Grabill, Ind., by Don Gerig, Sept. 12, 1970.
Miller — Wengerd. — Glen Miller, Apple Creek, Ohio, Pleasant View cong., and Priscilla Wengerd, Orrville, Ohio, Sippo cong., by Archie Penner, Oct. 10, 1970.
Miller — Swartzentruber. — Glen Dale Miller and June Elaine Swartzentruber, both of the First Mennonite Church, Middlebury, Ind., by Samuel J. Troyer, Oct. 17, 1970.
Moyer — Souder. — Steven Lee Moyer, Souderton, Pa., and Nancy J. Souder, Telford, Pa., Souderton cong., by Floyd Hackman, Aug. 18, 1970.
Nofziger — Spory. — Milton Nofziger, Archbold, Ohio, Central cong., and Donna Spory, Boswell, Pa., Headrick cong., by Donald D. Nofziger, Oct. 18, 1970.
Peifer — Sands. — Donald R. Peifer, Mannheim, Pa., East Petersburg cong., and Carolyn M. Sands, Elizabethtown, Pa., North End cong., Lancaster, Pa., by James M. Shank, Oct. 17, 1970.
Rush — Snyder. — Linwood Rush, Perkasia, Pa., and Marilyn Snyder, Portland, Ore., Portland cong., by Marcus G. Smucker, Aug. 15, 1970.
Sensenig — Martin. — Lee Sensenig, Washington, D.C., Weaverland cong., and Carolyn Martin, East Earl, Pa., Monterey cong., by Gordon Zook, Oct. 10, 1970.
Sommerfeld — Claassen. — Lyle Sommerfeld, Hesston, Kan., Whitestone cong., and Marjorie Claassen, Hesston, Kan., Hesston cong., by Jerry Weaver and Peter Wiebe, Oct. 17, 1970.
Weicker — Leis. — James William Walter Weicker, Tavistock, Ont., United Church, and Elaine Kaye Leis, Tavistock, Ont., Tavistock cong., by Wilmer R. Martin, Sept. 26, 1970.
Whitehead — Sommers. — Robert Earl Whitehead, Kokomo, Ind., St. Joan of Arc Church, and Grace Elaine Sommers, Kokomo, Ind., Bon Air cong., by Clayton Sommers, Oct. 10, 1970.

TRACT NOTES

Illustrated by Annie Vallotton

Here are personal notes with art and Scripture. These Tract Notes were designed for use at Easter but may be used any time of the year. There is an art illustration on page one and Scripture on page four relating to the art. Pages two and three are for your personal notes. All Scripture in Tract Notes is taken from TEV, GOOD NEWS FOR MODERN MAN.

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher, Amos M., son of Jacob and Elizabeth (Martin) Brubacher, was born in Woolwich Twp., Ont., Dec. 25, 1887; died Sept. 13, 1970; aged 82 y. 8 m. 19 d. Surviving are his wife, the former Mrs. Urias Weber, 3 sons (Wesley, Abner, and Clarence), 4 daughters (Salema — Mrs. Moses Baer, Edna — Mrs. Allen Baer, Alice — Mrs. Edwin Martin, and Mabel — Mrs. Martin Baer), 49 grandchildren, 18 great-grandchildren, 2 brothers (Christian and Isaac), and one sister (Barbara — Mrs. Noah Weber). He was preceded in death by his first wife (Lucinda Heer), one son and one daughter in infancy, 2 brothers, and 3 sisters. He was a member of the Hawkesville Church, where funeral services were held, with Simeon Hurst officiating; interment in the Elmira Mennonite Cemetery.

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Bulmer, Art, son of Mr. and Mrs. Hardy Bulmer, was born in Waterloo Co., Ont., died at the Kitchener-Waterloo Hospital, Oct. 17, 1970; aged 56 y. He was married to June Israel, who survives. Also surviving are 2 daughters (Mrs. Claude Martin and Jill), one grandson, his mother, 2 brothers (James M. and C. Robert), and one sister (Helen—Mrs. William Marritt). Funeral services were held at the Ratz-Bechtel Funeral Chapel, Kitchener, with Simeon Hurst and Oscar Snyder officiating; interment in the Hawkesville Community Cemetery.

Burkey, Barbara Alice, daughter of Christian and Nancy (Jauzi) Schweitzer, was born in Beaver Crossing, Neb., July 5, 1899; died at Milford, Neb., following an extended illness, Oct. 4, 1970; aged 71 y. 2 m. 29 d. On Feb. 14, 1917, she was married to Edd Burkey, who survives. Also surviving are one daughter (Burdette), 4 grandchildren, and 4 great-granddaughters. Funeral services were held at the Bellwood Church Oct. 7, with Herbert L. Yoder and John Willems officiating; interment in the Blue Mound Cemetery, Milford, Neb.

Horst, Margaret, daughter of Michael E. and Mary (Stauffer) Horst, was born near Newton, Kan., July 4, 1893; died at Schowalter Villa, Hesston, Kan., Oct. 14, 1970; aged 77 y. 3 m. 10 d. Surviving are one brother (Paul Horst), one sister-in-law (Anna Horst), and many nephews and nieces. She was preceded in death by 3 sisters and 5 brothers. She was a member of the Hesston Church. Funeral services were held at the Whitestone Church Oct. 17, with Peter Wiebe officiating; interment in the Catlin Mennonite Cemetery.

Schrock, Daniel Waldo, son of Waldo and Mary (Crossgrove) Schrock, was born at Wauseon, Ohio, Feb. 5, 1951; died at Bethesda, Md., Oct. 9, 1970; aged 19 y. 8 m. 4 d. Surviving in addition to his parents are his fiancée (Wanda Collins), 2 brothers (Weston and Thurman), and one sister (Mary Ida). He was a member of the Salem Church and at the time of his death was in I-W service as an employee of the National Institute of Health, Education, and Welfare at Bethesda, Md. Funeral services were held at the Salem Church, Waldron, Mich., with Earl Stuckey, Menno Sell, and Frank Byler officiating; interment in the Pettisville Cemetery.

Schrock, Nettie, daughter of Noah and Elizabeth (Kinsinger) Schrock, was born in Johnson Co., Iowa, Jan. 22, 1893; died at Shenks Nursing Home, Wellman, Iowa, Oct. 12, 1970; aged 77 y. 8 m. 20 d. She was the last surviving member of her immediate family. She was preceded in death by 2 sisters and 4 brothers. She was a member of the East Union Church, where funeral services were held Oct. 14, with J. John J. Miller and Ezra Shenk officiating; interment in the Eash Cemetery.

Widmer, Clayton John, son of Dan and Viola (Wyse) Widmer, was born in Henry Co., Iowa, Mar. 10, 1921; died unexpectedly at his home near Crawfordsville, Iowa, Oct. 10, 1970; aged 49 y. 7 m. On May 28, 1949, he was married to Mary Lois Swartzendruber, who survives. Also surviving are 4 sons (Lamarr, Kenton, Daniel, and David), 6 brothers (Galen, Willard, Wesley, George, Stanley, and Dale), and one sister (Mrs. Warren Slagel). He was preceded in death by 2 brothers. He was a member of the Bethel Church, where funeral services were held Oct. 12, with Richard Wenger and Willard Liechty officiating; interment in the Bethel Cemetery.

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The Master Welder

Don Kraybill

Design of cover and pages 938 to 947: Jan Gleysteen and Tom Hershberger.

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Boyd Nelson, *Contributing Editor*

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GOSPEL HERALD

Tuesday, November 17, 1970

Volume LXIII, Number 45



The Master Welder

By Don Kraybill

Shear Pins

Hay balers have shear pins. When the stress is too great the pin breaks and the trouble can be detected. Shear pins are usually the same strength and it's quite predictable how much stress will cause a break. Shear pins in human relationships come in many different sizes. Some relationships break with little stress; others can contain unbelievable stress and strain. Too much weight on a chain snaps a link. Similarly human bonds may snap apart with a jolt. Other breaks are more gradual — shoestring breaks — they become frail and weak and finally break. A welder can solder the two separate bits of metal together again. The new bond is actually stronger than the old. Welders are important in human relationships to solder and weave two discordant lives into unison. Jesus was the Master welder by bringing man back into relationship with God.

Broken Relationships

Recently it was the day for late college registration. Hot, muggy weather made tempers impatient. Students had formed into two lines behind the controller's counter to pay their tuition. It was the last stop in the registration line and I was in a hurry. I was already two hours behind my schedule. There was an open aisle between the two lines. It appeared that extra clerks were at the counter if someone started a third line in the center. "The line forms to the rear." The voice was curt and hostile. I turned to rebut and say "there's room for both of us here if you don't like standing in line there," but then thought how foolish. "Sorry," I said, "guess I'm in too much of a hurry — you go ahead — I'll wait." Immediately the hostility left the atmosphere and there was a sense of reconciliation.

Many people are hostile, bristling like a growling dog. The hostility brings alienation and separation.

Hostility kills relationships. Mistrust stifles freedom and spontaneity in human relations. To the Ephesians Paul said Christ has broken down the wall of hostility. He has reconciled Jew and Gentile together and both back to God. Ephesians 2:14-16. Because of His death we not only have new communion with God, but have fellowship with the citizens and members of the family of God.

Don Kraybill is a minister at Willow Street Mennonite Church, Lancaster, Pa., and a student at Temple University.

Welded Relationships

Reconciliation (a theological word for welding) has two rods — one pointed Godward and the other to our brother. The idea of coming together in reconciliation suggests a first stage of apartness, alienation, and separation. In Romans 5:10 Paul says that while we were still enemies of God, we were reconciled to Him by the death of His Son. The death of Christ reunites man with God in full harmony and fellowship. In the act of reconciliation God is working through Christ to bring man back to Himself not only in a new relationship but in changing man's very being. To the Colossians Paul says they were once hostile evildoers. But Christ made peace through His blood to reconcile them back to God and now they are holy and blameless before God. Colossians 1:21, 22.

Reconcile — Then Worship

New relationship to God means new relationship with God's people. It's comfortable to sit in an armchair and theologize about reconciliation. Day dreaming about God's act of reconciliation in Jesus Christ isn't enough! Divine reconciliation is a profound wonder that shatters the human mind, but it must have an equivalent radical effect in human relationships. In Matthew 5:23, 24 Christ says to the effect that if they are taking an offering in a worship service and as it passes in front of you, you suddenly recall a brother with whom you have a broken relationship, you should leave your wallet at the service and go talk to your brother. After you have been reconciled to your alienated brother you can return to the worship and give your offering. We must be reconciled to our brother before we can worship. This is the difficult practical step of reconciliation. Worship from unreconciled brothers is totally unacceptable to God. It is not enough to sit and meditate about God's great act without acting it out ourselves.

We had range houses for young chickens on our farm. They were located in the back pasture one quarter mile away from the barn. It was my duty to close the range house doors each evening after dark to prevent foxes from devouring the chickens. The walk to the range houses was dark and lonely. I dreaded it each time and ran for fear. The return to the main buildings and to my family was a warm satisfying experience. Back in the light was acceptance and love.

When God accepts man through Jesus Christ a new relationship is established. Now man is no longer isolated and alienated from himself. Because of God's acceptance he can now accept himself, created in the image of God. Because of God's acceptance and his new self-acceptance man can now also accept his brother as one also created in God's image.

A Christian brother served on a church committee with me. We met occasionally throughout the year. We talked and did our committee business. There was a sense of suspicion and mistrust in our relationship. Each time we met I became tense and tight. There was no overt antagonism, nothing tangible. We never had a debate or quarrel. It was a shoestring break. Recently the spotlight flooded our frail connection. We loved and accepted each other in a new way. A beautiful new spirit of freedom and trust pervaded our relationship.

Reconciliation Brings Acceptance

Reconciliation brings communication, fellowship, and acceptance. In 2 Corinthians 5:18 Paul says that Christ reconciled us to Himself and gave to us the ministry of reconciliation. We are to be ministers of reconciliation. We pass on the loving acceptance which God has given us. There are many levels of application.

Reconciliation may be most difficult of all places in church. In our church experience we develop beliefs and ideas about God. We formulate convictions and believe deeply. Conflict and hostility can emerge from different interpretations of the Scriptures. We may argue on certain theological stance excessively to the alienation of a brother. The Gospels seem to stress a relational as much as (if not more than) a doctrinal theology. In our theological debate, even if we are right but lose our brother in the process, our worship is not acceptable to God.

Rapid urbanization, higher education, and new styles of life are the sources of much social and cultural change within our brotherhood. Conflicting values, norms, and patterns will continue to create significant trauma and upheaval in the Mennonite Church in the future. Only as we become ministers of reconciliation to each other can we survive this era of rapid transition. The need for internal acceptance and reconciliation is paramount.

Reconciliation is needed in our homes. Home may be the most difficult community in which to shoe leather the gospel of reconciliation. In husband and wife relationships there will be differences of opinion, different purposes for the family, diverse goals, conflict of role understanding, and other tensions. Misunderstanding in these areas can break communication and relationship. Reconciliation is imperative to maintain a healthy family environment. Child-parent relationships may be strained. A parent may be projecting frustrated desires or goals on the child. The teens' lust for

independence may create a counter reaction necessitating reconciliation.

Most people do some work. In the routine of daily work a variety of relationships is cultivated with diverse people. Sometimes these relationships may snap or shoestring. The power of divine reconciliation is needed to bridge the chasm of human hostility. A boss may be too demanding on his secretary or other subordinates by not being sensitive to the time requirement of certain jobs or the secretary's efficiency. The secretary may develop hostility and mistrust of the boss by comparing him continually with other bosses to prove he's unfair. Fellow employees may be successful in getting a raise even though they do less than you in the same time. Or perhaps you were exploited in a business deal — overcharged or not given the goods for which you paid. These breaks in human relationships need healing. Often it only comes when God's children take the initiative.

In-Between Agents

Not only do we need to reconcile our own relationships with others, but we need to be God's welders who can bring other men together. We are agents of God's reconciliation who can bring healing to fractured relationships. Polarizations are numerous and rapidly developing in our country; police — hippies; student — hardhat; dove — hawk; pro-establishment — anti-establishment; panther — Ku Kluxer and many others. God's agent of reconciliation must often be an in-between person who can stimulate reconciliation in hostility-moderation in extremism.

Reconciliation is difficult to write about. It is something that one must experience. Only a repentant style of life brings a reconciler. Is my presence in my family, church, and community a reconciling one? Are people finding new openness, communication, and freedom because of my presence and most significantly are men being reconciled to God because of my witness?

A Parable

The kingdom of God is like a treasure buried in a field. A man finds it and sells all he has to buy that field. This might be paraphrased by saying that a man was plowing in his neighbor's field. While plowing he discovered oil pouring out of a furrow. Quickly he stopped the tractor and checked to see if it actually was oil. Having confirmed that fact he hastily went home and told his wife. They decided to sell all their livestock, furniture, and land so they could purchase the neighbor's land. It was difficult to sell the furniture, but finally they did and were able to purchase the neighbor's farm.

Now the ministry of reconciliation is the oil. This is the treasure in our midst. It is the treasure in the Scriptures, in the history of the Christian church, and in our own heritage.


Many of us might be likened unto four types of farmers.

Some farmers haven't started plowing. They are sitting on rocking chairs watching everyone else. These are the very nominal church members who are only Christian in name but aren't aware of the rules or the name of the game.

The second type of farmer is plowing and he sees something black in the soil but he doesn't recognize it as oil — it looks like sewage to him so he disregards it and keeps on plowing. These are the Christians who have grown up in the church. They have been members all their lives but they don't recognize the treasure. They hear talk about reconciliation but it never strikes them as something personal and practical.

The third type of farmer is plowing, sees the oil, and recognizes it. He goes home to his family and they decide to sell out so that they can buy the neighbor's farm. But when it comes to the furniture and some unique equipment they stop and conclude that it's not worth selling these valuables just for the treasure. They are unwilling to sell everything in their life so that the treasure can have top priority. Many Christians find themselves in this situation. They know reconciliation by experience and study but they're not ready to make the ministry of reconciliation first priority in their life.

The fourth type of farmer is the one who sells out everything so that he can buy the farm. This is the true disciple. These are the Christians who give the ministry of reconciliation top priority in their style of living regardless of the cost. Their daily decision-making revolves around the priority.

Reconciliation is a gift from God through Jesus Christ the great Master welder. As sons in His family we are ministers of reconciliation to our brothers. Let's discover the treasure and sell out to give it priority. 

By Still Waters

"Having begun in the Spirit, are ye now made perfect by the flesh" (Gal. 3:3)?

Here is something to consider continually. Paul was writing to the churches of Galatia which felt that certain works were necessary for salvation. In order to be saved good works will balance the scale in God's sight. Paul points out that we are not saved by works. And we are not kept saved by works. Becoming a Christian and living the Christian life are alike a work of God's Spirit and grace. And we can no more walk the Christian life in our own strength than we can begin the Christian life in our own strength.

What a hard lesson to learn. Why? Likely because it seems too simple. Many understand that to become a Christian it is necessary to accept Christ by the step of faith. Many do not understand that in order to live the Christian life it is to walk by faith. In faith we accept God's forgiveness. In faith we receive His guidance. In faith we have the glorious hope for the future.

Many understand that to begin the Christian life the Spirit must be allowed to do His work of regeneration. Many do not understand that if we are to continue to live the Christian life we must "walk in the Spirit," that is, we must allow the Holy Spirit to lead us step by step. We can no more live for Christ without the Holy Spirit than to be born again by the Holy Spirit.

Good Advice from John Wesley

Beware of schism, of making a rent in the church of Christ. That inward disunion, the members ceasing to have a reciprocal love "one for another" (1 Cor. 12:25) is the very root of all contention, and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way.

Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small. I fear some of us have thought hardly of others merely because they contradicted what we affirmed. All this tends

to division; and, by everything of this kind, we are teaching them an evil lesson against ourselves.

O beware of touchiness, of testiness, not bearing to be spoken to; starting at the least word; and flying from those who do not implicitly receive mine or another's sayings!

Be exemplary in all things; particularly in outward things — as in dress — in little things, in the laying out of your money — avoiding every needless expense — in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So you shall be "a light shining in a dark place." So shall you daily "grow in grace," till "an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

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Publish It Abroad—How?

At times I get excited when I try to imagine what our Anabaptist forefathers would have done had they the present facilities to communicate their faith. They made the best use of the newest medium of their day — printing — as much as possible by writing many tracts, broadsides, and booklets explaining their beliefs, answering their critics, and speaking to society. They were interested in getting their message out even at the cost of their lives.

Hans Hergot of Nuremberg around 1530 was observed by the civic authorities with mistrust because he printed and distributed Anabaptist literature. His wife often managed the printing shop while her husband traveled selling his booklets, songbooks, and latest Anabaptist statements in the marketplaces.

Jan Claesz of Amsterdam had 600 books by Menno Simons printed in 1543. He was betrayed and beheaded the following year.

When the authorities raided the underground printing shop where Menno Simons' printer worked, they discovered ten tons of books. You better believe that was a lot of literature in those days.

What greater possibilities we have today. We have freedom of the press and freedom of speech. Yet nearly all which we have written about our beliefs and nearly all we are writing today is to ourselves. We state our beliefs for ourselves and to ourselves. The world hears little of what we are saying. We don't get it out to where others will read it.

Several years ago in one heavily Mennonite-populated area preparation was under way for a community-wide evangelistic crusade. Since the crusade was largely Mennonite staffed, people of the community asked questions like, "Will all the services be in German?" "Are non-Mennonite visitors welcome?" Although Mennonites lived in this community for more than a century and although Mennonites had long before dropped the German language, the Mennonite religious life and beliefs seemed almost totally unknown and as foreign as another language to the community.

I am sure that the Anabaptists would use every media to speak out on pressing concerns. (Remember their public debates.) They would delight in printing their beliefs in the local and national newspapers and in every magazine possible. Few issues would miss their persistent witness.

Isn't it time we think of using the public media more, particularly the newspapers to proclaim our faith? Newspapers are usually open to ads. A few congregations have used the newspaper to tell their community the church's position on certain issues and invited inquiries.

After circulating its beliefs in the community one Mennonite congregation found its services overflowing. Even the mayor of the city attended to see what attracted the people. Being in a college town this congregation drew the interest

of many college students who were interested in finding out more about a radical discipleship. What an opportunity to lead such into an understanding of the Scripture.

Mennonite General Conference through the years has adopted excellent statements on many different questions. Not only ought such statements be known and studied by the membership but also shared with our communities.

For instance in 1951 Mennonite General Conference adopted a statement on *Peace and the Christian Witness*. This declaration of Christian faith and commitment with respect to peace, war, and nonresistance affords a sound biblical basis for our belief and a good resource for any person or congregation in witness. What more current concern is there than this? Should our testimony be shared or kept to ourselves alone?

Before the current civil rights movement and heightened concern over race relations the Mennonite General Conference adopted a statement on *The Way of Christian Love in Race Relations*. This statement adopted in 1955 provides a biblical basis for a clear forthright stand on the Christian stance in race relations. Why didn't we help lead the way in facing this problem in a biblical way by publishing our belief abroad? The above statements and others can be had by writing Mennonite General Conference, Scottdale, Pa. 15683.

What might happen if your congregation carried a column in your newspaper entitled, "This We Believe"? In this column your congregation might publish your position on the above issues and others. Your church address might conclude the article with an invitation for further inquiries. Might not this be a good way to witness in our time and speak to the core issues people are concerned about?

Of course this will raise problems as well as possibilities. Some congregations may have problems deciding what they believe. The involving discussion could be most helpful. Certainly some reaction can be expected within and without. Some will be filled with worldly fear. However, "All that will live godly in Christ Jesus shall suffer persecution."

But the possibilities are great. Many persons in our communities are struggling for answers. What an opportunity to identify with such in the search for truth, with the Scriptures in our hands.

Publicizing what we profess will also drive us deeper into the study of the Scripture ourselves. We also need this. We will be challenged in our stand but we will also be strengthened. For it is usually true that we are not confirmed believers on anything until we are challenged to defend what we say we believe.

Who will accept the challenge? Or who will share a better idea? Who will share the results of this approach? The overall pressing question is how well we publish abroad the message in our communities today. — D.

Christian opposition to war is as important in the academic community as in other segments of our society. Education should not be an ivory tower removed from the issues of this world. One of education's wholesome experiences is that across the United States expressions for peace have been designed and supported by persons who believe that there are multitudes of young people with a valid concern. Many feel that today's youth ought to be heard rather than forced to get their hearing from more extreme positions.

A Christian View of War

It is essential that we think in terms of how to be Christian in our responsibility to our society and world. I will discuss the basis of Christian opposition to war from a New

the evil. Be ye therefore merciful, as your Father also is merciful."

In John 18 Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

One other passage is Matthew 26:52 where Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

So much depends on how one comes to the Bible as to how he interprets it. Recently a man reacted to my being a pacifist evangelist and said he could not cooperate in a meeting. His reason was that he believed the Bible to be a militaristic book and far from being a pacifistic one!

Our approach must be consistent with the total tenor of

The Basis of Christian Opposition to War

Testament standpoint, attempting to focus on what the Christian view of war should be.

The theme of "Christian opposition" to war recognizes that there are various objections to war but emphasizes those which are Christian. There is a distinction between purely humanistic approaches and those based on the revelation of Jesus Christ in the New Testament.

In the Sermon on the Mount, Jesus said, "Blessed are the peacemakers: for they shall be called [or known as] the children of God."

In Luke 6 Jesus also said,

"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. . . . But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to

the Scriptures. God brought His revelation in history step by step to its great culmination in Jesus Christ. In our theological approach to the Bible, we do not have a flat-book view. We do not take Old Testament references and impose them on the New Testament. Rather we take the fullness of New Testament revelation to interpret the total.

Begin with Jesus Christ

The question of the Christian's relation to war, therefore, must be answered by beginning with the New Testament, with Jesus Christ. This affirms that Christ brought the full meaning of God's will for us. All the way through the Old Testament, God had something further to say about Himself and about His will for man. We see God and His will fully in Jesus Christ.

One can find incidents in the Old Testament where Israel was involved in war as the people of God. They enjoyed the blessing of God in victory and experienced defeat when out of favor with Him. But a study of the context makes it clear that God was meeting man where he was. He was demonstrating to people who worshiped their tribal gods that the God of Israel was and is God.

This is not to say, however, that the full revelation of Jehovah was there. Rather, we see that in the process of this revelation there is progress. Throughout the Old Testament, God always had something further to say until the New Testament. We read, "In the fullness of time, God sent His Son." Again we read that "in these last days [God hath] spoken unto us by his Son, whom he hath appointed

Myron S. Augsburger, president of Eastern Mennonite College in Harrisonburg, Va., presented this message to EMC students October 15, 1969. Part 2 will follow next week.

heir of all things," that is, the One in whom the whole culminates. In Jesus' words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," that is, to fill it full in meaning.

A Holistic Concept

With this perspective, we must recognize that peace is a holistic concept. Peace is not, as some imply, simply the absence of war. It is far more than this; it is positive. When the Hebrew word *shalom* is expressed, it means wholeness or soundness.

Senator Mark Hatfield has said, "Instead of talking about the balance of power as the answer to our problem and the way of peace, what we have in the world today is not a balance of power so much as a balance of terror." The United States and the Soviet Union together possess explosive power equivalent to 15 tons of TNT for every person on earth!

This has become a balance of terror. In modern warfare it is impossible to be involved without being guilty of genocide. Those who defend war on the basis of its necessity and assert that it can be conducted by the terms of a just war must admit that this is impossible in modern nuclear warfare.

We cannot go into the "just war" theory here, except to say that multitudes of Christian people have accepted that theory for years. There are those who would like to imply that the Vietnam war is a just war. Actually we got involved in a civil war and found ourselves committed beyond what we anticipated; now we find it difficult to extricate ourselves.

But How Stop Communism?

But there are those who seek to make this a just war, saying that it is necessary in order to stop communism. I am also against atheistic, godless, tyrannical communism. Its emphasis is that the individual person is worthless. If a few people must die for the good of the cause, in this system, so be it. Christianity, in contrast, values every person as infinite in worth.

This value of the Christian faith is the best answer to communism, a practice of genuine love. If what we are doing in Vietnam is being done to stop communism, then we are playing the fool. A nation with a Christian heritage like ours should know that you do not stop communism by bombs and tanks. There are better ways. An embarrassing thing for Christians about the Vietnam situation is that we feel guilty because most of us had no mission of love there before the war.

We ought to be permeating the trouble spots of the world now. We should serve now as our brother's brother. We should start now to heal the wounded and bind up the broken. We should do something now about reconciliation and understanding, and act in a preventative role rather than wait to cure a problem after it has fully developed. In our day we have become one world community, one world neighborhood, and the Christian faith is the only answer to the dilemma that we face.

Senator Hatfield told the 1969 Congress on Evangelism,

"Our neighbor includes anyone who lives with us on this globe. Consider the conditions of our world. . . . Picture our planet from outside of ourselves. . . . The inhabitants of that planet spend 15 times more money on creating weapons to destroy each other than on efforts to cooperate together for social and economic improvements. Yet 10,000 of its citizens die each day because they do not have enough to eat. . . . Eighty percent of that planet's wealth is controlled by only 20 percent of its inhabitants. The total wealth of those in developed parts of this world is broken down to an average of \$2,107 for each inhabitant, yet the total wealth of the remainder of the world equals only \$182 for each person."

This quotation points out that the problem of war is not an isolated issue. It has to do with the whole problem of the human community, involving race, poverty, equal opportunity, and the freedom to be persons. To face this matter honestly means that we must look realistically at the larger question of sin. Senator Hatfield further stated,

"The war will cost us about \$30 billion this year, one out of every five tax dollars. Currently we spend this at the rate of \$950 per second. Most tragic and as of two weeks ago [October 1, 1969] this war has claimed the lives of 38,313 Americans, 95,961 South Vietnamese, and 451,847 enemy Vietnamese. Through our efforts, more than half a million Vietnamese have died because somehow we believe that they individually are our enemy, and a threat to our nation. We continue to measure our success in these efforts by the brutalizing nomenclature of kill ratios, by comparing how many of the enemy are killed for every American that dies. Christian compassion cannot remain quiet when the basic value and dignity in life is depreciated in such a manner."

A Further Responsibility

The strange thing is that Christian people in our land have not recognized that there should at least be a great sense of guilt about sin, even though we may be divided on how to find the answer to it. It is not enough simply to speak about the Christian's opposition to war. We must be involved in both prayer and dialogue. We have a responsibility to pray for the leaders of our land, for our President, and for those who can positively influence decisions.

The question before us is, "What is our approach as Christians to the war issue? From the New Testament it is to be a concern of reconciliation or of redemptive love. It is an active expression of redemptive influence which transcends nationalism and materialism and seeks to win all men to be brothers in Christ.

In the early church itself, according to Cadou and other historians, there was a complete renunciation of war and everything that produced war. Early Christians armed themselves only with love.


E. Stanley Jones has described the early Christians as saying, "'I will match my power to suffer against your ability to inflict suffering. I will wear you down by my spirit, by soul force against physical force, by going the second mile, by turning the other cheek,' until Rome finally stopped tor-

turing Christians." That perspective on history underscores the New Testament emphasis that we go out not by force but by love. We go to make our world an understanding community.

In our time, Martin Luther King brought to the American scene a new synthesis. This was not in the aspects he lifted from the New Testament but was by fusing them with a philosophy of Gandhian nonviolent resistance and synthesizing this application of nonviolence to "the kingdom of God in America" idea of nineteenth-century liberalism. King confronted those who held that nineteenth-century philosophy with a new dimension call to relate nonviolent resistance to the social injustices of our land and shook the country.

King expressed his philosophy in five basic points: 1) Non-violent resistance is not a method for cowards. It takes more strength to stand for love than to strike back. 2) It

does not seek to defeat or humiliate the opponent but to win his friendship and understanding. 3) The attack is directed against forces of evil rather than against persons who happen to be doing the evil. 4) It is a willingness to accept suffering without retaliation, to accept blows from the opponent without striking back. 5) It avoids not only external physical violence but also internal violence of spirit.

This synthesis has yet to be accepted by the masses of our society. Furthermore, if understood it has implications for world neighborhood! The strange paradox is that many people speak for peace but are still involved in violence. A great thing today is the opportunity we have in this nation of highlighting the fact that there are many people who are concerned about peace. It is in support of this quest for peace that I will now seek to explain the basic points of the New Testament approach. 

The Shaping Effects of Violence

By Levi Keidel

I tightened my grip on the wheel as the book van negotiated a rough section of dusty road approaching a Congo village.

"We've never been in this town before," Barnabas my colleague said, as he bounced in his seat belt beside me. See that road intersection? Let's stop there and sell. We've still time before going to the next town to camp for the night."

We had rarely visited this part of the country. It was 100 miles from home. Its stony and sandpitted roads discouraged intruders; and it had been plagued with internecine tribal warfare. This kind of war, like a blight, breaks out first here, then there, unleashing its ravages indiscriminately upon people one has learned to love.

There was the pastor and his wife who escaped death by submerging themselves in a crocodile-infested river and breathing through straws. There was the bookseller who with his wife, buried metal chests of books in the dirt floor of their hut, fled to the forest until war subsided, then came home, disinterred their merchandise and went into business again. There was the church leader who had told me how he with people of his village fled into a hail of bullets to surrender to the winning side, and how their wives were forced to spend the night with the warriors as part of the price for their salvation.

How do such experiences affect a person? Does the human spirit truly have the resilience to absorb the trauma of terror and hatred and lust and death without being affected?

Closed inside the rear van bed were three passengers whose missions symbolized the times in which we lived. Two

were strange soldiers, on their way home on temporary leave from long tours of duty; the third was a church elder named David, who had come to trace out rumors that his married daughter who lived in this area had been killed in the latest strife.

We stopped at the road intersection, opened the doors of the side display cupboard, and began selling to a rapidly growing crowd. Soon some titles were depleted; I went inside the van to get stock to replenish them. When I returned to the side cupboard, I noticed a large French Larousse dictionary on its bottom shelf was missing.

"Where is the French dictionary?" I asked my colleague.

"I gave it to him to look at," he said, gesturing to a nearby handsome well-dressed black man who was over six feet tall and built like a fullback. My glance shifted to his hands. They were empty.

"Do you have it?" I asked.

"No, I don't have a dictionary."

"Hadn't he given it to you to look at? Just wait with me here a bit until we get this straightened out," I said, holding him gently by the wrist.

"Are you accusing me of stealing?"

"No, but I want you to stay here until we learn what happened to the book."

David the church elder, and the two soldiers began a hasty search in the crowd. Shortly they found the dictionary in the hands of one of the passengers packed into a nearby pickup truck which was on the point of departure. He said a friend had given it to him.

I released the man's wrist and replaced the dictionary.

"You may go. There is no problem. The matter is finished."

"The matter is finished?" he replied. "Oh no; it is not at all finished."

"What do you mean?"

"You falsely accused me of stealing. You will turn the truck around and go with me to the police station."

"But that's not at all necessary."

"It is. You have ruined my name before my friends and relatives here. The police will decide what amends are to be made."

Congo society as it is, this man could have strong influence with the police. "This is surprising," I said as I got into the driver seat. "Why shouldn't the matter be finished? I'm sorry I troubled you." I started the motor.

He firmly grasped the window frame and mounted the running board. "Then I'm going with you 15 miles to police in the next town," he said. To proceed was pointless. I turned off the motor.

He dismounted and walked toward the rear of the truck. The crowd encircled us, making an arena in which we two were performers. A few of the man's close friends began to plead with him for reason. I left the van and cautiously approached them.

"Forgive the white man. He meant nothing by it."

"So he refuses to go to the police station? Then I will show him that he cannot accuse me of stealing and get away with it." He proceeded to take off his shirt, muttering vows of revenge.

The two soldiers who had been riding with us approached him. My spirits lifted. Surely their authority would bring the man to reason. But their efforts only added fuel to his rage. Bare chested, he fastened his eyes upon me and crouched to pounce upon me. Two of his friends grabbed his belt to restrain him, crying, "No no, Gilbert; don't do this evil thing! Don't do it!"

I fled to the driver's seat of the van and slammed the door. He rushed to the door and grabbed the handle to open it. I'd locked it. He reached for the inside latch. I was gripping it. He reached for the ignition key. My other hand covered it. He gripped the window sill and stared at me with inflamed eyes, his great chest heaving with rage, his huge nostrils flexing with each breath. Then he turned his back to me, and began venting his frustration with a tirade of threats.

Tension climbed for another quarter hour. Finally, his two village mates felt compelled to intervene. "Gilbert, we are your friends. We want to help you. You are a good man. Your name has not been blackened. You have never stolen, have you?"

Licking his finger, touching the dusty earth and gesturing toward heaven as if to call all its curses upon himself if he were lying, he said, "From the time my mother bore me to this day, no one has ever accused me of stealing. This white man has accused me of stealing, and the sun will not set before he pays for it."

I was caught hopelessly. If I went to the police station I could fall into a plot and spend the night in prison. If I did not go to the police station, I risked being beaten or

killed. I had tried to escape, and had failed. The man appeared to be insane with anger. The sun was fast sinking. He would quite likely make good his threats.

Then Elder David approached the opposite cab window.

"I want to try something else. I want to give him a gift. May I take a book from the inside cupboards?"

"Why yes . . . take whatever book you like." Give him *everything* if need be, I half muttered to myself.

In a few minutes David stood nearby, holding a handsome gilt-edged leather-bound French-language Bible, looking for an opportunity to interrupt. Then it came.

"Excuse me, Sir Gilbert; would you accept this gift to cover our sin of having accused you of stealing?"

We waited breathlessly, our eyes fastened upon Gilbert. He looked at the extended gift, struggled in a long silence of indecision, looked at the quiet gentle face of the man offering it, then said with a broad smile, "Thank you; I accept it."

Tension dissipated. Friends rushed to Gilbert, assured him of their faith in his integrity, and congratulated him on his gift. We climbed into the van . . . my colleague and I in the cab . . . the two soldiers and Elder David in the rear. We proceeded on our way.

Was I finally free? Relief and gratitude overwhelmed me. David, an unpretentious layman; where did he gain such courage, such insight? How skillfully he had defused a situation fraught with danger! Hadn't we heard other stories about this man?

Oh, yes, I recalled. He was one of few Congolese who possess an automobile. In the social disintegration which followed political independence, hatreds between his own tribe and a neighboring tribe were fanned into violence. Members of the "enemy" tribe had settled in his own tribal area, and had become his fast friends. Now in the midst of war, he shuttled these friends by the carload through villages of his own hostile tribesmen to their homeland and safety. This kind of conduct had become a way of life to him . . . willingly jeopardizing his own safety to deliver the lives of others.

Six weeks later I was seated at home. My wife opened a letter which had just arrived. As she read it, her face clouded with concern. She gave it to me. It was from a missionary friend who lived in the provincial capital of the area where the incident had occurred.

"Remember Gilbert?" he wrote. "He's in prison here. He got into an argument with the wife of a government minister. He went into a fit of rage and strangled her to death."

The lesson was clear. Violent revolution reveals the kind of person you've really been all along. Its stresses shape you into becoming more of that kind of person. It cannot leave you unaffected. It will mold you toward becoming either a David or a Gilbert.

. . .

Almost everyone knows the difference between right and wrong, but some hate to make decisions.

What Answer to Violence?

By David Augsburg

Abraham Lincoln
James Garfield
William McKinley
Medger Evers
Malcolm X
John Kennedy
Martin Luther King
Robert Kennedy
All assassinated.

Who next? Who will be the next human sacrifice to our American cult of violence? We are obsessed with it. Our heroes, films, plays, and books sing its songs; our papers, players, and artists glorify its style.

"Americans not only condone violence, we love it. We love to fight," says Dr. David Abrahamsen, a researcher in violence at Brandeis University. "Violence by gun is an American trait. We are still living under the legend of the Wild West where action—with a gun—was the easiest solution."

Stanford University psychologist Albert Bandura pinpoints why. "The whole culture has changed the violence syndrome into a cool guiltless routine of disposing of problems by disposing of the people who cause the problems."

Last year in America some 5,600 persons died of gunshot wounds. Contrast this with Great Britain where there were fewer than 30; France, under 20; Belgium, less than a dozen.

"We are a violent people with a violent history," says Arthur Schlesinger, Jr., the Pulitzer-prize-winning historian

and aide to the assassinated President Kennedy. "The instinct for violence has seeped into the bloodstream of our national life."

Violence is here. Apparently to stay, which may be more than we can say about us and our society. Violence is among us on many levels.

There is the hidden violence of injustice that forces a man to be less than human. The violence of prejudice that dashes a man's hopes for happiness, shatters his self-respect, and thwarts life's meaning. "That's not violent," you say? Just ask the blacks. They know. They can tell you.

This sort of hidden viciousness breaks out as obvious violence doing injury to persons or property. People all around us are advocating it. Ku Klux Klan chaplain Reverend George Dorsett recently told a Klan rally in Raleigh, N.C., "We don't believe in violence and we don't intend to have any violence if we have to kill every Negro in America." That's what the brother said.

Or in response, there is the violence advocated by impatient or disillusioned liberals who, as Robert Fitch puts it, "Tremulously anticipate violence before it occurs, celebrate it while it is happening, and justify it when it is over."

Why is all this violence among us?

Some say it's impatience. The impatience of men whose dreams and ideals turn to despair. So the blacks on the bottom unleash the bitter violence of "burn, baby, burn!"

Others say affluence, prosperity, and permissiveness have made pleasure seekers and power seekers out of us all.

Still others say its cause is frustration. "Our society is built on success; success is measured by our materialism. If you don't have it, you're frustrated. Frustration is the wet nurse of violence."

Those who probe deeper say violence is simply hatred acted out. John Gardner, lately Secretary of Health, Education, and Welfare, writes: "Hatred triggers violence, violence stirs further hatred, savage acts bring savage responses, hostility begets hostility, and the storm rages on. At some point, the terrifying interplay must have an end."

Whatever the reasons given, and whatever the reasons actually are, none of them stand up to reason.

In the long view, violence is, has been, and always will be—the loser's way.

In personal conflicts, it's the man in the wrong who clenches his fist first. It's the man who is beaten mentally and morally who tries to settle it with muscle or maneuvering.

In social, national, or international conflicts, violence loses even when it wins. Will we ever look at history long enough to realize that killing of any kind, in any land, for any cause can never be a solution? Violence breeds more violence. Violence is never victory. "Violence" and "victory" are con-

tradictory. When one man strikes another down, the winner wins nothing but defeat.

"All they that take the sword shall perish by the sword," said Jesus Christ. Is there any doubt?

In contrast to our human way of violence, Christ called men to unclench fists, discard all weapons, weapons of violence, and learn the power of love.

But I say to you, [said Jesus]. Do not resist one who is evil. . . . Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven (Mt. 5:39, 44, 45, RSV).

Paul wrote:

Though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power. . . . See that none of you repays evil for evil, but always seek to do good to one another and to all. . . . Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all . . . never avenge yourselves, but leave it to the wrath of God . . . (2 Cor. 10:3, 4; 1 Thess. 5:15; Rom. 12:17-19, RSV).

His disciples understood Him perfectly. For the first two hundred years of Christianity not only nonviolence, but non-resistance was the practice of Christians. The church not only survived; it grew in great numbers and strength through three centuries of nonresistance to vicious persecution.

The Christian, who seeks to follow Christ in life today, chooses the way of nonviolent, nonresistant love as did his Master. The Master refused violence; so must he.

But he refuses violence because he also knows that love alone can conquer hatred. Only love can defeat violence. "Love" is the last word.

The man who follows Christ chooses the way of nonviolence because he knows God is on the side of justice. God and justice will triumph in the end. No evil means can assist. No violent means can hasten. That was Christ's conviction.

The Bible says: "When he suffered, he did not threaten; but he trusted to him who judges justly" (1 Pet. 2:23, RSV).

This total faith in God's eternal future lets the true Christian accept suffering without violence and revenge. This is the way of Christ. It must be our way too.

Obviously it's a difficult way. Any appeal to the enemy's conscience bears great risk. But so do all the valuable things in life. The choice to love is the most risky choice in the universe. But in the end, it is the only alternative that will endure. Of all our motivations and decisions, only love is eternal.

It's a violent world. A world fast approaching its most

violent age. "Discord and violence now are emerging as 'the wave of the future' from one end of the globe to the other," *U.S. News and World Report* stated sometime ago.

In such a world of violence the most viable alternative, the most valid approach . . .

. . . is the way of Christ.

It's the way of love—peacemaking, nonviolent, nonresistant love.

Only a Christianity of love can survive with integrity in an age of violence; it alone can be Christian.

Besides, the Christian knows that only the man who knows, loves, and obeys Jesus Christ will survive after man and God have made this planet uninhabitable.


Do Christians know something that you don't? Indeed, they do. They have some very precise clues on where this escalating violence is leading. It's inside information known only to those who know the Bible.

Information that reveals what massive worldwide lawlessness portends. Can it be a final sign of the end of the age, of the world?

Have you thought long about these words from the Bible:

In view of the fact that all of these things are to be dissolved, what sort of people ought you to be? Surely men of good and holy character, who live expecting and earnestly longing for the coming of the day of God. . . . Because, my dear friends, you have a hope like this before you, I urge you to make certain that such a day would find you at peace with God and man (2 Pet. 3:11, 14, Phillips).*

An age of violence needs men at peace with God and man. Men who know Christ truly by following Him daily in life. Will it be you?

In view of this world—and the next—is there any alternative to the way of Christ, the way of the cross, the way of love? Won't you take it?—David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast. 

**New Testament in Modern English*, J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Doing What May Fail

"If a church is not trying things that sometimes fail, it is not living by faith. But if we are to attempt the things that may fail, we must have a place to stand (in Elton Trueblood's phrase): a place to which we can return for encouragement and comfort and then for the nudge to launch out again" (p. 99, *The Emerging Church*, Larson & Osborne, Word Press, 1970).



SOME PEOPLE THINK ...

MENNONITE GENERAL CONFERENCE is a biennial meeting.

They remember: Johnstown 1961; Kalona 1963; Lansdale '67. And Turner, Oregon, last year. And statements adopted at these biennials such as the statements on PEACE AND THE CHRISTIAN WITNESS or THE WAY OF LOVE IN RACE RELATIONS.

MENNONITE GENERAL CONFERENCE is more than a meeting every other year. MENNONITE GENERAL CONFERENCE is at work right now serving you, your congregation, and our entire brotherhood in a multitude of ways. But because MGC serves inconspicuously and with little accompanying promotion many of us are not fully aware of the full scope and nature of its many services.

... a University student writes for information on the history and beliefs of the Mennonites. MGC answers his questions and includes with the reply such pamphlets and materials which best answer his specific questions... A group of congregations request assistance in promoting the concepts of stewardship and planned giving. MGC sends a person to bring a series of talks, to lead in lively discussions. ... The new MENNONITE HYMNAL was the result of twelve years of hard work under the direction of the Worship Committee of MGC. (This committee also provided the new Worship Aids section in the Hymnal.) ... The Mennonite Commission for Christian Education is responsible for the philosophy behind the Christian Education materials developed in cooperation with the Mennonite Publishing House. MCCE also gives counsel in the areas of Youth Work and church camping,

and sponsors leadership training conferences. MCCE conducted the recent Youth Convention at Lake Junaluska... A congregation looks for a pastor: MGC serves to secure ordained leadership and attempts to attract new men to the ministry... A pastor looks for additional training: MGC sponsors workshops and seminars to increase the effective leadership of our church leaders... Mutual Aid, a subsidiary of MGC, provides the practical means for expressing our brotherhood concept... The Archives of the Mennonite Church at Goshen and the Mennonite Historical and Research Committee are another arm of the MGC organization. A trained historian sees to it that our brotherhood keeps in touch with its heritage and remains true to its ideals... The Committee on Peace and Social Concerns grapples with the ethical implications of our Anabaptist - Mennonite beliefs as they relate to our nation, our daily work situations, the world around us... In coordinating these broad ministries MGC serves as a unifying factor in our church; it concerns itself with the building of relationships.

A tremendous task indeed! I think this work is worthy of our active support, both spiritually and financially.

... WHAT DO YOU THINK?

-- Jan Gleysteen

YES, during this Thanksgiving season I'd like to express my appreciation for the services of MENNONITE GENERAL CONFERENCE by supporting the work with my Prayers and a check.

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Education for Violence

By Katie Funk Wiebe

Once in a while, back in the "olden days," the young boys would turn to blows to settle an argument. Immediately a crowd gathered. Once two boys tore into each other behind the old skating rink, and, of course, we all gathered to watch.

The father of one of the boys, a prominent businessman in town, instead of pulling the boys apart, acted as his son's second, and stalked around the squirming knot of boys, urging his son to really give it to the other boy.

The incident puzzled me then as does the present increasing trend to violence to settle disagreements. That father believed in violence as a good way to get even. The rest of us found it exciting to watch.

Roy Francis, in his book *Violence and the Mass Media*, states that America is a land culturally committed to violence. He says the themes of force, speed, and violence appear in nearly every aspect of American public life. In fields of activity as diverse as sports and arts, violence is increasing. Consider games like football and wrestling, to say nothing of the newcomer, roller derby. Francis says that even baseball and golf have become mostly displays of power for the spectator.

When I hear people make statements that the students at Kent State who were killed got what they deserved or that we should not actively promote peace because God said there would be wars and rumors of wars, I am even more inclined to accept that people accept violence as necessary.

If we are culturally committed to violence as a way of life, the reason is that we have educated ourselves for this. The same book mentions that for more than 160 years American literature has shown a peculiar fascination for homicidal violence from James Fenimore Cooper's *The Last of the Mohicans* to the present.

Magazines and newspapers pick up the same theme. Fifty-five magazines, representative of the reading matter generally bought by the public, were analyzed as to subject matter. The astounding total of 2,524 incidents of violence and 1,261 incidents dealing with sexual themes were tallied. A total of 282,710 words were devoted to these subjects. Men's and police and detective magazines led in the amount of violence.

Movies and television are a particularly violent form of entertainment developed in and catering to what we have come to think of as an age of violence. Both of these media have a special affinity for violent behavior because they deal mainly "with things happening, and the extreme form of things happening is violence."

How much excitement and suspense can you pack into a film about peace and harmony? Life which is decent, orderly,

and peaceful is not attractive on the screen or in a story. Even some so-called religious films find it hard to stay away from portraying violent incidents to keep the interest up.

Violence and the Mass Media points out that the Federal Communications Commission reported that between the ages of five and fourteen the average American child witnesses the violent destruction of 13,000 human beings on television.

A Stanford University survey found that the picture of the adult world presented on the children's hour on television is "heavy in physical violence, light in intellectual interchange, and deeply concerned with crime." Can this help but shape the child's attitude to adults and the part violence plays in a grown-up's life?

Last winter I asked one of my freshman college classes if they could remember a time without television. Only a few could. This younger generation was born and bred in an age of television. They have lived with it most of their lives. They accept it as natural, and the attitudes of their parents is also changing.

In 1967 J. Daniel Hess made a survey of the television viewing habits of a Mennonite community. His results, published in *Christian Living*, showed that the families of this community, which ten years earlier had considered theater taboo, now watched about 80 hours a week.

Television has a particularly strong effect on the viewer because it has no back pews; everyone has a ringside seat. The bad guys and the insignificant good guys are killed with less compunction than most people squash a mosquito. Motor accidents, war news, riots, killings become a casual on-off affair. Now I see it; now I don't.

One of the results of studies reported in this book was that the education for violence to which we have knowingly or unknowingly allowed ourselves to be subjected makes us calloused to other's hurts and more ready to inflict injury on others when we get upset.

My concern is that there are grave implications for the person or family who soaks up the offerings of the mass media indiscriminately or who see as "art" anything new or avant-garde mostly as a reaction to the rigid position the church had toward culture in the past.

The cue to the church is not to ban all books, movies, television programs which are not religiously oriented. Rather, I think it needs to help its members test their spiritual values against the things they watch and hear. Maybe we need Christian critics of the secular press and television writing in religious periodicals to direct the way. Obviously we need more directional signals.



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Thinking and Thanking

The word "thank" is the old form of the past tense of the verb "think." Giving thanks is giving thinks — letting the mind dwell on the things which God has given us. Some people think of thanksgiving as occurring only on the fourth Thursday of November. Thanksgiving Day was never intended to take the place of a thankful life, but to call attention to the importance of "always and for everything giving thanks."

We ought to give thanks to God in the morning that He has brought us safely through the night. We ought to give thanks for our food before every meal, and we ought to thank God at the close of each day for all that He has done for us. In between, there are "God's minutes" when, after a successful conference, a safe journey, or a quiet triumph over tempers, we can take a moment to lift our face and say, "Thank You, Father." We should become so accustomed to giving thanks that it would become as natural to thank Him as it is for a gentleman to say "thank you" to other people a hundred times a day.

Briefly Stated

All teachers and officers of the church were asked to stand for the consecration service. Good! But I wondered if the class members did not need consecration just as much. Generally, leaders and teachers prayerfully prepare for their work. Pupils are more apt to think of receiving than contributing and often fail to prepare the Sunday school lesson.

— Anna May Garber

Thoughts for Thanksgiving

The worship most acceptable to God comes from a thankful and cheerful heart. — *Plutarch*.

The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty, and integrity, deserve the thanksgiving of a whole life. — *Jeremy Taylor*.

Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grow. — *Henry Ward Beecher*.

A grateful thought toward heaven is of itself a prayer. — *Gotthold Lessing*.

O Lord, who lends me life, lend me a heart replete with thankfulness. — *Shakespeare*.

If only I have the will to be grateful, I am so. — *Seneca*.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind. — *Thomas Secker*.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues. — *Cicero*.

Wit and Wisdom

Two old settlers in the West, both confirmed bachelors, got to talking about cooking.

"I got one of them cookery books once, but I never could do nothin' with it," said one.

"Too much fancy work in it, eh?" asked the other.

"Yep. Every one of them recipes started out the same way — 'take a clean dish' — and that settled it with me."

The preacher asked for testimonies at the close of a service. One lady stood up and said, "We are living in a wicked land where sin is all around us. I have had a terrible fight with the old devil all week."

Then her husband was heard to growl, "It's not all my fault either — she's tough to get along with."

Then there was the woman who was cured of her nervousness in one treatment. The doctor told her it was a sign of old age.

"Why do you always bow your head when you go up to the pulpit?" the six-year-old asked of her minister father.

"I am praying, my dear."

"And what do you pray for?"

"Why, I ask God to give me a good sermon."

"But, Daddy, why doesn't He ever do it?"

A small boy was asked to write what he had learned about the human body in his hygiene class. He wrote the following:

"Our body is divided into three parts — the brainium, the borax, and the abominable cavity. The brainium contains the brain, if any. The borax contains the lungs, lights, and heart. The abominable cavity contains the bowels of which there are five — a, e, i, o, and u."

Exclusion!

The forest huddled together in one titanic clique.

A lone oak, aloof and stern, looked down his crimson nose.

"A snob," they thought. But in his heart he knew

The agony of nonconformity, the hurt at being shut out.

— Elaine Rosenberger

Items and Comments

The September issue of *Church and State* said the Lodge appointment to the Vatican was wrong for the following reasons:

1. It violates the constitutional principle of separation of church and state. It links church and state and thus conflicts with the president's solemn oath to uphold and defend the U.S. Constitution.

2. It grants preferential treatment to one church and denies a "diplomatic hot-line to the White House" to the other 250 religious denominations in the United States. Since our churches hold a variety of often conflicting views on education, family and population planning, war and military service, and other important social issues, many denominations feel that they deserve a presidential emissary at least as much as the Vatican.

3. It is a form of government aid to one church, augmenting that church's prestige and strengthening its influence.

4. It is divisive. Citizens resent government favoritism toward one church. The appointment can only weaken interfaith good will.

5. It is an intrusion by the president into an internal church conflict. Since Vatican II most progressive Catholics have wanted their church to divest itself of its political trappings and entanglements.

6. It could well lead to the coordination of policy between Washington and the Vatican. Our government should not coordinate its policies with those of any church.

7. It will be the entering wedge for deeper diplomatic and political involvements between Washington and the Vatican.

8. It is a form of acceptance by the administration of an old Vatican doctrine, that the pope is the "Prince of the Kings of the earth" and should receive the special recognition of and be allowed to advise all temporal rulers.

9. A Vatican envoy is not needed. Any religious leader who wishes to convey information or opinions to the president may use the means of communication available to all other persons and all other heads of private organizations.

10. A Vatican envoy is not wanted. President Nixon made the Lodge appointment in such a way as to bypass Senate review and ratification. The Senate would have undoubtedly followed public opinion and rejected the appointment.

For the second time in four months, London nurses in a state-maintained hospital brought abortions to a halt by refusing to take part in further operations.

The first incident occurred last June, when

nurses at the Stepping Hill Hospital at Stockport revolted against the growing number of abortion cases and the distasteful task of disposing of fetuses.

Now, nurses have "struck" at Harold Wood Hospital at Romford, just east of London. The hospital's secretary, H. J. Sallis, told newsmen:

"There has been a certain amount of resistance to abortion operations, and nurses are becoming increasingly upset by the growing list of abortions. We have not got sufficient willing nurses to deal with the growing number of patients. The situation is acute."

• • •

Donors to religious and other charitable organizations were told that year-end gifts in 1970 will result in greater tax savings than gifts made after Dec. 31.

Conrad Teitell, tax lawyer and publisher of the monthly *Taxwise Giving* guide, explained that several factors which become effective in 1971 will make year-end gifts in 1970 beneficial to the donor.

"You are likely to be in a higher income bracket this year than next because changes made by the new tax law which reduce your tax bracket are not effective until next year," he said in a pamphlet entitled *Charitable Contribution . . . Wise 1970 Year-End Tax Moves*.

Among factors cited were these: the present 2.5 percent surcharge is expected to be dropped; personal exemption which has been raised from \$600 to \$625 this year, will increase to \$650 in 1971, to \$700 in 1972, and \$750 in following years.

"The higher your tax bracket, the greater the tax savings for your charitable gift," Mr. Teitell said.

He explained, for example, that a gift of \$1,000 made by a person in the 45 percent tax bracket saves \$450 in taxes, while the same gift in the 35 percent bracket saves \$350.

• • •

A black Baptist pastor has called for a cease-fire between evangelicals and social activists in the church.

Speaking at the 163rd annual meeting of the New York Baptist Convention, the Rev. Granville A. Seward said, "Let us have a cease-fire between these two camps. Both are wrong. Both are inadequate. We need the wholeness of both working together."

The Newark, N.J., minister said neither the approach of spreading the gospel and saving souls nor the stressing of the social gospel was adequate by itself.

Both approaches are needed, he insisted. "We must be both evangelists and social activists."

• • •

A United Church of Christ executive has described the Arab-Israeli conflict as a "fight between relatives" and warned that there is no military solution to the problem.

"A fight between relatives is always more intense, and that is what we have here," Dr. Alfred Carleton, executive vice-president of the UCC Board for World Missions said in an address at Portland State University. He discussed the "Role of Religious Communities in Middle Eastern Countries."

Dr. Carleton noted that "the Jewish, Christian, and Arabic cultures and histories are so closely entwined and related to each other—Israel, after all, is really the promised land to not one religion, but three."

A career missionary and educator in Turkey for 30 years, the executive predicted a shift in the balance of power now that Nasser is dead, but doubted that the basic situation would change.

• • •

A "drug scene dropout" and former disciple of the "high priest" of the LSD cult told a Catholic college audience that drug abuse "is no longer a minority problem."

Statistics reveal, he said, that 15 percent of all men over 30 and 25 percent of all women over 30 use — "and abuse" — drugs.

Allen Y. Cohen, an assistant professor of psychology and dean of men at the experimental John F. Kennedy University near Berkeley, Calif., said the drug problem is "very widespread, very profound," and a "scary proposition."

A former pupil and follower of Dr. Timothy Leary, the noted drug cultist, Mr. Cohen told students at the Loras College field house that "everybody figured that LSD was going to change the world" and didn't.

• • •

Augsburg Publishing House, Minneapolis, Minn., operated by the American Lutheran Church, will give \$10,000 to the City of Minneapolis in 1970 as a voluntary contribution for police and fire protection.

The decision was made by the ALC Board of Publication. The publishing house, which is exempt from real estate taxes in Minnesota, made voluntary contributions of \$6,700 to the city annually in 1967, 1968, and 1969, according to Albert E. Anderson, general manager.

CHURCH NEWS

Minority Ministries Council Holds First Annual Meeting

The first annual meeting of the Minority Ministries Council was held at the Wabash YMCA in Chicago, Oct. 16 and 17, 1970. Gerald Hughes, Cleveland, Ohio, chaired the plenary sessions. Sixty-five representatives, chosen and sponsored by 35 minority churches, attended the sessions.

The council presented reports on Minority Ministries programs, reviewed its development since its inception in 1968, referred its proposed constitution back to committee for final revision and mail adoption, elected five persons to serve on the Executive Committee, and agreed to meet annually. A Presbyterian minister from Korea pastoring a church in Philadelphia, unexpectedly shared in the sessions. Unable to find the meeting he was to attend Rev. Kim stopped at the MMC meeting and was so impressed by the encompassing concerns being dealt with that he remained as an observer for a significant part of the sessions. He wondered why this kind of minority ministry could not be extended to other denominations.

John Powell, executive secretary of the MMC, addressed the meeting on "The Voices of God: The Role of Minority Churches." He stated that the minority people themselves could be the enemy that takes advantage of the minority churches if they allowed themselves to be captives to: (1) division on the parallel interests shared among and within the various minority groups, (2) lack of involvement in leadership capacities, (3) indifference toward their own

problems, (4) a refusal to use civil and divine rights which we already possess, (5) an endless and vain search for a substitute for the minority church's active Christian involvement in politics, education, and social life.

Powell further said that if Jesus means freedom, then the minority church must develop a mass base for involving all of the minority constituency in a viable Christian life. A sincere leadership obeying none but God and neither compromising, nor seeking a middle ground to following in the power of God is needed, he pointed out. He added: "The minority churches must have the implicit faith which says we are the oppressed and God is making His glory shine through us. The minority churches must close the gap between social action and evangelism and talk about the Christian experience here and now."

The proposed constitution of MMC provides for active membership of all minority churches and associate membership of persons not related to minority churches. It provides for inter-Mennonite relationships.

The meeting heard and registered excitement for the work of Minority Ministries Education being led by Lynford Hershey. Besides program administration the MMC will continue to provide overall guidance to the Mennonite Church as it moves into minority communities.

A recommendation was approved that the MMC publish a monthly newsletter for minority churches and other interested

churches. The executive office is also faced with the task of developing a stronger economic base in minority churches and helping to provide more pastors for minority churches.

The newly elected executive committee includes: Sammy Santos, chairman, Bronx, N.Y.; Hubert Brown, vice-chairman, Goshen, Ind.; John I. Smucker, secretary, Bronx, N.Y.; Lupe De Leon, Corpus Christi, Tex.; and Warner Jackson, Cleveland, Ohio. The committee will meet four times annually. The 1971 annual meeting will be held Oct. 15 and 16 in Detroit, Mich.

MMC Annual Meeting: A Participant's View

To be present at the first annual meeting of the Minority Ministries Council in Chicago, Oct. 16 and 17, 1970, was indeed a thrilling and inspirational experience. It also represented frustration and anxiety for me, a white middle-class Mennonite Christian. The inspiration came in the form of Spanish, Indian, and black men. These were Christian men, Mennonite men — products of the mission outreach of the Mennonite Church.

It was encouraging to see these men exemplify the fact they were human. Not always did things go well. There were disagreements and even accusations. A spirit of unity prevailed, however, in spite of the many problems caused by different racial backgrounds, language, and geographical locations. A common unity already existed in that here were people who had experienced the projection of prejudice and hatred. However, the predominate spirit of unity was in the one God and Savior, Jesus Christ, and in the fellowship of the Holy Spirit.

The feelings of anxiety and frustration on my part were aroused as I heard these men express:

Thanks — I was in sin, I was lost, I was not a man. Now I know God. I am a new man, I am free, I am saved. Thanks for the effort of the Mennonite Church. You gave of yourself, you gave financial assistance to those who came and told me of God.

Praise — Because of what you did I am proud to be a Mennonite. For what I am you allowed me to become by an introduction to Jesus Christ through your church and its programs. I'm happy and proud to be a Mennonite.

Commitment — They responded to the teaching we gave: "You decided and became a Christian, now you in turn become a minister to your people." We trained them well in the principle of giving self to Christ. Many developed a zeal for taking the good news to their fellowmen.

Frustration — In the attempt to respond to our teaching and the tremendous need



Participants at first Minority Ministries Annual Meeting. Photo credit: Alvin H. Brown.

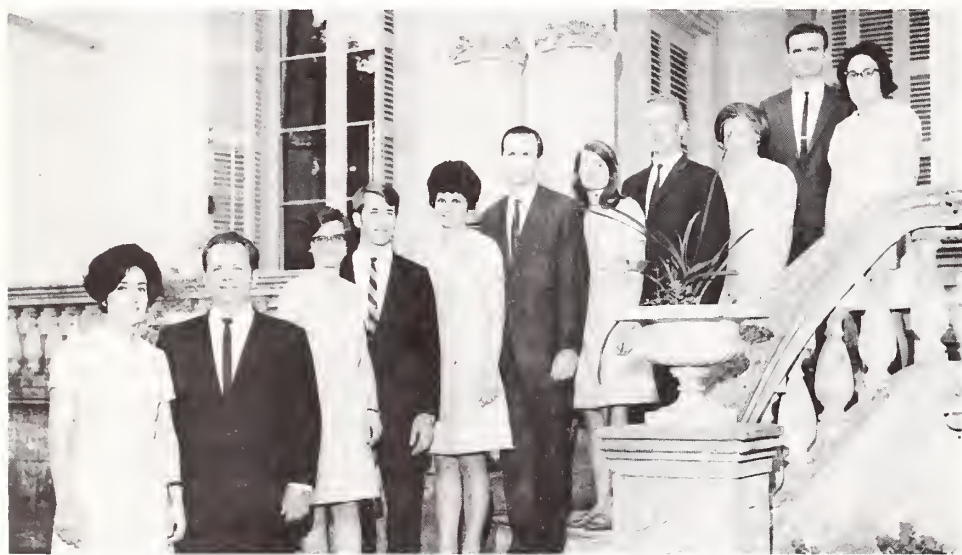
seen among their own they turned to us for help. We promised to pray—and we do; we promised to supply personnel—and we try; we promised financial help and then we say there is none.

We invite minorities into our churches and homes and they see affluence, they see their need, they hear the cry of their people, they see our affluence, they hear the ones who first told them of God, Christ, faith, and commitment. They attempt to respond and we pray. There is frustration when they see their need and then see our affluence, when they hear our prayers and then hear their fellow white co-workers saying there is no money for program or pastoral support.

What of the hope we once gave? Now

we attempt to justify why we do not give and back up our justification by saying that the purpose of the church is to win souls. The minority church hears and remembers our teaching of 1 John 3:17. We teach that in Christ there is no East or West, bond or free, Greek or barbarian; we are all one brotherhood, yet continuing references to “we” and “they” hurt us both deeply.

As a white, privileged to attend the annual meeting of minority churches, I felt ashamed. Ashamed because I was not always the brother I could have been. By trusting our fellowmen we truly show ourselves as brothers and sisters. Showing love in Christlike compassion, we will move together in Christ in mission. —Lynford Hershey



Mennonite churches in Curitiba, Brazil, and in all of Paraguay are being visited from Nov. 10-30 by students and faculty of the Mennonite Seminary in Montevideo. (Not pictured: Prof. Henry Dueck.) (Left to right) Susanna Rodriguez, Argentina; Prof. Walter Thielmann (choir director); Gerda Neufeld, Brazil; Ernst Weichselberger, Paraguay; Margaret Unger, Kornelius Dyck, Paraguay; Fran Anni Thielmann, Paraguay; Ewald Reimer, Paraguay; Lora Miranda, Puerto Rico.

Three seminary faculty members—John Driver, B. Frank Byler, and Daniel Miller—are sponsored by Mennonite Board of Missions, Elkhart. Student enrollment in 1970 was 29. Graduation exercises for the 1970 school year closing were held on Nov. 8.

Rees Challenges Students

“There is an all-outness about Christian discipleship,” emphasized Paul S. Rees, Vice-President at large of World Vision, during a week of spiritual renewal services at Eastern Mennonite College, Sept. 28 to Oct. 2.

“Let’s have no more vagabonding among half loyalties,” said Rees. He spoke pointedly on commitment and discipleship during the week to EMC’s 925 students.

“It is imperative to say, ‘I can with Christ,’ and maintain a positive attitude,” he noted. “Even though we may think we are nothing, God hung the world on nothing. Doesn’t that open an impressive range of possibilities for what God can do

with our nothing, if we let Him?”

Rees challenged the Christian to respond boldly as “a listener among the listeners and a speaker among the silent,” while realizing the power resources of the Holy Spirit.

To illustrate that Christians are not taking advantage of all that God has to offer, Rees told of an experience in an Irish hotel. He and his wife did not discover their attached private bathroom until ready to leave. “It was there all the time but it didn’t do us any good because we didn’t know about it. God has hidden rooms which don’t benefit us if we don’t discover them.”

“We’re suffering from an overdose of the

ordinary,” Dr. Rees continued. He urged Christians to live extraordinary lives in extra rooms avoiding ordinary thoughts, motivations, and sacrifices.

“We must bear a cross to follow Christ.” He explained that a cross is not simply anything that is hard to bear, but it is that in a person’s life which represents the cost of his discipleship.

During his 20 years as a pastor and now more recently in his work with World Vision, Rees related that people often justify their questionable ethical stands with, “Well, a man’s got to live.”

“But that’s not true discipleship,” emphasized the evangelist. “The Bible says, ‘It is appointed unto man once to die,’ but it never says man has to live. We must renounce the bad and the good things about us and let Christ set up His shop within.”

Rees concluded the week with a mandate for mission: “As the Father has sent me, so send I you.” He noted that Christ’s command is the mission of the whole church to the whole world in a scheme of shared responsibility.

Reviewing the week of services, Student Government President Nathan Showalter called them “the best I’ve ever experienced at EMC. Rees gave the week a touch of intellectual concern rather than emotion.”

Paul Erb, visiting professor of English and Bible, confirmed, “My head tells me that Dr. Rees was preaching the gospel this week, and my heart also gladly affirms this.”

Dams Built in India

Severe famine struck Bihar, India, in 1967, and Mennonites responded with a large relief program. The Mennonite Relief Committee involving Mennonite Central Committee, Bihar Mennonite Church, and Bihar Mennonite Mission was formed to distribute food. Food-for-Work projects got food to needy people who built wells, schools, and roads. In 1967 and 1968 the Mennonite Relief Committee was responsible for the construction of more than 250 wells.

For the past two years the Mennonite Relief Committee has emphasized agricultural development and the training of local farmers. In keeping with this shift of emphasis from relief to development, the Mennonite Relief Committee has changed its name to Mennonite Service Agency (MSA).

MSA’s first six-month report for 1970 showed a wide variety of activities planned to help local farmers increase food production. Indian agricultural extension workers are introducing improved rice, wheat, and vegetable seeds to local farmers. They also demonstrate the use of fertilizers and pesticides and test soil conditions. Two tractor-operated pumps and thirteen por-

table pumps are rented to farmers who pump water for crop irrigation. Thirty-three farmers attended two training courses recently held at the Ranchi Agricultural College.

The Food-for-Work projects have changed from digging wells to building dams. One dam is able to provide more irrigation water for more farmers than several wells. The Bihar government has encouraged the building of dams rather than wells.

MBI Elects New Board Secretary

Norman H. Derstine, Harrisonburg, Va., has been elected secretary of Mennonite Broadcasts, Inc., Board of Trustees, at its recent annual meeting in Harrisonburg. Derstine was the program director of the *Mennonite Hour*, an MBI production, from its inception in the early 1950s until 1961. Following this, he accepted a position in the overseas missions division of the Mennonite Board of Missions in Elkhart, Ind. Before returning to Harrisonburg he served as pastor of the Roanoke Menno-

MSA cooperates with the local and state governments in program planning. The government provides the concrete work on each dam while MSA provides the earth work. During the first six months of 1970, MSA worked on the construction and repair of 37 dams.

Statistics reported by the Bihar Government indicate that agricultural production has risen since the 1967 famine. MSA has made a significant contribution to this rise.

nite Church in Eureka, Ill. Since August 1969, he is serving as director of church relations at Eastern Mennonite College.

Reelected to the MBI Board of Trustees Executive Committee were Lewis E. Strite, Harrisonburg, Va., president; John R. Martin, Neffsville, Pa., vice-president; and Donald E. Showalter, Harrisonburg, Va., treasurer.

Mennonite Broadcasts, Inc., Harrisonburg, Va., is the mass communications division of the Mennonite Board of Missions.

Edison Center Established

October 25, 1970, will long be remembered in this delapidating part of Kalamazoo, Mich., as the forces of two denominations worked together to get the Edison Neighborhood Center into operation. The local Mennonite congregation, donating \$400 of Compassion Fund money above its regular \$6.00 per member contribution to the Mennonite Compassion Fund, joined the Michigan Conference of the United Methodist to launch the Edison Neighborhood Center.

On Oct. 25 Lloyd Schloop, pastor of the Stockbridge Methodist Church, presented to Miller Stayrook, Executive Secretary of the Edison Neighborhood Committee, a check for \$12,000, underwriting the major part of the Edison Neighborhood Center activity for this year in this citation which was read to the assembled congregation. Rev. Schloop made the following citation to Mr. Stayrook: "To Miller Stayrook, a servant of Jesus Christ, called to be a social worker in the evangelism of family crisis prevention and neighborhood action. He is also separated unto the gospel of God in the evangelism of search for housing for the poor, for bringing preventative redemption to them from congestion, dirt, and disease, potential sources of moral evil and sin."

The Center is a school-focused neighborhood center to retard delapidation of an urban neighborhood by planning for prevention and remediation of neighborhood and family personal problems. As stated in objectives to the Methodist Church, the Center lists its goals as reconciling race with race, poverty with affluence, parents

and child, spouse with spouse, dropout with society. It also is implicit in this objective with the establishment of a closer and more relevant contact with community agencies and services in this neighborhood to deal with the problems such as delinquency, housing, poverty, high rate of transiency, and low school achievement.

The avowed purpose of the program to link this neighborhood with the helping organizations of the larger community suggests that the basic approach will be to organize neighborhood groups around problem areas to make diagnostic studies of the neighborhood and have this done by continuous contacts of groups and individuals with the families of the neighborhood. As the result of these contacts crisis intervention as needed will be provided. Referral networks with community agencies and services would be built to assure the delivery of this service to the residents of the neighborhood. Another goal of this Center would be to coordinate the services so that adequate service would be provided without duplication. Group processes would be used to further the social integration by having the residents interact while coping with the environmental problems.

The money provided by the Methodist Fund for Reconciliation and the local Mennonite Compassion Fund will be used to staff an office with a social worker and a half-time secretary. The social worker will be aided by students from Field Work Training from Western Michigan University's Graduate School of Social Work to provide the intervention type of services and supportive types of casework services as de-

manded. The Edison Neighborhood Committee is already functioning in a Steering Committee capacity and is formed by a wide cross section of the neighborhood from senior citizen to teenage-young adult representation, from businessmen to parents, and to the various church leaders, whether they be Catholic, Protestant, black or white.

The objective of close cooperation of community and agencies of services can be seen in the fact that already the school system of Kalamazoo has cooperated and participated with the Boys' Club of America in providing a Boys' Club in the school building. The city administration has enacted several significant things in cooperation with the schools and the Boys' Club by providing a lighted basketball court in the area. Community service agencies are moving in as the need arises.

Mr. Stayrook, Executive Secretary of the Center, will direct the social work staff of the Center. He is a member of the Kalamazoo Mennonite Church and has participated in church activities through the Mennonite Central Committee in the Middle East, with the Mennonite Board of Missions in Algeria, church schools in eastern Pennsylvania, and the church camp of the Indiana-Michigan Conference.

"A Well of Living Water" Provided

A new witness for Jesus was recently begun in Guatemala as Eastern Board missionaries Richard and Lois Landis held meetings in Brigada, a lower-income area of Mixco, Guatemala. Approximately 800 families inhabit Brigada.

When the missionaries first visited the area, they discovered that all the people were without water. Each house has a well of about 200-foot depth but when nearby Guatemala City drilled two wells, each 800 feet deep, the water table was lowered and the people were left without water.

The Landises worked through various plans for getting water with the people but they were unable to implement any of them. The town officials of Mixco have promised to work with the Brigada group and the missionaries in drilling a new well in the future.

After the Landises had worked with the people of Brigada on the water problem, they began looking for a place to hold worship and evangelistic services. Even though they knew and trusted the Landises, many of the people were hesitant to open their doors to evangelical missionaries because of their Catholic ties.

A room large enough for 40 people was found and on July 12, the first public church service was held with twelve Guatemalans attending. Two months later the Sunday evening services were overflowing, so the owner of the meeting room and Richard

Landis worked together to enlarge the room to seat 70 people.

Landis reports that two people, a man and his wife, have accepted Jesus. In October, ten nights of evangelistic services were planned with a Honduran Mennonite pastor serving as the speaker.

Richard Landis wrote, "While we have not obtained water for the kitchen sink, we are praising the Lord for His living water which He is giving us through His Word. Pray for the new believers and for the new church which the Lord has started that it will be a well of living water in Brigada."

MDS Region One Meets

Region One of Mennonite Disaster Service met on Oct. 24, 1970, at the Weavers Mennonite Church, Harrisonburg, Va. This was Region One's eighth annual meeting. Seven area representatives reported their local activities. These came from New York; Philadelphia, Pa.; eastern Pennsylvania; western Pennsylvania; Lancaster, Pa.; Chambersburg, Pa.; and Virginia.

Region One of MDS includes all the states on the Eastern Seaboard and Alabama. MDS is the most unstructured organization in the Mennonite Church, yet is one of the most readily workable organizations in the Mennonite Church. MDS does not emphasize the raising of funds or material aid. They contribute the work of their hands, and experience shows money is easier to give than labor.

Chairman Landis Hershey reported that no other denominations, not even Adventists, have anything like MDS.

A special report was given from Nelson County by Reverend Roach, a Protestant Episcopal minister. He is pastor of three congregations in Nelson County and he praised the skill and the dexterity of the MDS organization. He pointed out the fact that the joy of Jesus came to Nelson County through the Mennonites. He said he would welcome disaster if it could come without the loss of life, because the disaster in Nelson County turned out to be a blessing.

John Martin, a minister from Stuarts Draft, Va., also reported. Martin devoted time in a spiritual ministry in Nelson County. It is estimated some 16,000 man-days of work were contributed to Nelson County residents.

The election of officers brought a new member into the executive committee of Region One. Alton Miller of Springs, Pa., replaces Russel Mumaw as secretary-treasurer. The three-man executive committee now includes Landis Hershey, chairman; Jonas Kanagy, vice-president; and Alton Miller, secretary-treasurer. Approximately 125 guests were present for the evening fellowship meal. Next year Region One will meet at Big Valley, Pa.

MCC Peace Section Serves One Third of Mennonite I-Ws

Mennonite and Brethren in Christ programs had 932 men in service who were securing I-W credit from Selective Service as of Oct. 1, 1970. This is down from the 1,200 I-Ws in service on Jan. 1, 1970, which was the largest total number in church-related programs since the cooperative Selective Service umbrella was established by the Mennonite Central Committee Peace Section in 1951. These 932 represent approximately one third of the total number of Mennonite and Brethren in Christ I-Ws. Many persons call these 932 VS, Pax, or TAP workers, rather than I-Ws, since they are involved in these church-related programs. But from the point of view of Selective Service, all men working in alternate service assignments are I-Ws.

The MCC Peace Section serves the various constituent groups as their liaison with Selective Service. This involves keeping in touch with the legal status of the draft and the numerous regulations which undergird the mechanics of the system. The Peace Section is the Selective Service approval arm for service projects of the Mennonite and Brethren in Christ mission boards and most church-related health and welfare institutions. Currently Selective Service has approved over 300 separate

projects in the United States and Canada for the Peace Section. There are also approved projects in 45 other countries.

Most processing of I-Ws in church agencies is perfunctory. But every week there are at least a dozen problem cases which require special counseling or personal contact with local, state, or national Selective Service offices to clarify points at issue. Each I-W in church-related service has a file at Akron headquarters where copies of the registrant's working papers are kept. These papers include a letter of acceptance into the church program, procedural letters to each I-W, and his order to report for work from Selective Service. Each I-W has a minimum of six separate items in his file. David Worth, Peace Section administrative assistant, observed that in an average week he processes over 60 separate items in addition to special counseling.

MCC Begins New VS Unit in Akron, Ohio

The Mennonite Central Committee's Voluntary Service office has added another inner-city project to its program with the beginning of a unit in Akron, Ohio.

The unit will be associated with the



A men's octet of Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay, with choir leader Prof. Walter Thielmann and Rector Ernst Harder, visited Mennonite churches in Argentina during winter vacation in the second week of July 1970. (Left to right) Walter Thielmann; David Friesen, Mexico; Berthold Schroeder, Brazil; Jose Gallardo, Belgium; Jose Gedoy, Argentina; Carlos Hadyan, Uruguay; Carlos Engita, Belgium; Ernst Harder; Kornelius Dyck, Paraguay.

Akron Rehabilitators of Community Houses, Inc. (ARCH), a nonprofit organization begun by Samuel M. Chambers to meet the housing needs in disadvantaged areas. Since 1968, Chambers, a black contractor, and other volunteers have worked at this project on a weekend basis only. Students from Akron University and other interested persons helped in the initial program. Realizing the tremendous need and value of such a program, Chambers sought and received support from the community to expand the project to a full-time operation.

ARCH's main purpose is to develop a program which will help meet and overcome the housing shortage in Akron. Their method is to buy and rebuild existing houses of basically sound structure and then resell them to the poor people at a price which is much lower than another house with equivalent facilities. ARCH charges only for the materials needed to rebuild the houses plus the initial cost of buying the home. A poor family can thus buy for less than \$10,000 a house that would normally sell for \$20,000. ARCH makes no profit on the houses it sells.

David Brunner, pastor of the Summit Christian Fellowship, Barberton, Ohio, and a Board member of ARCH, was instrumental in inviting MCC to begin a unit in Akron to work for the ARCH program.

Presently in orientation at MCC headquarters are Paul Hartman, Elida, Ohio, and Leon Good, Marietta, Pa., who will be the first VS-ers to serve in Akron. Hartman, who has served on several MDS construction crews, will serve as a construction supervisor for ARCH. Good will be working in the ARCH office assisting people with the paper work involved in obtaining FHA loans to buy houses from ARCH.

MCC VS Director, Paul Leatherman, has hopes of expanding the Akron unit in the future by finding available positions for other VS-ers with social service agencies in the city. Hartman and Good will live in the area in which they work and will maintain a fraternal relationship with the Summit Christian Fellowship.

Seminars, Courses for Laymen and Pastors

An Inter-Term will be held at the Associated Seminaries, Elkhart, Ind., Jan. 4-22, 1971, making it possible to offer several seminars and courses not possible before. Classes will meet both on and off campus. There will be an Inter-Mennonite School for Ministers and a Mass Communications Seminar. Several of the offerings have been specifically aimed and prepared for pastors and Christian workers who are presently engaged in their work.

On campus credit courses to be offered include a course in "Group Leadership and

Group Dynamics" to be taught by Paul M. Miller. "Doctrines of Baptism and Lord's Supper" will be offered by J. C. Wenger. J. Massingberd Ford, Professor of New Testament Studies at the University of Notre Dame, will teach the course, "The Apocalypse of John," in the capacity of visiting lecturer. Ford is presently engaged in writing a commentary on the Book of Revelation in the Anchor Bible Series.

Several faculty members will be off campus involved in teaching ministries through affiliations with congregations. There will be no academic requirements for these courses except for those who re-

quest credit.

A "Jesus Seminar" has been tentatively scheduled to be taught by Clarence Bauman at Arvada, Colo., Jan. 11-23, 1971. Howard Charles will go to Lancaster, Pa., to teach a course on "The Letter to the Hebrews," Jan. 11-14, 1971. An Old Testament study theme will be taught by Jacob J. Enz at Henderson, Neb. The dates for this course have not been finalized. Orlando Schmidt will conduct Church Music Workshops in Ontario. Ross T. Bender will be in Lansdale, Pa., to teach a course in "Family Life Education" during January and February, 1971.

FIELD NOTES

The Maple Grove congregation at Belleville, Pa., has given Pastor Waldo E. Miller a six-month leave of absence because of kidney surgery and transplant. Samuel Glick, Sr., Belleville, Pa., will serve as interim pastor. Correspondence of church-related material should be referred to Bro. Glick during this interim period.

Plans are for Bro. Miller to have a kidney transplant from his brother Wilmer, Nov. 17 at the Cleveland Clinic, Cleveland, Ohio.

Available: approximately 150 *Church Hymns* and 150 *Life Songs* from Erb Street Mennonite Church, Waterloo, Ont. If interested write to: Mrs. M. J. Snyder, 195 Erb St., W., Waterloo, Ont., Canada.

Special meetings: Richard Herr, Hanover, Pa., at Stony Brook, York, Pa., Nov.

15-22. Norman Derstine, Harrisonburg, Va., at Faith, Oxford, N.J., Nov. 21-24. Rufus Jutzi, Preston, Ont., at Bethel, Elora, Ont., Nov. 22-29.

New members by baptism: three by baptism and one by confession of faith at First Mennonite, Fort Wayne, Ind.; four at North Main Street, Nappanee, Ind.; eight by baptism and one by confession of faith at Mt. Vernon, Oxford, Pa.; three at Bay Shore, Sarasota, Fla.

A. J. Metzler is serving the Oak Grove Church, West Liberty, Ohio, during November and December. His address is: R. 1, Box 21, West Liberty, Ohio 43357. Tele. 513 465-4513.

Mrs. Mae Hershey moved by train from La Junta, Colo., to Chicago, Ill., and is living with the William Hallmans at 2518 South Lawndale, Chicago, Ill. 60623. Mrs. Hershey has made a remarkable recovery from her broken hip and subsequent surgery for a hip pinning. She continues to be grateful to her many friends for their prayer support. Mrs. Hershey will celebrate her 93rd birthday on Dec. 22.

Hiroshi Kaneko writes from HCJB, Quito, Ecuador: "The Japanese Division of HCJB now has two hours daily on the air. One hour is beamed to Brazil and one hour to Japan. We receive 300 letters every month from our listeners. . . . Kenji was born on Oct. 11. He weighed 7 pounds 5 ounces. . . . We appreciate your prayers for the growth of our new son."

Marie Moyer, writing from Dhamtari, India, Oct. 24: "On Monday I leave for Nasik where I will be teaching short-story writing in the Lekhan Sanstha, the writers' institute, for six weeks."

Calendar

MCC Peace Section Assembly at Minneapolis, Minn., Nov. 19-21.

Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.

Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.

Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30-Dec. 4.

Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22, 1971; Inter-Mennonite School for Ministers, Jan. 13-21, 1971; Mass Communications Seminar, Jan. 22-24, 1971.

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29, 1971.

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

Drugstore operator Kubo-san and housewives Teshiro-san and Mikami-san were baptized at Hope Mennonite Church in October in Furano, Japan. The church now has 10 members. Reiji Asai is pastor. It was a joy for Lee and Adella Kanagy, now of Ashoro, to be present for the baptism of these two former neighbor women with whom they had earlier prayed and studied the Word. Others attending the service expressed a desire to learn more about the Christian way.

Pastor Takeshi Yamada of Kyushu served most of the Hokkaido Mennonite congregations in their fall Christian Life conferences, sharing experiences of church building in southern Japan. In addition to regular activities at a central meeting place, many laymen are involved in going out to meet people—not to press them to come to church, but meeting them in the most natural situations and locations.

Change of address: Albert Buckwalter from Chaco, Argentina, to Apt. A 2-3, Greencroft Villa, Goshen, Ind. 46526.

One hundred and eight Goshen College seniors are in student-teaching assignments in northern Indiana during the fall trimester, September-December, 1970.

The college seniors must have completed specified courses in professional education and other areas and field work assignments before they are eligible for full-day student teaching. Success in the courses and in student teaching qualifies them for teacher certification in many states.

Readers Say

Submissions to Readers Say column should comment on printed articles.

In the "Items and Comments" in the Oct. 6, 1970, *Gospel Herald* you quote the United States Chamber of Commerce explanation of the current inflation in our country. I am sure that you do not give editorial support to the things you report in "Items and Comments" but I regard the Chamber of Commerce explanation to be such a misleading oversimplification that I feel led to write to you about it. Inflation is a serious problem in the United States (and in many other parts of the world.) We need sober consideration of the problem—not simplistic distortions. The subject is such a complex one that by giving my own thoughts on the subject in this letter I may also be guilty of oversimplifying the problem. Nevertheless, here is my attempt for what it is worth.

Inflation is caused primarily because there are too many dollars trying to buy too few goods and services. When the demand (our dollars) exceed the supply (available goods and services for sale) we bid up prices. What is the demand? It has three basic parts (dollar figures are for 1968): (1) Government purchases of goods and services—\$200 billions; (2) Consumer expenditures for goods and services—\$537 billions; (3) Gross private domestic investment (business men's purchase of machinery, building new factories, and all other capital formation)—\$123 billions. But our economy did not produce \$860 billions of goods and services in 1968 and so all three of us, government, private consumer,

and businessman, bid up the prices of these goods and we had inflation.

The Chamber of Commerce says that the primary cause is excessive spending by the government. But why pick on the government? Private consumers spent more than two and a half times as much as the government. Why do we expect the government to exercise the kind of restraint that we as consumers are not personally willing to exercise? Nor does the Chamber of Commerce's observation that the government borrowed money and incurred deficits to finance its expenditures really cast helpful light on the problem. Consumers also finance their spending by borrowing. In the last 30 years the federal government debt has increased from \$50 billion to \$375 billion—an increase of 7 1/2 times. But mortgage indebtedness has increased from \$38 billion to \$429 billion (an increase of over 11 times) and consumer credit (largely installment debt) has increased from \$8 billion to \$123 billion (an increase of over 15 times). Business investment is also financed on borrowed money in many cases.

It is high time that we see that the crux of our problem is not so much how much we spend as it is "what do we spend the money for?" The Chamber of Commerce has a well-recognized bias against government spending and a bias for private spending. I think that it is more helpful to look at each expenditure and to decide what government spending is good and what is bad, and to decide what private spending is good and what is bad.

And now let me reveal my bias. I feel that there has been entirely too much tendency to meet the problem of large government spending by regarding defense expenditures as sacrosanct and to reduce expenditures by reducing welfare expenditures, urban renewal, pollution control, etc. Some kinds of government expenditures are very much like businessmen's investments: they are a demand on scarce goods and services when they are made but they lead to a greater production of goods and services later on and thus actually help to fight inflation. But this is not true of the money that we spend to bomb our friends and our "enemies" in Vietnam or to defoliate their crops with napalm. From an economic standpoint that expenditure is truly "operation rathole." If we are really concerned about inflation let's start by reducing expenditures, private and government, that are harmful.

— Carl Kreider, Goshen, Ind.

The comment on Pat Boone in the Oct. 6 issue, "Preparing Parents for College," was interesting. Katie Funk Wiebe encourages understanding for young people in changing modes of music, worship, and witnessing. Then states, "I thought of this when I read recently that when actor Pat Boone leads a person to Christ, he immediately baptizes him in his backyard swimming pool."

This is an illustration of how strongly other customs cloud our thinking. Although this may seem to be a strange custom to many people, Pat Boone would fit right into the Book of Acts. —Paul Hartz, Elverson, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bergey, Donald D. and Bonnie Sue (Stover), Telford, Pa., second child, first daughter, Andrea Leigh, Oct. 13, 1970.

Burkholder, Joseph and Ruth, Richmond, Va., third child, second son, Burton, Aug. 15, 1970.

Byler, Reuben and Eileen (Horning), Stevens,

Pa., second daughter, Janelle Renae, Oct. 18, 1970.

Cressman, Dennis and Esther (Bauman), Rochester, N.Y., first child, Lori Renee, Oct. 20, 1970.

Delp, James and Ruth (Freed), Telford, Pa., first child, Jay Owen, Oct. 28, 1970.

Grove, Cecil and Doris (Mast), Richmond, Va., second child, first daughter, Diann Lynn, Sept. 25, 1970.

Horst, Lloyd and Irma (Martin), St. Clair, Pa., third daughter, Susan Renae, Sept. 17, 1970.

Kurtz, Chester and Catherine (Good), Jamama, Somali Democratic Republic, fourth child, second son, Eugene Albert, Oct. 13, 1970.

Martin, Wilmer and Gladys (Yoder), East Earl, Pa., second living child, second daughter, Carol Sue, Oct. 7, 1970.

Miller, Andy and Ethel (Kandel), Sarasota, Fla., first child, Michael Scott, Aug. 30, 1970.

Miller, Farrel and Myrna (Newcomer), Lagrange, Ind., second daughter, Susan Joy, Oct. 3, 1970.

Miller, Gary and Martha (Smoot), Sarasota, Fla., second child, first daughter, Annette Dawn, Aug. 26, 1970.

Miller, Levi and Viola (Miller), Nappanee, Ind., second daughter, Cheryl Ann, Oct. 22, 1970.

Musser, Carl I. and Anna Mae (Reist), Terre Hill, Pa., first child, Jeffrey Lynn, Oct. 15, 1970.

Nisly, Enos and Delores (Stutzman), Amity, Ore., seventh child, third daughter, Karen Regina, Sept. 25, 1970.

Phillips, Volney and Laverne (Baskins), Bradenton, Fla., second daughter, Whitney Lea, Oct. 12, 1970.

Schoonhoven, Earl and Helen (Vallarta), —, fifth child, third daughter, Jennifer Lynn, Sept. 11, 1970.

Schrock, Walter and Jeanie (Miller), Shipshewana, Ind., fifth child, first son, Kevin Lee, Oct. 26, 1970.

Showalter, Donald E. and Marlene (Collins), Broadway, Va., third child, second son, Philip Edward, Oct. 11, 1970.

Stoltzfus, Harvey W. and Mary Jane (Stoltzfus), Morgantown, Pa., third and fourth children, twin sons, Dwight Christian and Duane Naaman, Aug. 7, 1970.

Taube, Harold and Barbara (Schweitzer), Castorland, New York, second daughter, Lori Elizabeth, July 4, 1970.

Unger, Ivan and Margaret, Richmond, Va., third daughter, Gina Vaughn, Oct. 21, 1970.

Wagler, Simon (Jim) and Martha (Steury), Grabbill, Ind., second daughter, Theresa Elizabeth, Oct. 19, 1970.

Wenger, Robert D. and Marjorie (Brenneman), Charlottesville, Va., third son, David Lawrence, Oct. 7, 1970.

Wyse, Elmer and Deloris (Kropf), Goshen, Ind., second daughter, Brenda Sue, Oct. 13, 1970.

Yoder, John H. and Madonna (Miller), Columbia, Pa., first child, Rodney Bruce, Oct. 15, 1970.

Marriages

May the blessings of God be upon the home established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Adamire—Shearer.—Russell Adamire, Jr., Mannheim, Pa., Brethren Church, and Mary Eller Shearer, Mt. Joy, Pa., Risser's cong., by Paul G Ruhl, Sept. 26, 1970.

Anthony—Holst.—Ivan Anthony and Yvonne Holst, both of St. Agatha, Ont., by Gerald Schwartzentruber, Oct. 17, 1970.

Bergey—Hange.—Donald C. Bergey, Hatfield Pa., Methacton cong., and Patricia Ann Hange, Blooming Glen, Pa., Line Lexington cong., by Warren B. Metzler, Oct. 3, 1970.

Dalton—Wacker.—Bobbie Lee Dalton, Akron

Ohio, and Carol Wacker, Dalton, Ohio, at the Pleasant View Church, by Frank Sturpe, Oct. 16, 1970.

Freeman—Owen.—David Freeman, Jasper, N.Y., West Union cong., and Deborah Owen, Woodhull, N.Y., Baptist Church, by Rev. George Parmelee, Oct. 24, 1970.

Gingerich—Stalter.—Ura Gingerich, Shipshewana, Ind., Woodlawn cong., and Helen Stalter, Chenoa, Ill., Waldo cong., by David Eshleman, Oct. 24, 1970.

Gingrich—Martin.—Vern Gingrich, Hawkesville cong., and Joyce Martin, Wallenstein, Ont., Glen Allan cong., by Nelson Martin, Oct. 17, 1970.

Heatwole—Merillat.—Roy Heatwole and Donna Lou Merrillat, both of College Park, Md., First Mennonite Church of Hyattsville, by J. Harold Sherk and Kenneth G. Good, July 18, 1970.

Hurst—Martin.—Kenneth L. Hurst, Ephrata, Pa., Monterey cong., and Janice M. Martin, New Holland, Pa., New Holland cong., by Frank E. Shirk, July 24, 1970.

Kreider—Weaver.—Kenneth Lee Kreider, Manheim, Pa., East Petersburg cong., and Violet Ann Weaver, New Holland, Pa., New Holland cong., by Frank E. Shirk, June 22, 1970.

Landis—Fisher.—David W. Landis, Lancaster, Pa., Mellinger cong., and Cynthia A. Fisher, Lancaster, Pa., East Chestnut Street cong., by James M. Shank, Oct. 24, 1970.

Landis—Garges.—Earl S. Landis, Telford, Pa., and Cheryl L. Garges, Blooming Glen, Pa., both of the Blooming Glen cong., by David F. Derstine, Jr., Oct. 24, 1970.

Martin—Shank.—Armand Martin, St. Jacobs cong., Ont., and Virginia Mae Shank, Science Ridge cong., Sterling, Ill., by Edwin J. Stalter and Glenn Brubacher, Sept. 26, 1970.

Metzler—Schillen.—John D. Metzler, Worcester, Pa., and Adeline Schillen, Roanoke, Va., by Warren B. Metzler, Aug. 29, 1970.

Miller—Nisly.—Wayne Miller and Marilyn Nisly, both of Hartville, Ohio, Hartville cong., by Richard Ross, Oct. 17, 1970.

Morgan—Helmuth.—Edward Lee Morgan, Mountain View, Ark., Richwoods cong., and Karen Irene Helmuth, Hutchinson, Kan., Plainview cong., by Jonas Yoder, Sept. 19, 1970.

Myers—Ruhl.—L. Raymond Myers and Barbara Ann Ruhl, both from Mt. Joy, Pa., Risser cong., by Paul G. Ruhl, Sept. 5, 1970.

Nafziger—Sauder.—J. Kenneth Nafziger, Gap, Pa., Maple Grove cong., and Phoebe Ann Sauder, New Holland, Pa., New Holland cong., by Frank E. Shirk, Aug. 21, 1970.

Nissley—Musselman.—M. John Nissley, Morgantown, Pa., Zion cong., and Lois C. Musselman, Harleysville, Pa., Salford cong., by Mahlon Miller and Russell B. Musselman, Oct. 24, 1970.

Ramseyer—Nussbaum.—Myron Ramseyer, Pleasant Hill cong., and Myrna Nussbaum, Crown Hill cong., by Stanford Mumaw, Aug. 15, 1970.

Short—Lantz.—Wayne Allen Short, Archbold, Ohio, Pinegrove cong., and Marilyn Kay Lantz, Archbold, Ohio, Central cong., by Henry Wyse and Charles Gautsche, Sept. 12, 1970.

Wagler—Graber.—Loren Eugene Wagler, Montgomery, Ind., and Anna Mae Graber, Cannelburg, Ind., both of the Providence cong., by Tobias Slaubaugh, Oct. 24, 1970.

Wyble—Musser.—Glenn C. Wyble, New Holland, Pa., Groffdale cong., and Janice W. Musser, East Earl, Pa., New Holland cong., by Frank E. Shirk, Aug. 3, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baechler, Joseph Z., son of Joseph S. and Annie (Zehr) Baechler, was born in South Easthope Twp., Ont., Mar. 5, 1880; died in East Zorra Twp., Oct. 11, 1970; aged 90 y. 7 m. 6 d. In 1901, he was married to Christina Bender, who died in 1920. On Aug. 18, 1921, he married Mary Bender, who survives. Also surviving are 10 children (Emerson, William, Omer, Arthur, Ezra, Earl, Joseph, Rufus, Alice—Mrs. Menno Zehr, and Doris—Mrs. Alvin Roth), 42 grandchildren, 50 great-grandchildren, 2 great-great-grandchildren, and 2 sisters. He was a member of the East Zorra Church, where funeral services were held Oct. 14, with Newton L. Gingrich officiating; interment in the adjoining cemetery.

Deitz, Ida, daughter of the late Isaac and Catherine (Litwiller) Wagler, was born in Wilmot Twp., Nov. 14, 1901; died at St. Mary's General Hospital, Kitchener, Ont., Aug. 23, 1970; aged 68

y. 9 m. 9 d. On Jan. 26, 1927, she was married to John Deitz, who died Sept. 2, 1967. Surviving are 2 sons (Earl and Clare), one daughter (Magdalene—Mrs. Roy Heyer), 4 grandchildren, 2 brothers (Elmer and Irvin), and 7 sisters (Catherine—Mrs. John Leis, Victoria—Mrs. Noah Boshart, Magdalene—Mrs. Elmer Schwartztruber, Sarah—Mrs. Eli Zehr, Vera—Mrs. Eric Schultz, Verna—Mrs. Ervin Zehr, and Laura—Mrs. Jonas Wagler). She was a member of the St. Agatha Church, where funeral services were held Aug. 26, with Gerald Schwartztruber and Allen Schwartztruber officiating.

Gerber, Fannie L., daughter of Jacob and Mary (Zook) Moose, was born in Wayne Co., Ohio, Sept. 28, 1878; died at her home at Volant, Pa., Oct. 8, 1970; aged 92 y. 10 d. On Aug. 13, 1896, she was married to Jacob H. Gerber, who died Aug. 27, 1945. Surviving are 2 sons (Frank and Mervin), 3 daughters (Mrs. Mary Theken, Mrs. Melva Miller, and Geneva), 27 grandchildren, 77 great-grandchildren, and one brother (Menno Moose). She was preceded in death by one daughter (Mrs. Grace Michael), one son (Elton), one sister, and 3 brothers. She was a member of the Maple Grove Church, where funeral services were held Oct. 11, with Leonard Hershey and Paul Yoder officiating; interment in the church cemetery.

Grasse, Blanche, daughter of John M. and Bertha (Hockman) Landis, was born in New Britain Twp., Bucks Co., Pa., July 6, 1902; died at the home of her son at Topeka, Kan., where she was visiting briefly, Oct. 10, 1970; aged 68 y. 3 m. 4 d. On Feb. 24, 1923, she was married to John M. Grasse, who survives. Also surviving are one son (John M.), 3 daughters (Betty—Mrs. Robert C. Alderfer, Evelyn—Mrs. Mark Rosenberger, and Ruth—Mrs. Jay Henry Detweiler), 13 grandchildren, and one sister (Lillian Grasse). She was a member of the Blooming Glen Church. Funeral services were held at the Hilltown Baptist Church, Oct. 15, with Rev. George Lynch and David F. Derstine, Jr., officiating; interment in the Hilltown Baptist Church Cemetery.

Johnson, Charles K., son of John L. and Katie (Keyser) Johnson, was born in Salford Twp., Jan. 29, 1899; died at the Grand View Hospital, Sellersville, Pa., of Parkinson's disease, Oct. 12, 1970; aged 71 y. 8 m. 13 d. On May 22, 1920, he was married to Linda Kratz, who survives. Also surviving are 2 daughters (Miriam—Mrs. Lester Trauger and Catherine—Mrs. Abram C. Alderfer), and 7 grandchildren. He was a member of the Upper Skippack Church, where funeral services were held Oct. 17, with Charles A. Ness and Jacob T. Landes officiating; interment in the Upper Skippack Mennonite Cemetery.

Kreider, John E., was born at Sterling, Ill., May 12, 1882; died at Sterling, Ill., Oct. 15, 1970; aged 88 y. 5 m. 3 d. Surviving are his wife (Jennie), one son (Charles), one daughter (Mrs. Lloyd Hauger), 3 grandchildren, 2 great-grandsons, and one brother (Amos). He was a member of the Science Ridge Church, where funeral services were held Oct. 17, with Edwin Stalter officiating; interment in the Science Ridge Cemetery.

Litwiller, Alan Wayne, son of Roger and Janice Litwiller, was born at Ft. Dodge, Iowa, June 22, 1969; died at Pocahontas, Iowa, Oct. 25, 1970; aged 1 y. 4 m. 3 d. Surviving in addition to his parents are his maternal grandfather (Carl Julifs), paternal grandparents (Glenn Litwillers), maternal great-grandfather (Herman Meyer), and paternal great-grandparents (Simon Litwillers). Interment was in the Rose Hill Cemetery with Luther Hermann and James Detweiler officiating.

Litwiller, Lydia, daughter of Daniel and Magdelena (Schwartztruber) Boshart, was born in Wilmot Twp., Jan. 18, 1893; died at St. Mary's General Hospital, Kitchener, Ont., Oct. 8, 1970; aged 77 y. 9 m. 10 d. On Feb. 10, 1914, she was married to Noah Litwiller, who died Sept. 27, 1969. Surviving are 2 sons (Oliver and Harold), one daughter (Ruth—Mrs. Mahlon Yantzi), 12 grandchildren, 2 brothers (Noah and Milton), and

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2 sisters (Edith—Mrs. Moses Schwartzentruber and Irene—Mrs. Joel Jantzi). She was a member of the St. Agatha Church, where funeral services were held Oct. 11, with Gerald Schwartzentruber and Allen Schwartzentruber officiating.

Livingston, John E., son of Jacob J. and Ellen (Lohi) Livingston, was born in Somerset Co., Pa., Dec. 29, 1909; died Sept. 23, 1970; aged 60 y. 8 m. 24 d. Surviving are his mother, one daughter (Florence Ellen—Mrs. Robert Kinsey), 4 grandchildren, and one sister (Minnie—Mrs. Ralph Cable). He was preceded in death by one sister, one brother, and his father. Funeral services were held at the Mason Funeral Home, with Harry C. Blough and Elvin Holsopple officiating; interment in the Blough Mennonite Cemetery.

Moyer, Erwin Geil, son of Jonas and Amanda (Geil) Moyer, was born in New Britain Twp., Bucks Co., Pa., July 8, 1895; died at the Grand View Hospital, Sellersville, Pa., of a heart attack, Oct. 15, 1970; aged 75 y. 3 m. 7 d. On June 2, 1917, he was married to Katie Baum Stover, who survives. Also surviving are one son (Ernest), 3 grandchildren, 4 great-grandchildren, one sister (Mary Weisel), and one brother (Willis D.). He was a member of the Blooming Glen Church, where funeral services were held Oct. 19, with David F. Derstine, Jr., officiating; interment in the adjoining cemetery.

Bruno, Nickolas, son of Mr. and Mrs. James Bruno, was born at Spanish, Ont., Sept. 2, 1931; died at Glen Allan, Ont., Oct. 18, 1970; aged 39 y. 1 m. 16 d. On Jan. 21, 1956, he was married to Betty Wilbee, who survives. Also surviving are 5 children (Rozanne, Linda, Donaldo, James, and Elizabeth). He was a member of the Glen Allan Church, where funeral services were held Oct. 20, with Nelson Martin officiating; interment in the Glen Allan Cemetery.

Shank, Harry M., son of John and Anna (Mylin) Shank, was born in Lancaster Co., Pa., Apr. 4, 1898; died at the Osteopathic Hospital, Lancaster, Pa., Oct. 7, 1970; aged 72 y. 6 m. 3 d. On Mar. 27, 1921, he was married to Esther M. Gerlach, who survives. Also surviving are 3 sons (Harry, Jr., E. Benjamin, and J. David), 3 daughters (Dorothy—Mrs. Melvin Martin, Naomi—Mrs. Donald Witmer, and Esther—Mrs. Elvin Sangrey), 21 grandchildren, 4 sisters (Mrs. Ada Stauffer, Mrs. Anna Breneman, Martha—Mrs. Joseph Breneman, and Verna—Mrs. Paul Shelly), and 3 brothers (John M., Norman M., and J. Clayton). He was preceded in death by one son (Irvin) and one daughter (Martha Jane). He was a member of the River Corner Church, where funeral services were held Oct. 10, with C. Mylin Shenk and David N. Thomas officiating; interment in the Millersville Mennonite Cemetery.

Yoder, Mary Alma, daughter of Daniel and Mattie (Hostettler) Gilbert, was born in Somerset Co., Pa., Aug. 26, 1916; died in Memorial Hospital, Johnstown, Pa., Oct. 16, 1970; aged 54 y. 1 m. 20 d. She was married to Earl K. Yoder, who survives. Also surviving are 3 children (Hilda—Mrs. Lee Schofield, Floyd, and Gary), one grandchild, and one brother (Clyde). She was preceded in death by one brother (Charles). She was a member of the Blough Church. Funeral services were held in the home, with Arthur McPhee officiating, and at the Blough Church, with Harry C. Blough and Arthur McPhee officiating; interment in the adjoining cemetery.

Young, Richard, son of Henry and Laurie (Flynn) Young, was born in Philadelphia, Pa., Dec. 25, 1936; died at the Montgomery Hospital, Aug. 10, 1970; aged 33 y. 7 m. 16 d. He was married to Joyce Edward, who survives. Also surviving are one daughter (Heather Lynn), 3 sons (Richard George, Jr., Kerry Michael, and Erik Matthew), one sister (Mrs. Laurie Davis), and 2 brothers (Robert F. and Ronald). He was a member of the Methacton Church, Worcester, Pa., where funeral services were held Aug. 14, with Warren B. Metzler officiating; interment in the Methacton cemetery.

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Coming Next Week

Central Argentina: Fifty Years After	J. Delbert Erb
We've Lost the Uneasy Feeling	Katie Funk Wiebe

Cover photo by Jan Glevsteen. The Martin Orges paper mill on the Veluwe in Holland is one remaining example of the type of mill in which William Rittenhouse learned the paper-making trade. In 1690 Rittenhouse, a Mennonite minister, built and operated the first paper mill in the New World near Germantown, Pennsylvania.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, November 24, 1970

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Delbert Erb (left), confers with Eduardo Alvarez, Argentine Conference official, radio correspondence representative to *Luz y Verdad*, and pastor of the Arrecifes congregation. Erb pastors the Mechita Church. Credit: Paul Kaufman

Central Argentina: Fifty Years After

By J. Delbert Erb

The Mennonite Church in Argentina has marked its fiftieth birthday. The arrival of so many friends and the reception of greetings at the anniversary conference held in Pehuajo, January 23-26, 1969, gave witness to the Spirit's working in the heart of the Argentine Pampa. Some experienced observers noted that lay delegates from the congregations represented a new spirit of responsibility in a church that has not grown large numerically but is seeking the Spirit's leading in defining its mission. Messages and discussions at the 1969 annual conference reflected what God has done in fifty years and anticipated the challenges of the future.

Milestones in 1969

Early in 1969 the Floyd Sieber family moved to Choele Choele in the Rio Negro valley after being commissioned at the anniversary conference to begin mission work in that area. Most of the year was spent making contacts among neighbors and farmers in the large island near the city. People of many nationalities are settled there — Germans, Russians, Koreans, etc. In November the first public service was held in the small hall at the front of Sieber's house. God's message of love and reconciliation is at work. A great need remains for other Christians to migrate to Choele Choele and help in the work of the church there.

On August 10 the former daughter congregation of the Ramos Mejia Church in Moron, a large suburb of Buenos Aires, was organized as an independent congregation. Thir-

teen members from Ramos Mejia living in or near Moron became charter members of the new church along with four persons who were baptized and five who were received upon confession of faith. Mario Snyder was invited to give full-time pastoral oversight, and plans were begun to establish a kindergarten on the church grounds with Mrs. Snyder as teacher.

In September 1969 the Ross Goldfus family returned to Argentina after an extended furlough and took up pastoral responsibilities in the thriving city of Salto located in the center of Argentina's corn belt. The congregation, though small, had built its own chapel during recent years and waited for some time for someone to answer their call for a pastor. By the end of the year four persons were ready for baptism. The Spirit is at work in Salto.

After many years of dreaming and planning, the La Plata congregation has finally purchased its own building, thanks to a generous Mission Board loan and grant. Jose Palacios, the present pastor, moved into the new property on November 1 and immediately began working along with members of the congregation at remodeling both the pastoral house and two rooms which were converted into a chapel. The hours of labor donated by the La Plata brethren is a living testimony to the work of the Spirit.

Stirring of the Spirit

In 1969 a healthy restlessness prevailed in many Argentine congregations. Some were seeking to witness in suburbs of Greater Buenos Aires. In many of these places new gifts were being uncovered. Some asked how the church can

J. Delbert Erb has been a missionary to Central Argentina since 1951 with Mennonite Board of Missions, Elkhart, Ind.

better serve the community in order to meet the needs of the "whole man." In Santa Rosa and Cordoba new youth activities were planned. Bragado, Moron, and Ramos Mejia were making plans for educational facilities. Women's organizations were helping with materials for hospitals or needy homes.

In other congregations spiritual revival best characterized 1969. Congregations like Cordoba and Villa Adelina were moved by the Spirit so that their pastors, Heriberto Palomeque and Nestor Comas, came to Conference at the end of the year and told of overflowing churches and prayer meetings that lasted into the night. This partly resulted from the Spirit's work on a larger interdenominational level where pastors and laymen meet weekly for prayer and testimony. Just how these expressions of a Pentecostal experience will affect the Mennonite Church as well as most other denominations remains to be seen, but surely we can say that the Spirit is stirring.

Which Way in the Future?

How will the Spirit lead in the decade of the '70s? Challenges and calls are being heard. Some brethren are ready to respond, others are not. The future depends on the eternal truth that God calls but man must respond. Here are some specific challenges.

Bogota Evangelism Conference. Heriberto Palomeque and Dan Nuesch, our representatives to this conference, challenged us to consider the traditional methods and goals of evangelism and the needs of a continent in turmoil and revolution. As evangelicals we must have greater social concern. The Mennonite Church in Argentina has a doctrine of love and reconciliation but few outward demonstrations of that doctrine.

The need in Bolivia. Argentina is being asked to send several young people in Voluntary Service to Bolivia in cooperation with the MCC program there. John Koppenhaver, who spent a year in Argentina, visited Bolivia and is promoting this project. The next step will be direct mission work. Will there be Argentines ready to help establish a Mennonite Church among the Bolivians?


Peace and nonresistance. Agustin Darino was named Peace Secretary and is dedicating one-third time to this work. He has been asked to visit Mennonite churches and other denominations. The Federation of Evangelical Churches has named him chairman of a committee that will work on a future presentation of the conscientious objector position to the Argentine government. One youth group prepared a statement for the 1970 annual conference urging the church to make a public declaration of its position.

Radio and TV. Dan Nuesch, member of the Argentine Radio Committee, has often been used by a Buenos Aires TV station for an evening meditation. Now Dan is working with the committee and with Mennonite Broadcasts on a new five-minute radio program commenting on current problems of our society. The local church in Trenque Lauquen is offered free time on a closed circuit TV station.

Bookstore. Eduardo and Marta Alvarez of the radio correspondence office are considering an additional call to move to La Plata and set up a Christian bookstore while continuing with radio correspondence. They would attempt to serve secondary and university students as well as the local community.

Leadership. In 1969 only 14 pastors out of the 25 Argentine congregations received partial or full support from the church. (Six of these were North Americans.) Four churches were directed by pastors who came from nearby towns. Four had locally named lay pastors and three were pastored by laymen from other towns. Juan Angel Gutierrez graduated from Montevideo Seminary in November and was called by the Tres Lomas congregation. Other congregations want a supported pastor but none is available.

Where will future church leaders come from? Will the church be able to support its pastors? Will laymen be called to serve in their own congregations? Will the Montevideo Seminary supply sufficient pastors? How will the Spirit call leaders in the future? The Argentine Church is greatly concerned about these questions.

Nevertheless, we thank God that His Spirit has been working in Argentina and stirring brethren in the church. We are challenged by the many unknowns of the future. Let us all praise Him for His goodness and seek His will and guidance in our lives. 

Faith—Spiritual Tranquilizer

By Doris Groff

Do you fear the results of constant rioting in the United States?

Faith in God's omnipotence rather than our own strength makes us courageous.

Do you fear attack from an enemy nation?

Looking with the eye of *faith* to better and lasting possessions in heaven helps us to accept our land being taken from us.

Do you fear because you know not what you may face in the future?

Have *faith* in God's love, as a child trusts his parents. From past experiences we can know He will not let us down.

Do you waste time worrying for fear an accident may happen to you?

Have *faith* in Christ. Because He had a human body Christ understands our weaknesses and prays to the Father in our behalf.

Do you fear poverty may come upon you?

In *faith* wait on the Lord, renew your strength, for nothing can separate you from His love.

Do you fear persecution?

When with God's help we keep *faith* in times of trouble, we are a shining light to guide and encourage others.

Decision

One of the great decisions facing many congregations has to do with buildings. Should we build or not? How large and what type? Should we remodel? Add classrooms and various other facilities? How should we use our resources? Should we mortgage our resources for years to come? What considerations should we face in making the right decisions? These and many more questions confront a number of our congregations today.

On the other side are questions relative to the needs for the gospel in all the world. Evangelism both at home, in the city, and the many overseas countries. What about the hunger needs, when three fourths of the world, and many people in the United States and Canada, go to bed every night hungry? Not enough nourishing food to go around. Some ministers recently decided against the use of rice at weddings because it is a basic food for large multitudes of people.

Then there is the question of education, medical services, housing, clothing, and other essential needs that are lacking for many people in all parts of the world. Many children never get to see a doctor, dentist, nor have proper drugs for their aches, pains, and sicknesses. No hospital to receive surgical treatment.

More could be written about lack of housing, inadequate clothing for winter, blankets for sleeping, nor schools to learn reading, writing, and arithmetic.

There is a 26-minute motion picture film that has been prepared to help churches make the proper decision. It tells the story of a congregation attempting to adjust their budget for home and outside use. They feel the need of an educational wing or facility. After all, they must provide for their own program. As they face up to the question with various opinions and expressed needs, they find certain principles to make the right decision.

That's the name of the film, "Decision." You may order it from Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514. After viewing the film, the congregation will need to discuss and share to allow the Holy Spirit to lead them to the right decision.

— J. J. Hostetler
Mennonite General Conference
Stewardship Department

**O God,
Give us eyes to see
Persons instead of color,
Possibilities instead of problems,
Christ instead of self.**

By Still Waters

"Ye shall know the truth, and the truth shall make you free" (Jn. 8:32).

Strange, isn't it that in the surrender of freedom, freedom is gained. Niebuhr suggests that "man is most free in the discovery that he is not free."

In recent years man freed himself from the confines of the earth, at least for a little while. For years he longed to do just things to be free, to soar among the clouds as a bird, to walk on other planets, to step on the stars. But even as man frees himself from the small planet he does it by surrendering himself to a small capsule no larger than a prison cell. It was in his freedom to fly to the moon that he looked back and saw the small place man lives. Then man also became conscious, as never before, how bound he was to preserve life on the little planet earth. He became concerned over the pollution of earth when he had the freedom to leave earth and look back upon it.

Willie R. Frye writes, "The pianist who wishes to master his art first surrenders hours and days of freedom for the task of practice; he gives up his freedom to strike any note he wishes at random; he subjects himself to the most stringent disciplines of music. Only then is he free, gloriously free to play great music, and to play it with what seems absolute abandon."

If we are willing to be bound by the truth of Christ and His Word only then are we really free.

Briefly Stated

In his last sermon of a series a visiting evangelist compared our gathering at the church to a huddle of a football team before the game. If we just huddle we can't do any winning. We need to plan strategy for winning others to the Lord. He also told the congregation he was disappointed that they had not introduced him to unsaved folks in the community whom they were trying to win for the Lord. I told him I appreciated his boldness and thanked him for his frankness as I gave him good-bye on the way from the meeting. Even though I was a visitor there that day I felt I needed the message just the same. —Anna May Garber.

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One With—Yet Not Partaker

Inter-Varsity Press recently released an excellent little book by Francis A. Schaeffer entitled, *The Mark of the Christian*. Only 35 pages, it can be read quickly. But its content will continue to stick and should be read by everyone seriously concerned about the Christian's witness to the world.

At one point Schaeffer raises the question which strikes at the core of a good many of our recent splits: "How can we exhibit the oneness Christ commands without sharing in the other man's mistakes?" The author then lists a few ways by which we can practice and show this oneness even across the lines where we must differ.

First, he says, "We should never come to such differences with true Christians without regret and without tears." Rather than taking this approach we have often set out with glee to find the other's sins. "We build ourselves up by tearing other men down." Our spirit of disagreement displays more the love of blood rather than the love of God. Paul's admonition in Galatians 5 to "go in the spirit of meekness" considering that we too may fall, is still good godlike advice.

Second, Schaeffer says, "in proportion to the gravity of what is wrong between true Christians, it is important consciously to exhibit a seeable love to the world." The more serious the differences the more necessary it is that we not only speak for God's holiness but also demonstrate to the world and each other our love for one another. The reverse is usually the case. The greater the difference the more we hate. The more serious the difference the more time is needed for prayer and Holy Spirit guidance. We often think that the more serious the difference the quicker we can cut each other off the better.

A third point is that "we must show a *practical* demonstration of love in the midst of the dilemma even when it is costly. . . . In other words, we must do whatever must be done, at whatever cost, to show this love." We must declare what is wrong but according to 1 Corinthians 6:1-7 we must be ready to suffer loss in a practical way rather than destroy the observable oneness of Christians.

"A fourth way we can show and exhibit love without sharing in our brother's mistake is to approach the problem with a desire to solve it, rather than with a desire to win." The author points out that nobody loves to win more than a theologian. What is our desire when we discuss differences? Too often we must confess our desire is to come out on top regardless. When we in love desire a solution rather than a win we make progress.

Finally, we can show a practical, observable love to the world without sharing in our brother's mistake by realizing it is easy to compromise wrong. We usually stress this one. But it is just as necessary that we do not forget to exhibit the love of Christ. We've had a lot of church conferences, says Schaeffer, to point out "the principle of the practice of the purity" of the church in relation to doctrine. But have we ever had a conference to point out "the principle of the practice of an observable love and oneness among *all* true Christians?"

So we spend much time over the point of doctrine and forget about the pattern of love and unity by which the world knows we are Christ's or not. One cannot expect the world to understand our doctrines or differences. One thing they can see, however, is the oneness and love of those who love Christ and each other in the face of differences.

In fact the world is better able to see our love and believe in Christ when love is present in the midst of differences than when we get in little cliques where we all think that we think and practice alike. — D.

Telling Lies to God

We are all the time telling lies to God. How? We tell Him that we are nobodys and that it is only by His mercy that we can ever be objects of His love. We are unworthy and undeserving creatures. All we are we are by His grace.

But let someone say something about us and we immediately come to our self-defense. We are not to blame. We are not guilty. We are lily-white. Let someone neglect us or not recognize what we have done and we are awfully offended. Our pride is hurt.

The very fact that we are cut to the quick when someone ignores us says that we pride ourselves in being erudite. The very fact that we are hurt so easily and come to our self-defense so quickly, says that our self-opinion is all too high. The very fact that we sob in prolonged pity when someone speaks against us says that, in our minds, we are amazed that anyone finds fault in us.

But we go on lying to God. — D.

The Basis of Christian Opposition to War

Part 2

By Myron S. Augsburger

What is our approach as Christians to war? This issue affects the academic community because education should confront the problems of the world. We should be responsible Christian members of our community who seek to achieve a true and lasting peace.

First, the basic premise of the early church was that Christians cannot kill men for whom Christ died. Christ has come into the world to redeem all men. We cannot rob another person of the privilege of knowing the fullness of life. Our approach to nonresistance is not negative, but positive. This is an active penetration into society with the redeeming love of Jesus Christ. When Jesus described the first and second commandments, He asked that we relate to our neighbor that which we find most important in our own relationship with Him. According to historians, the basic argument of the early church against war was that we cannot take the life of a person God purposes to redeem. Our job is to bring the meaning of Christian grace and brotherhood into his life.

For 2,000 years since Christ, in rejection of His love, men have turned to force. Now, in the modern world, God has let man discover atomic energy. It is as though He were saying, "You have put your faith in force and so I will let you see into the heart of an atom. I will let you see that the only end to this course is destruction. They that take the sword shall perish with the sword."

On the other hand, wherever Jesus Christ has been taken seriously, men have literally beat their swords into plowshares and their spears into pruning hooks. One of the large church movements in Africa, without knowing of a 450-year-old peace church like ours, adopted the way of peace and nonviolence through simple study of the New Testament. We cannot charge the sins of society to the state when the Christian church has failed to achieve world community as a brotherhood.

Second, we regard Christ's word as final in the Scriptures. Having said that the New Testament is a culmination of God's will, it follows that Christ's word is

final. He reversed the old eye-for-an-eye, tooth-for-a-tooth attitude. We should love our enemies.

Will this work in our society? Christ said that we do not have to live — we can die. The ultimate expression of this was the cross itself. In dying one may enrich the world more than by living. Of course, Christians will suffer. But *how* will we suffer — from that which is imposed by war (as though this will bring an end to war) or that which comes by love?

The redemptive kind of suffering comes by love. History has proved that warlike nations invariably perish. When men take the course of violence, they suffer the consequences of violence and internal breakdown in relationships. This is obvious in the image that America is creating in the world today. We are no longer looked upon as a friendly, gracious, neighborly people. We are seen in terms of power, using force to answer the world's problems.

The third point is that we regard membership in the kingdom of Christ as our primary loyalty. This kingdom membership is more basic in our interpretation of the New Testament than is talking about love. Jesus came to introduce another kingdom. Its spirit is one of love, but its platform of operation is loyalty to the Lord. The way of peace is first of all obedience to Jesus Christ. Love follows as something one does, not just something he feels.

This promise underscores the fact that we answer first to Jesus Christ and His mandate alone. This is true with respect to any given culture or nation in which a Christian finds himself. But the Christian will seek to be a good citizen. In fact, he ought to be one of the best citizens, with the awareness that he can make many valid contributions to his nation as he gives himself to serve in a positive way.

It does not follow that if one does not participate militarily that he is not contributing to his nation. We carry an ethical responsibility to demonstrate that the position of conscientious objection to war is not something one "turns on" during a war in order to avoid two years of military service. We need a total philosophy, a way of life, that means giving one's self in service to others.

The Anabaptists saw membership in the kingdom of

Myron S. Augsburger, president of Eastern Mennonite College in Harrisonburg, Va., presented this message to EMC students Oct. 15, 1969. Part 1 appeared last week in *Gospel Herald*.

Christ as primary. They asked, "How can I as a Christian take the life of another Christian while both of us claim to belong to the same Master and to be brothers in Christ?" One of the greatest Christian arguments for peace is the universal nature of the kingdom of Jesus Christ. A Christian of one country cannot take the life of a Christian of another country and still claim to be obeying the Lord of both. He serves his nation under Jesus Christ, not equal to or above Him.

In Romans 13 we are enjoined to respect the powers, to obey them, to be law-abiding citizens, and to support the best in our nation. But this is not stated without a basic qualification. Many Christians overlook the qualifying element and act as though this is an injunction of God to simply do whatever the powers tell us to do. Nowhere does the New Testament release us from the responsibility of making decisions that are consistent with the will of Christ.

Evangelicals have been quite free in saying that when it comes to missions and evangelism, we ought to obey God rather than man. When it comes to Christian ethics, we must do the same. In Romans 13, Paul wrote, "The powers that be are ordained of God." He meant that they are not the highest power but function below God. The question of committing oneself in ultimate loyalty to Christ means that the Christian can do no less than to act as the conscience of the society that is beneath the level of His will. As members of the kingdom of heaven, obedience to Christ is the basic aspect of our approach to the question of war.

One of the sad things about our life as a church in America is that we talk about man in the abstract and yet never love him in the concrete. We can love man across the ocean and yet not walk across the street to help a neighbor in need. We love people and not persons.

Fourth, we believe love to be the basis of Christian relationship to others. As Christians, this means that we must find the way to building bridges of understanding. We must ask about Vietnam, "What have we done to demonstrate that we can be brothers to the Vietnamese? What have we done to cultivate understanding? What can we do in this area?" The problem that we face is to discern what the course of love is, how one can express that love. Certainly, this is not simply by talking about the problem.

Young alumni of EMC have gone to Vietnam to demonstrate brotherhood, peace, and understanding through rehabilitation and aid for the suffering. We aren't simply protesters who carry a placard. Our role is not simply

joining hands with others who want to raise objections. We have literally invested student lives in Vietnam. This is the kind of spirit that has to come through if we are to validate our concern for peace.

Compassion must become a part of our whole philosophy of life. Our choice of vocation, our involvements, and our service must be an expression of the love of Christ. What should be done in Vietnam, Jordan, Israel, Egypt, Nigeria, or South America? What can we do now instead of waiting until the catastrophe is upon us? If we wait, what we do will be shaped by what is already wrong.

Finally, as Christians we must behave in accordance with our belief in the sanctity of human life. Every life is of infinite worth. We treat every person as an end in himself and not as a means to an end. We are opposed to any kind of revolutionary tactics which sacrifice persons for the sake of some goal. We must also avoid the deterioration that happens to any peoples who take the course of violence as an answer to the world's ills. We cannot justly be involved in anything that interrupts man's opportunities for a full life, be it social injustice, violence, warfare, or poverty.

Most discussions on church-state relationships draw the lines vertically. They place the state on one hand and the church on the other, saying that both alike serve God. But the church operates on a higher level, on a level above the state. We respect those operating at another level, but we seek to share with them the truth of what it means to take Jesus Christ seriously.

The state is responsible, according to the New Testament, to protect the innocent and punish the evil. The Christian is not against law and order, but he knows that law does not create order. This means that Christian faith, principles, and ideals contribute more to society than the forces that seek to correct problems in a non-preventive way.

It follows in my opinion that the state has the right to protect its shores. Because of that right, it operates at a different level than the church. But there is quite a difference between protecting the shores of the state and trying to police the world. This is where our state stands under judgment even on the basis of its own criteria.

The New Testament calls the church to be the church. It asks us to give ourselves first to prayer for rulers and those in authority. Second, we are to give ourselves in sacrificial living and witnessing as an extension of the meaning of love known in the cross of Christ. We are to do what no other agency in society can do — be ambassadors for Jesus Christ.



We've Lost the Uneasy Feeling

By Katie Funk Wiebe

The chorus of voices that "a man's true life is not made up of the things he owns, no matter how rich he is" is getting louder. It is coming from both Christians and non-Christians. Who is passing this message along?

A peace research scientist. In a Canadian newspaper I read that a prominent nuclear physicist gave up his job to devote his time to scientific peace research. For nearly three years he and his wife did without a regular salary while he worked on peace research.

This meant quite a cutting back on their standard of living. They had to give up big things like a second car and full use of their home because part of it was converted into an apartment. They had to deny themselves little things like breakfast cream. Trips and unnecessary clothing were ruled out. They were willing to simplify their lifestyle for the sake of values they considered more important.

A Mennonite professor's family. After a year's sabbatical leave in the Holy Land and other countries, the "in" words for this family were "Simplify. Make Do. Do without." The family realized they needed to alter their style of life. Mrs. Miriam Sieber Lind writes in *Christian Living* that she thought they had lived simply heretofore, but found on their return they still had too much. To her the sin of affluence became not merely having more than one needs, but using energy deciding which dress, which pan, which table service to use which would be better used to help human beings.

Young people. The ones who hitchhiked from all over the country to attend a church convention and then housed themselves in the loft of an old hotel to protest the \$18-a-day rooms at the convention center hotel.

Young people. The ones who have literally left house, car, and Samsonite luggage behind in search of another way of life. I saw them this summer along the West Coast, traveling without always knowing where they were going, a few belongings wrapped in a bedroll, a towel, or pillow case, knowing only that meaning did not lie in things.

Regardless of the way the message comes out, the meaning is the same: something happens to human values when material things control our way of life. Though the church has officially preached voluntary Christian simplicity, yet, as Orv Wiebe, counselor at Tabor College, told the faculty at their recent retreat, another message gets through. "We tell young people not to get hung up with money," he said, "yet we also tell them to make sure to have enough money to support a wife and family, to buy a house and car, to keep up the insurance, to buy braces for the children's teeth, and a flute when that time comes."

Our twentieth-century technology encourages us to keep buying and it is hard to resist. According to one writer, a modern principle seems to be that if there is a glut on the market, one must produce gluttons to get rid of it. The glut is then transferred to homes and to get rid of it here, we have the modern-day phenomena of the garage sale. People hold these sales all the time, not because they are moving, but to make room for more vases, pictures, toys, and games. Most people's houses are so overstuffed with extra items or duplicate items that one missionary on furlough commented, "If I could take back with me to South America only the cast-offs of American evangelicals, I would be a millionaire perhaps twice over."

A full closet may be one problem of affluence, but a more serious matter is that values easily get confused at such a time. Consider the example of the United Presbyterian women who gathered 4,500 strong for a convention. One of the issues they wrangled with was a program to help eradicate hunger. No specific action resulted. A special offering produced a little over \$10,000 yet the women spent more than \$33,000 in the conference's gift shop for jewelry, carvings, handmade clothing, and other luxury items.

The July issue of *Sharing*, official organ of Mennonite Mutual Aid Association, states that the bigger concern should be that a kind of independent spirit among Christians develops when affluence controls action. Independent people do not need a neighbor or a brother. Or God either. For such people, MMA, which began as a tool for brotherhood, becomes simply a "good insurance buy."

Niebuhr asks, "How can we get a gas-propelled fur-coated congregation of prosperous Americans to share the uneasy sense over possessions that is so characteristic a note of the New Testament?" How can we?



OUR TASK: SHARING GOD'S MESSAGE

- making others his friends
- speaking for Christ
- working together with God

11 Cor. 5:17-6:2 (TEV)



EASTERN MENNONITE BOARD OF MISSIONS

Items and Comments

The U.S. Senate has denounced the findings of the Presidential Commission on Obscenity and Pornography.

Sixty-five of the Senate's 100 members voted on a resolution which rejected the recommendations of the commission's majority. The vote was 60 to 5.

The five Senators who refused to support the resolution were Jacob K. Javits of New York, George S. McGovern of South Dakota, Walter J. Mondale of Minnesota, Stephen M. Young of Ohio, and Clifford Case of New Jersey.

The unusual vote — which merely places the Senate on record as denouncing the report — followed on the heels of a report that more than 30 Republican Senators had called upon President Nixon to "disown" the report on obscenity and pornography.

One of British Methodism's leading spokesmen on moral and social affairs has urged churches to abandon a traditional Christian feature of the British way of life — the Sunday evening service.

Dr. Kenneth G. Greet, writing in a book entitled *The Sunday Question*, declared:

"The power of tradition is very hard to break, and many older Christians who were brought up in days when attendance at two or even three Sunday services was the order of the day find it difficult to believe that it could be right to abandon the evening service.

"It does seem sensible, however, to face the fact that there is in many places little desire for two services, and inadequate resources for maintaining a high standard of worship, both morning and evening. Where this is the case, common sense suggests that the best thing to do is to concentrate on a morning act of worship. . . ."

In its first official report on the post civil war situation in Jordan, the United Nations said that damage in Amman and other areas was "widespread" and in other districts it was "severe."

The report was submitted by Laurence Michelmore, Commissioner General of the UN Relief and Works Agency (UNRWA) to the General Assembly.

It said that every effort is now being made to restore UNRWA services to Palestinian refugees in Jordan. After a 10-day communications blackout between the agency officials and its staff in Jordan, UN officials have reestablished contact with Jordanian government leaders, including the prime minister.

The report said Palestinian refugees were especially affected in two large camps in Amman housing some 70,000 refugees. Serious damage was also reported in camps around Amman.

There are no specific figures on the dead and wounded. Many of the refugee buildings, schools, and shelters have been destroyed.

. . .

Despite its many shortcomings, the United Nations should be commended for its success in stopping numerous brush-fire wars which, if unquenched, could have spread into "World War III several times."

This assessment of the UN performance over 25 years was made by Dr. Andrew Cordier, a former executive aide at the UN and an ordained minister of the Church of the Brethren.

. . .

The world is getting sicker, at least in the realm of movies, the London Baptist Men's Club was told by Sir John Trevelyan, secretary of the official British Board of Film Censors.

"I could not begin to describe some of the films we have to see," he said, "and I am not thinking of those which find their way into the theaters specializing in X (for adults) films, like you find in the Charing Cross Road, but of those which are being shown in private cinema clubs.

"I find myself depressed at the situation. In the words of an eminent film producer I spoke with recently, 'The world is getting sicker and sicker.'"

A decline in the number of Protestant missionaries from the North American continent has been recorded for the first time since the depression years of the 1930s, according to the ninth edition of *North American Protestant Ministries Overseas Directory*, published recently.

The directory, compiled for the Missionary Research Library by the Missions Advanced Research and Communication Center of World Vision International, lists 33,289 Protestant missionaries from North America in 1969, down 4 percent from the 1967 total of 34,700. The count is 15 percent above the 1959 total of 29,400.

However, American Protestants are contributing more money to overseas ministries than ever before, up 81 percent from 1959 to an estimated \$345 million. This is a 9 percent increase over 1967.

. . .

Young people are "turned off" by religion because they do not "give something of themselves."

This assessment of youth apathy toward religion was made by Benjamin J. Russell, new chaplain of Rosary College, a Catholic women's school.

"The whole idea of worship is giving," he pointed out. "If they come to church for entertainment, they are not going to find it unless there happens to be a great jazz combo going at it with terrific music. . . . If they join in the singing just for fun, they are going to find a lot of other things that are much more fun."

. . .

The House of Deputies refused to concur with the House of Bishops' strong statement on the Vietnam war at the Episcopal Church's General Convention in Houston.

The bishops had asked U.S. withdrawal from Vietnam by December 1971 and called on the U.S. to halt supporting the Saigon government.

Refusal of the clergy and lay delegates to agree on any resolution on Vietnam means that the 63rd triennial convention wound up with no official statement on the issue.

The bishops' statement would have needed concurrence by the deputies to become the church's official voice on the matter. But time ran out before the convention could come to any acceptable compromise.

The Synod of the Waldensian Church was among groups urging the recent action of the Italian Parliament in authorizing divorce in Torre Pellice, Italy.

In a statement issued on the eve of the debate on the controversial measure, the Synod had asserted that the church has no right to impose its discipline on non-believers.

Although the gospel does not allow divorce and the church should not recognize it, the Waldensian statement said, the existence of divorce as an undeniable fact in society has to be taken into account. The Synod also said that the church should not forbid the remarriage of divorced persons, nor use divorce court documents to distinguish between "innocent" and "guilty" parties in a divorce.

The Waldensians appealed to the Roman Catholic Church to give full recognition not only to Protestant but also to civil marriages.

Originating in southern France during the 12th century, Waldensians now number about 30,000, most of them in Italy.

CHURCH NEWS

Germantown 1770-1970



In 1708 a log meetinghouse was erected by the Mennonite settlers in the forest north of Philadelphia. This first meetinghouse at Germantown was replaced by the present fieldstone structure which now is the oldest Mennonite church building in North America. Its 200th anniversary was celebrated with a series of events during the days of Oct. 8-11, 1970. On Thursday and Friday, Oct. 8 and 9, the *Historical and Research Committee* of the Mennonite Church held its annual meeting in the Germantown church; the *North American Committee for the Documentation of Free Church Origins* met on Friday afternoon and evening; the *Germantown Corporation* convened on Saturday, and public commemorative services were held on Sunday, Oct. 11.

The Historical and Research Committee under the gifted leadership of J. C. Wenger, chairman, worked through a 28-point agenda of solid reports and presentations of concerns. The two-day gathering was opened with a meditation by Gerald Studer. The outgoing executive-secretary, Melvin Gingerich, presented his report for the period of July 1, 1969, to June 30, 1970. Gingerich's 14-page report stands as the latest example of the conscientious work he has rendered to the brotherhood through four decades as church historian, teacher, and archivist of the Mennonite Church. On July 1 of this year Gingerich was succeeded by Leonard Gross.

Outside resource persons were invited to

sit in on the meetings and report on their historical projects. James O. Lehman spoke on: "How to Proceed in the Preparation for Centennials: Reflections on Kidron." Lee Yoder presented the plans for the Christopher Dock Bicentennial in October 1971. The Historical and Research Committee later agreed to have its 1971 annual meeting coincide with this commemoration at Lansdale, Pa. John Ruth and Jan Gleysteen reported on the so-called "Martyrs Mirror Project," and spoke about their hopes of communicating the Anabaptist-Mennonite heritage through the media of music, drama, slides, prints, and literature. Brother Cornelius Krahn of North Newton, Kan., represented the General Conference Mennonite interests, the Bethel College Historical Library, and the *Mennonite Encyclopedia*. Krahn also reported on his recent trip through Russia.

For the evening of Thursday, Oct. 8, the Historical and Research Committee sponsored a noteworthy public program. Melvin Gingerich reminisced on "Four Decades as Mennonite Historian, Archivist, and Scholar." Howard J. Zehr gave a well-researched presentation on "The Historical and Research Committee and the Archives in the Service of Mennonitism," spiced with a number of personal anecdotes and observations. Jan Gleysteen presented a graphic selection of 300 slides from the Martyrs Mirror Project, a creatively novel, yet authentic moving-ahead in the quest of Christian renewal in light of history.

Featured were scenes of Anabaptist-Mennonite history from the beginnings in Switzerland to the time of settlement around Germantown. The service was concluded with some choice remarks on "The Anabaptist Vision for the 1970s" by John L. Ruth.

The North American Committee for the Documentation of Free Church Origins under the leadership of George Williams of Harvard, Franklin Littell of Temple University, and Cornelius Krahn, met in Germantown immediately following the adjournment of the H. and R. meetings on Friday, and concluded its sessions during a meal at the nearby Boswell House. This committee, generally known as NACDFCO, is projecting several series of Anabaptist and Free Church publications. It is also considering the possibility of sponsoring an annual public session, in conjunction with the American Academy of Religion Conventions.

On Saturday the Germantown Corporation convened. The Germantown Corporation is an inter-Mennonite Board established to acquire, own, and administer the church and properties on Germantown Avenue adjacent to it for the dual purpose of safeguarding the historical character of the area and to reestablish a Mennonite witness in the larger community. Already one of the hundred-year-old mansions adjacent to the church is in the process of restoration.

On Sunday morning members of the various historical committees worshiped with the local congregation and witnessed the installation of Brother Heyong Wang, a Korean graduate student in OT history, as pastor of the Germantown congregation. Ernest W. Neufeld, pastor of the Allentown congregation and president of the Eastern District Conference, was in charge of the service, with Andrew Shelly, executive secretary of the GC Mission Board, and Gerald Studer, pastor of the Mennonite church of Scottsdale, serving as witnesses. Brother Heyong Wang currently studies at the Dropsie University in Philadelphia, and occupies with his family the first—and so far the only finished—floor of the house next to the church, owned by the corporation.

The special Bicentennial Commemorative Service was held on Sunday afternoon. A record crowd of well over 300 persons overflowed the little meetinghouse. In addition to upwards of 200 persons crowded on meetinghouse benches inside, standing in the aisles and against the wall, 74 persons were in the room behind the pulpit, and another 26 stood outside below the windows or at the door trying to hear what was going on inside. There were words of welcome and greetings, congregational singing, and special music by a quartet from the Plains Mennonite Church. J. C. Wenger delivered the main address: "The Anabaptist-Mennonite Vision 1525-1770 and Today."

a concise and refined resume of Mennonite origins and principles. John Ruth offered the benediction.

Two hundred years have passed since

the Mennonite pioneers first worshiped in the Germantown meetinghouse. A new era for the Mennonite presence and witness in Germantown is now emerging.

All-Mennonite Consultation Named PROBE '72

The all-Mennonite Consultation on Evangelism scheduled for Chicago in April 1972 will be called PROBE '72, according to a recent Executive Committee decision.

"We see a number of valuable factors in the word," pointed out Henry Ginder, Executive Committee member and Director of Evangelism for Brethren in Christ churches.

"The word and symbol of which it is part speaks of the Holy Spirit probing our hearts to revival. And revival is the key to the evangelism we feel is so necessary in our world today.

"A sense of urgency alone won't get us out to do the job," Ginder explained. "It will have to be revival. We think PROBE '72 can be the spark to light a fire in Mennonites everywhere."

PROBE '72 will be a meeting of exploration not of the value and meaning of evangelism, but of how it is being done across the Mennonite brotherhood.

"We do not need to 'probe' whether it is proper for us to evangelize," declared J. B. Toews, President, Mennonite Brethren Seminary, Fresno, Calif. "The Scriptures speak most plainly. We have been charged with the Great Commission. It is simply a matter of probing our methods and means.

Not a Debate

"Nor will this be a debate on 'What Is Evangelism,'" asserts Toews. "We know what it is. We have distinctly clarified the basic theological presuppositions. We do not assume, as some have, that everything a Christian does can be called evangelism.

"We are not probing for a basis," continued Toews. "We are probing into the assignment of this sacred trust in our day, and how we can carry out this assignment most effectively."

A recent Executive Committee planning session adopted a working premise for PROBE '72:

"Our belief is in the revelation of God as seen in Christ, in the authority of Scrip-

tures interpreted through Christ, in the resurrection life experienced with Christ."

PROBE '72 planners hope that every congregation of Mennonites will share in the Chicago meeting. A team plan has been adopted whereby several members concerned for evangelism in their home community will pull together local concerns in evangelism. The team will covenant to work together from now through 1972, and to send at least one of its members to PROBE '72.

This member will relate local concerns and experiences to the consultation and report to his team the ideas and inspiration received from PROBE '72. The team will then work to share their renewal with the congregation and community.

Further information is available from Eugene Witmer, Executive Secretary, PROBE '72, Box 127, New Holland, Pa. 17557.

"Minority people have been suspicious of the kind of evangelism that wins their souls to Christ but doesn't care a fig leaf for their bodies in the ghettos. PROBE '72 is going to work at whole-man evangelism, the kind Jesus talked about." — John Powell, Minority Ministries, Mennonite Board of Missions; Board Member, PROBE '72.

"We have to admit that a lot of our feeding of empty stomachs has been a very good Christian witness, but we haven't resolved how we consummate this in helping a person to a reconciled relationship with God. PROBE '72 will move us toward effective evangelism." — Palmer Becker, Home Ministries, General Conference Mennonite Church; Board Member, PROBE '72.

"Some of our young fire-eaters don't like the word 'evangelism' because of what

has been done to it in the past. I'd hate for a lot of people who care about reconciliation, who believe in life-changing transformation by the grace of God, to be turned off by the word, because this Consultation in Evangelism will have the kind of depth they are looking for." — Paul M. Miller, Professor, Mennonite Biblical Seminary; Board Secretary, PROBE '72.

New College-Age Publication to Appear

A news-forum publication on behalf of Mennonite university and college students will appear in November. The planned monthly is intended to more fully meet the ideal of a forum which had been anticipated but only partially realized in the former experimental student publication, *Arena*. John Rempel, editor of *Arena* during its two-year existence, will initially act as editor of the news-forum. News-forum sponsors are the Student Service Committees of the General Conference Mennonite and the (Old) Mennonite churches.

Format and publication schedule of the new publication, which will appear monthly throughout the academic year, has been changed to better facilitate feedback and discussion. Response to current articles will be possible up to one week before publication of the consecutive monthly issue.

Students from both of the sponsoring Mennonite conferences will have a chance to indicate whether they wish to receive the publication. The forum will provide for conversation among Mennonite students (and faculty members) on campuses and among groups and individuals on campus and interested members of the brotherhood in other settings. The news-forum will be a medium of communication for brothers in the various settings of the church.

As an experimental venture *Arena* was open to change and revision. The Student Service Committees (General Conference, Mennonite Brethren, and Mennonite Church) acted to discontinue the publication in the spring of 1970.

Neither editor nor sponsors agreed with every idea expressed, yet they were willing to provide an avenue for discussion through which it was hoped would emerge greater understanding and appreciation for fellow students and fellow church members. Almost all of the content reflected concern for the church, the church's mission in the world, and the church's relevancy and witness.

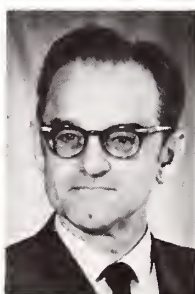
With the demise of *Arena* the forum for saying the things which needed to be said wanted a publication. The news-forum will attempt to carry on from where *Arena* left off.



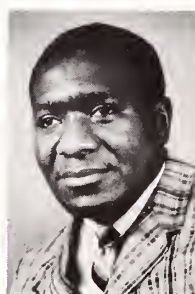
Palmer Becker



J. B. Toews



Paul M. Miller



John Powell

Lilly Funds GC Study Center

Lilly Endowment, Inc., an Indianapolis-based foundation, announced a three-year grant of \$75,000 to Goshen College today for special research into the means of strengthening religious and moral values held by students.

The Center will enlarge and advance the work already begun. Among its goals are:

1. A serious study of the distinctive role of Christian colleges in America today and how they can continue as significant institutions of higher education.

2. A current theory of Christian higher education that includes the importance of influencing students' moral and religious values, as well as their intellectual growth.

3. A program of experiments and activities that develops Christian character in college students, is faithful to the Christian heritage, is true to the best in the liberal arts tradition, prepares young persons to take part in contemporary affairs, and uses the findings of the behavioral sciences and modern Christian educational theory.

4. A service to both Christian and secular colleges which are interested in attaining similar goals.

Hesston Interterm Goes to Israel

An attractive feature of the Hesston College interterm is that it gives student educational experience off campus. In fact, with jet air travel available today, almost any place in the world becomes accessible.

To help students get a better understanding of the message of the Bible, a biblical studies pilgrimage to Bible lands is planned. Educational objectives will be achieved through studies in biblical backgrounds and a ten-day trip to Israel and Rome.

The trip is scheduled for Jan. 12-21, 1971. The fee for the course will be \$530 plus transportation costs to New York.

This educational tour is still open to persons who want a travel-educational experience.

Persons may be on the pilgrimage without taking the course for credit. Such persons are welcome to attend the orientation class periods Jan. 4-11. There will be supplementary lectures and class discussion before and following the trip. Persons going on the pilgrimage will be asked to read required texts.

The course will include three areas: historical geography of Bible lands, biblical archaeology, and the current Middle East crisis.

Aims and objectives for the course are: (1) to gain an overall grasp of biblical

history and geography of Bible lands, (2) to understand how the archaeologist works and the contributions of archaeology to our understanding of the Bible, (3) to show how an understanding of biblical backgrounds is necessary for a right interpretation of the Bible, and (4) to understand the issues in the current Middle East crisis.

Those planning to participate in the Bible lands tour should begin the process of

securing passports and meeting health requirements immediately.

All applications should be in by Dec. 12. Cancellation is possible up to four weeks before departure with full refund.

Arrangements for the trip are being made by Menno Travel Service, Newton, Kan. Applications for membership should be made to Clayton Beyler, Hesston College, Hesston, Kan. 67062.

FIELD NOTES

No Gospel Herald for December 1

J. C. Wenger, Professor of Historical Theology at Goshen Biblical Seminary, is delivering several "Messages on Ephesians" at the Kidron (Ohio) Mennonite Church, Nov. 22-26. He will also be giving the Grebel Lectures on "God's Word Written" at the Oak Grove Chapel, Centreville, Mich., Dec. 11-13, and at the Whitestone Mennonite Church, Hesston, Kan., Dec. 16-20.

Paul M. Miller, professor of Practical Theology at Goshen Biblical Seminary, will be speaking on "Mission," "Ministerial," and "Renewal" themes in connection with the Central Church, Archbold, Ohio, Nov. 26-29.

He will also be speaking on the general theme of "Shaping Team Ministries in Churches" at the Ministers' Retreat of Wayne County, Ohio, to be held at the Smithville Mennonite Church on Dec. 5, 6.

On Dec. 10-12 Bro. Miller will be conducting renewal meetings at the Roanoke (Ill.) Mennonite Church.

An Inter-Mennonite School for Ministers will be held in connection with Goshen Biblical Seminary from Jan. 13-21, 1971. Registration fee is \$10. A variety of classes helpful to the pastor and Christian worker will be offered. Wives may participate. More information may be obtained from the Registrar, Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

An Inter-Term will be held for the first time this year at Goshen Biblical Seminary from Jan. 4-22, 1971. There will be a variety of courses offered both on and off campus. A brochure may be obtained by writing the Registrar, Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

Goshen Seminary students who participated in the Urban Ministries Program for Seminarians in Chicago last summer report that possibly the greatest challenge the church faces today is the challenge of the inner city.

James Hess, Eastern Board missionary on furlough, made an administrative visit to Honduras, British Honduras, and Guatemala, Oct. 14-28. He was representing Harold Stauffer, Eastern Board's Associate Secretary of Overseas Missions.

In Honduras, Hess met with the General Council of the Honduras Mennonite Church. The General Council approved their Executive Committee's recommendation to move the Honduras Mennonite Bible Institute from Trujillo to La Ceiba.

The Mennonite Medical Board at the Nazareth (Ethiopia) Hospital changed its name to the Meserete Kristos and Mennonite Medical Board at its annual meeting held on Oct. 17. Nazareth Hospital, begun by Eastern Board missionaries, is administered by the medical board composed of missionaries and Ethiopians.

The name change comes as another step toward transferring the hospital's administration from missionaries to the Ethiopians.

Howard O. Jones of the Billy Graham Evangelistic Association will be the main speaker for Ministers' Week at Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29, 1971.

Calendar

Southwest Conference Annual Sessions, Phoenix, Ariz., Nov. 26-28.

Virginia Conference Mission Board, Tuttle Avenue Mennonite Church, Sarasota, Fla., Nov. 26-29.

Western VS-in-service Leadership Training Conference, Hesston, Kan., Nov. 30—Dec. 4.

Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8.

Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22, 1971; Inter-Mennonite School for Ministers, Jan. 13-21, 1971; Mass Communications Seminar, Jan. 22-24, 1971.

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29, 1971.

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11, 1971.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15, 1971.

The Valparaiso Mennonite Church would like 20-25 *Church Hymnals* and 25-30 *Life Songs No. 2* in good condition. Contact Edward Gingerich, 901 Chicago St., Valparaiso, Ind. 46383.

Change of address: Paul L. Kratz from P.O. Box 468 to P.O. Box 377, Georgetown, Guyana, S.A. Greene Center Book Store (Katie Ellen Yoder) from Wellman, Iowa, to Kalona, Iowa 52247. Tel. (residence and store): 319 656-2234.

Special meetings: Howard Zehr, Scottsdale, Pa., at Trinity, Glendale, Ariz., Nov. 22, 24, 25. Paul Sieber, Arthur, Ill., at East Bend, Fisher, Ill., Dec. 8-13. Herman Ropp, Harrisonburg, Va., at Greenmonte, Stuarts Draft, Va., Nov. 27-29. Daniel Yutzy, Alden, N.Y., at Greenmonte, Stuarts Draft, Va., Dec. 4-6.

New members by baptism: three at Oak Grove, Smithville, Ohio.

Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8. Instructors are J. Otis Yoder, Norman Bechtel, Melvin Kauffman, Lester Miller.

P. J. Malagar, Dhamtari, India, writes: "God has been great in sparing the life of our son who has been bedfast for the past eight weeks. [Diagnosis was typhoid.] . . . We appreciate the prayers and concern of God's people. He is making a rapid recovery though it may take some more weeks before he can go to school. The Annual Conference of the Mennonite Church in India met Oct. 26 to 28 here in Dhamtari. Bro. S. Paul Miller from Yeotmal brought the conference sermon. The main emphasis this year has been evangelism and stewardship."

Mr. and Mrs. S. Jay Hostetler, formerly missionaries to the M.P. and Bihar, India, and Ghana, have moved to Indiana from Detroit. Their address: 1724 S. 12th Street, Goshen, Ind. 46526.

Mrs. Stan Kamp writes from Gorkha, Nepal: "The most recent event here is the coming of Jonathan and Fyrne Yoder on Oct. 28. Bro. Yoder rode a horse and Mrs. Yoder walked up from the airfield. They arrived approximately 4 1/2 hours later. They seem settled in their new duplex which is not quite completed but quite livable. . . . Stan's work is picking up considerably and financial assistance is coming slowly. We are hopeful that work can move along with a full crew of workers. Stan continues with just a skeleton crew."

John Beachy, Chandwa, Bihar, India, says: "India is making good strides in providing food and increasing food production. To be a part of this effort is very rewarding. India's potential hasn't nearly been tapped. The Gangetic plain has far more water resources than the Mississippi Valley in the States. The alluvial soil is also very deep and rich. The possibility exists of raising three, four, or even five crops. When potentials of the two are compared, the

prospects look good."

A prisoner in Indiana writes to Wilbur Hostetler of the Home Bible Studies office in Elkhart: "I asked Jesus to come into my life on July 26, 1970. . . . I don't know much about the Bible but I am trying to learn more. It takes faith to believe. I like to do these Bible studies. . . . God bless you."

Readers Say

Submissions to Readers Say column should comment on printed articles.

This registers a modicum of disapproval at the appearance of some of our younger members pictured in the *Gospel Herald's* columns: their long hair and other looks seem to tell the world, "I belong." — B. Lloyd Winger, Broomall, Pa.

Thanks for the article on abortion by Lewis B. Smedes. I'd urge the printing of more articles on problems young parents face today — overpopulation, birth control, more on abortion, the Christian's response; and the joy of adoption and foster care of neglected children from minority races, older children, and also children with physical and mental handicaps.

Two of our four sons came into our home by birth, and two are adopted, of Mexican descent. Our problems and joys are not unusual, but with added dimension. We can never thank God enough for allowing us to be instrumental in rescuing these boys from malnutrition, neglect, violence, and deprivation.

We'd like to see *Gospel Herald* challenge other Christian families to accept children in need, rather than simply adding to overpopulation. — Marilyn (Mrs. Luke) Yoder, Archbold, Ohio.

Praise God! I just received the Nov. 3 issue of *Gospel Herald*. Thanks for a spiritual feast.

Amen to "The Church Building — A Means or an End?" My husband and I have felt this is the "real" way ever since we became involved in the Spanish ministry.

"Me Be Grateful?" and "In Remembrance of Me" hit very responsive chords also. I couldn't agree more with "The High Price of TV." Our Volkswagen customers frequently, on meeting our children, remark that they are very interesting children. I believe this is due to the fact they have been living without TV. (We do rent one for events such as the moon flights.) We have supplied them with such things as develop their minds, talents, and allow for exploration and inventions.

The articles by Albert Zehr and Lewis B. Smedes were appreciated very much also. Thanks again for such a wonderful issue of *Gospel Herald*. — Mrs. Leslie H. Weaver, Lancaster, Pa.

With thanksgiving I read the article, "Is the Congregation Central?" by Paul N. Kraybill in the Sept. 22 *Gospel Herald*. It is encouraging to see the emphasis shifting back to the importance of the local congregation. Our prayers are being answered. — Kenneth I. Smoker, Columbus, Kan.

After reading Conrad Brunk's article, "Needed: A 'New Nonconformity'" in the Oct. 20 *Gospel Herald*, I need to ask if Bro. Conrad Brunk ever realized or appreciated the value of the "total" nonconformity that the Mennonite Church has tried to practice in the past and is still practicing in many areas?

The old nonconformity was not mere outward appearance, but a real, genuine witnessing way of life. Many of the former generation were

evangelistic, even though attired in what Bro. Brunk calls a peculiar style of dress. A look into early Mennonite and Church of the Brethren literature will verify this statement. A conformity to American style is not necessary to become the "noisy in the land." Perhaps Bro. Brunk is not aware that there are many congregations across our land today that are very evangelistic and are attempting to practice nonconformity in all areas of living and are developing thriving congregations in both numbers and in spirit. Perhaps a new understanding of the old is needed more than a new nonconformity that is merely an attempt to fit into a culture around us. — Lewis M. Coss, Hagerstown, Md.

Regarding Bro. Carl Kreider's address, "Dissent Is Topic for GC's Kreider," (G.H. 10/27/70) I would like to give the following response.

As a Mennonite I have been greatly concerned that we rise to the challenges of a revolutionary world in upheaval torn by strife. But so far I have not been entirely satisfied with the prescriptions given by Mennonite writers (that I have read) who advocate revolutionary approaches. Their positions seem to be biblically inadequate and fractional. But Bro. Carl Kreider's Goshen College address seems entirely scriptural. It is the shortest, clearest, biblical position I have seen on meeting the total needs of a sick world. I suggest it be published as a tract and distributed by the thousands because we Mennonites do have a transforming message of reconciliation and wholeness for the world.

— Joseph F. Baer, Marilla, N.Y.

Thank you for publishing the baccalaureate address of Conrad G. Brunk at EMC. It is refreshing to read an article which points out contemporary value of the Bible doctrines of nonconformity and nonresistance. — Ira B. Soltenberger, Dillsburg, Pa.

I would like to extend warm support for the views expressed in your editorial "An Old-New Method" in the Nov. 3 *Gospel Herald*. It has been my conviction for some time that meeting in homes would be an important first step in renewal of the church. It would be an opportunity for more personal participation in worship and study. Instead of the present preoccupation with going to church and having church, the focus could be on *being* the church.

Each house-church could ask: What does it mean for us to be the people of God in our community? What does it mean to be the church on mission? What does it mean for us to follow Jesus in life? How can we be a loving community? These questions, if faced honestly, could lead to a whole new style of life. We could rediscover the vision of our Anabaptist fathers.

Granted, it's not all that simple. The training of lay leaders would be a prime task. But it seems to me that Christian house-churches who are radically obedient to Jesus as Lord in life will be the church of the future.

— Jim Helmuth, Richmond, Ind.

I have been subscribing to *Gospel Herald* since the early 1940s. I have always enjoyed reading the paper. My wife called my attention to your wonderful editorial (October 27) entitled "Past Due." Both my wife and I were thrilled with what you wrote.

One can only dream at what the results would be if families, pastors, congregations, and groups within the congregations would take your advice seriously. Joy would flood people's hearts such as they never dreamed is available. The released money would not only bring abundant life to the giver, but the degree of good which would be released in the world can hardly be imagined. The bonus in all of this would be that our testimony would be taken far more seriously than it is today because it would be more evi-

dent that we are trying to do what we can in a scriptural and positive way.

During the past years I have seen many lives, and families, liberated when they began to take the Lord seriously in regard to the use of material goods. Satan would like to convince us that to be a good steward means a crippling of life. Just the opposite is true: it means a liberation of life! Yesterday I noticed that it costs \$1.36 to buy the same amount of goods as one could buy for \$1.00 in 1957. Yet, this does not present the total picture because a Christian need not follow general community and worldly standards. Also, when one considers the fantastic increase in income of our people during these thirteen years one can simply dream about the potential in being good stewards of money.

Many years ago a teacher of mine told me that pastors ought to major on preaching from the Bible. His point was that in this way the pastor will automatically treat the major root questions facing us today. The pastor who will search the Scriptures will discover that he will need to preach on nonresistance. He will need to preach on the evils of beverage alcohol. (Thirty-three out of the sixty-six books of the Bible speak strongly on this point.) And, the pastor will discover that he will need to preach forthrightly on the Christian and the use of his money.

With all the emphasis on issues and problems today, should we not also praise the Lord that we live in a country where our government actually gives us "a tax break" as we give to causes that are nearest to the heart of God! Is it not fantastic that this year we can deduct up to 50 percent for charitable purposes? Many in our brotherhood should be giving in these amounts. However, I would like to quickly state that our norm for giving is not a government. But, at a time when we are concerned about certain uses of our tax dollar, it would seem that our first consideration would be to reduce that tax dollar to the lowest possible point.

Thank you again for your excellent editorial. I plan to use it and refer to it in my continuous travels among our churches. — Andrew R. Shelly, Newton, Kan.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bartel, Erwin and Linda (Stauffer), Dalton, Ohio, first child, Mark Erwin, July 21, 1970.

Bechtel, Devon and Laverda (Kropf), Millersburg, Ind., second son, Brian Devon, Oct. 16, 1970.

Burkholder, Bob and Hilda (—), Archbold, Ohio, second daughter, —, Oct. 4, 1970; received for adoption, Oct. 23, 1970.

Davis, Don, Jr., and Bonnie (Meeks), Hopedale, Ill., fourth child, third son, Joseph Arthur, Oct. 25, 1970.

Friesen, Ronald and Miriam (Martin), Elkhart, Ind., second son, Bradley Todd, Aug. 18, 1970.

Gerber, John Y. and Pauline (Steckly), Milverton, Ont., fourth child, second daughter, Donna Mae, Nov. 1, 1970.

Helmuth, Omar and Priscilla (Hershberger), Arthur, Ill., second daughter, Andrea Marie, Oct. 7, 1970.

Herr, John R., Jr., and Roberta (Landis), Pittsburgh, Pa., third child, second daughter, Joanne Marie, Sept. 23, 1970.

Hofstetter, Myron and Esther (Miller), Wooster, Ohio, first child, Pamela Sue, Oct. 5, 1970.

Johnson, Robert and Myrna (Friesen), Denver, Colo., first child, David Robert, Oct. 27, 1970.

Jones, Winford and Ulonda (Mishler), Denver, Colo., a son, Matthew Lynn, Oct. 9, 1970.

Kauffman, Ernest and Shirley (Mast), Goshen,

Ind., first child, Dawn Rancee, Sept. 22; received for adoption, Oct. 6, 1970.

Keener, Eugene and Ravae (Stauffer), Wooster, Ohio, first child, Vincent Roy, Oct. 16, 1970.

Leinbach, Lowell and Joyce (Swartzentruber), Cement City, Mich., first child, Craig Lamar, Sept. 20, 1970.

Mast, Linn and Nancy (Moon), Phoenix, Ariz., first child, Christopher Glen, Oct. 16, 1970.

Miller, Monroe and Ann (Miller), Fredericksburg, Ohio, fifth child, third daughter, Sharon Kay, Sept. 27, 1970.

Nafziger, Joel and Nancy (Rocke), Hopedale, Ill., third child, first daughter, Julie Ann, Oct. 19, 1970.

Nissley, Ira C. and Arlene (Schlabach), Williamsburg, Iowa, fourth child, third daughter, Amy Renae, Aug. 9, 1970.

Oswald, Stephen and Paula (Oswald), Denver, Colo., first child, Andrew Stephen, Oct. 18, 1970.

Peifer, Elvin and Janet (Witmer), Quarryville, Pa., second child, first son, Scott Douglas, Sept. 24, 1970.

Schmucker, Howard and Susie (Miller), Napanee, Ind., second son, Kevin Ray, Oct. 7, 1970.

Shantz, Sam and Gladys (Shoemaker), Hanover, Ont., seventh child, fifth son, Clare Evan, Sept. 10, 1970.

Swartz, Olen and Elaine (Peachey), Au Gres, Mich., first child, Olene Dorothea, Oct. 23, 1970.

Wenger, Luke and Shirley (Glick), Leola, Pa., third child, first son, Randall Luke, Nov. 1, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bear -- Moore. — Stanley Bear, Sharon cong., Elida, Ohio, and Virginia Moore, South Lawrence cong., Glen Flora, Wis., by Leroy Schrock, Oct. 3, 1970.

Bergey -- Hange. — Donald C. Bergey, Hatfield, Pa., Methacton cong., and Patricia Ann B. Hange, Perkasio, Pa., Line Lexington cong., by Warren B. Metzler, Oct. 3, 1970.

Berta -- Godshalk. — Robert N. Berta, Lansdale, Pa., Church of Christ, and Beth A. Godshalk, Blooming Glen, Pa., Doylestown cong., by Donald Floyd, Sept. 26, 1970.

Boese -- Showalter. — Dean Ledru Boese, Mt. Pleasant, Iowa, Pleasant View cong., and Mary Ann Showalter, Dayton, Va., Weaver cong., by Harold G. Eshleman, Oct. 30, 1970.

Enck -- Hoffman. — Kenneth L. Enck, Holtwood, Pa., Mechanics Grove cong., and Wanda Lee Hoffman, Lewisberry, Pa., Lutheran Church, by John R. Martin, Oct. 31, 1970.

Good -- Nafziger. — Darrell H. Good, Terre Hill, Pa., New Holland cong., and Carol Jean Nafziger, Lancaster, Pa., Laurel Street cong., by James M. Shank, Oct. 3, 1970.

Hensinger -- Leichty. — Raymond Hensinger and Karen Leichty, both of St. Joe, Ind., Cuba Conservative cong., by John Yoder, Nov. 1, 1970.

Hershey -- Weaver. — Marlin R. Hershey, Hershey cong., Kinzers, Pa., and Barbara Weaver, Morris Run cong., Morris Run, Pa., by Melvin L. Kauffman, Oct. 31, 1970.

King -- Harding. — Dennis S. King, Maple Grove cong., Belleville, Pa., and Judy Lynn Harding, Lutheran Church, Montevideo, Minn., by Robert Johnson, Sept. 11, 1970.

Mallory -- King. — Richard Mallory, Concord, N.H., Presbyterian Church, and Bonnie King, Fort Wayne, Ind., East Bend cong., Fisher, Ill., by John C. King, Oct. 10, 1970.

Shirk -- Sweigart. — Carl M. Shirk, East Earl, Pa., and Anna R. Sweigart, Elverson, Pa.,

both of the Alsace Manor cong., by Luke L. Horst, Oct. 17, 1970.

Yoder -- Yoder. — Kenneth Yoder, Belleville, Pa., Locust Grove cong., and Elsie Yoder, Belleville, Pa., Allensville cong., by Erie Renno and Elam Glick, Oct. 10, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, Willis A., son of Henry L. and Katie (Alderfer) Derstine, was born in Franconia Twp., Montgomery Co., Pa., June 7, 1902; died at the Doylestown (Pa.) Hospital, from a heart attack following surgery, Oct. 27, 1970; aged 68 y. 4 m. 20 d. He was married to Emma Diller, who survives. Also surviving are one son (Joseph D.), 2 foster sons (Henry and Joseph Weaver), 8 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Minnie Anders and Eva A. Derstine), and 3 brothers (Norman A., Clayton A., and Ellwood A.). He was a member of the Souderton Church, where funeral services were held Oct. 31, with Richard C. Detweiler, Russell B. Musselman, and Alvin A. Derstine officiating; interment in the Souderton Mennonite Cemetery.

Gerber, Veronica, daughter of Christian and Annie (Lichty) Jantzi, was born near Wellesley, Ont., Mar. 17, 1876; died at the home of her daughter Rachel, near Tavistock, Ont.; aged 94 y. 6 m. 25 d. On Nov. 13, 1895, she was married to Michael Gerber, who died on May 23, 1943. Surviving are 5 sons (Emanuel, Aaron, Elmer, Stevanus, and Michael), 3 daughters (Annie — Mrs. David O. Erb, Ida — Mrs. Ezra Stiere, and Rachael — Mrs. Ervin Bender), 46 grandchildren, 96 great-grandchildren, and 5 great-great-grandchildren. She was preceded in death by one grandchild, 2 great-grandchildren, 6 brothers, and 4 sisters. She was a member of the Maple View Church, where funeral services were held Oct. 15, with Chris O. Erb and Vernon Zehr officiating; interment in the adjoining cemetery.

Herr, John H., son of Jacob H. and Barbara (Huber) Herr, was born in Pequea Twp., Lancaster Co., Pa., Aug. 31, 1907; died in the Lancaster (Pa.) General Hospital, of a heart condition, Aug. 10, 1970; aged 62 y. 11 m. 9 d. On Feb. 10, 1931, he was married to Rhoda Denlinger, who survives. Also surviving are 2 foster children (Donald E. Garman and Betty Ann — Mrs. Joseph Martin), 8 grandchildren, 2 sisters (Elizabeth — Mrs. Walter Herr and Edith), and 2 brothers (George K. and Aaron H.). He was a member of Mellinger Church. Funeral services were held Aug. 13, with Harry Lefever and Nelson Landis officiating; interment in the Mellinger Cemetery.

Landis, Elvin M., son of Milton B. and Sue (Rohrer) Landis, was born in Upper Leacock Twp., Apr. 1, 1903; died at his home at Manheim, Pa., of a heart attack, Oct. 1, 1970; aged 67 y. 6 m. He was married to Sarah K. Ront, who survives. Also surviving are 4 sons (C. Elvin, Paul R., Robert M., and John J.), 16 grandchildren, one great-grandchild, and one sister (Grace — Mrs. Hershey Groff). He was a member of the Stumptown Church, where funeral services were held Oct. 4, with Paul G. Landis, Lloyd Eby, and John Oberholtzer officiating; interment in the Stumptown Mennonite Cemetery.

Metz, Aaron Bower, son of Benjamin and Lizzie (Bower) Metz, was born in Towamencin Twp., Pa., June 9, 1899; died in the North Penn Hospital, Lansdale, Pa., of heart failure resulting from heart attack and long siege, Oct. 20, 1970; aged 71 y. 4 m. 11 d. On Apr. 18, 1923, he was married to Mamie Kulp, who survives. Also surviving are one daughter (Jean — Mrs. Paul N. Kraybill), 5 grandchildren, 3 brothers

(Benjamin, Sheridan, and John), and one sister (Lizzie — Mrs. Norman Freed). He was a member of the Plains Church, where funeral services were held Oct. 24, with John E. Lapp and Charles Gogel officiating; interment in the Plains Cemetery.

Moyer, Nelson A., son of Tobias and Kate (Alderfer) Moyer, was born in Franconia Twp., Pa., Nov. 2, 1890; died at the Grand View Hospital, Sellersville, Pa., of meningitis, Oct. 27, 1970; aged 79 y. 11 m. 25 d. His wife died Nov. 16, 1961. Surviving are 4 children (Bessie M. Landes, Nevin L., Nelson, and Mahlon), 21 grandchildren, 4 great-grandchildren, 4 brothers (Raymond A., Laaden A., Vincent A., and Wilmer), and 2 sisters (Mrs. Lizzie Hackman and Katie Moyer). He was a member of the Franconia Church, where funeral services were held Oct. 31, with Leroy Godshall, Floyd Hackman, and Curtis Bergey officiating; interment in the adjoining cemetery.

Musser, Susan Amelia, daughter of Graybill and Mary (Wanner) Zimmerman, was born May 27, 1909; died Oct. 28, 1970; aged 61 y. 5 m. 1 d. Surviving are her husband (Paul M. Musser), 3 daughters (Mary Elizabeth — Mrs. Luke High, Ella Mae — Mrs. Oscar Maust, and Barbara Anne — Mrs. Ivan Fox), 20 grandchildren, 4 sisters (Anna Kreider, Esther — Mrs. Walter Bowman, Charlotte — Mrs. Clayton Zeesiet, and Mrs. Mary Zimmerman), and 5 brothers (John, Martin Z., Leroy Z., David Z., and Paul Z.). She was a member of the Bowmansville Church, where funeral services were held on Oct. 31, with Wilmer Leaman and Benjamin Weaver officiating; interment in the adjoining cemetery.

Raines, Kevin Jay, son of William and Jeannean (Middaugh) Raines, was born at Wichita, Kan., Oct. 14, 1970; died at Wichita, Kan., of a premature birth, Oct. 14, 1970; aged 4 hours. Funeral services were held at the Sheets Funeral Home, Churubusco, Ind., Oct. 17, with John C. King officiating; interment in the Huntertown Cemetery.

Roupp, Lillie, daughter of Ferdinand and Lina Balmer, was born at Harper, Kan., Aug. 30, 1895; died at the Bethel Hospital, Newton, Kan., Oct. 10, 1970; aged 75 y. 1 m. 10 d. On Apr. 21, 1918, she was married to John Roupp, who died Feb. 18, 1970. Surviving are 3 sons (Willard, Milford, and Delbert), 2 daughters (Ruth — Mrs. Paul Yutzy and Elda — Mrs. Adolf Guhr), and 4 sisters (Mrs. Lavina Hartzler, Dessie — Mrs. Henry Headrick, Ruth — Mrs. Amra Hostetler, and Rena — Mrs. Vernon Glassburn). She was a member of the Whitestone Church, where funeral services were held Oct. 13, with Jerry Weaver and Earl Buckwalter officiating; interment in the Pennsylvania Cemetery with Allen Erb officiating.

Schwartz, Susan, daughter of Eli A. and Amanda (Yoder) Mast, was born at Burton, Ohio, Dec. 20, 1929; died at Orrville, Ohio, Oct. 16, 1970; aged 40 y. 10 m. 26 d. She was married to Sam Schwartz, who survives. Also surviving are 9 children (Robert, Amos, Betty, Sally, David, Linda, Darlene, Dennis, and Debbie), and one grandchild. She was a member of the Maple View Conservative Church, where funeral services were held Oct. 18, with Irvin Miller and Ray Mullet officiating; interment in the Maple View Conservative Mennonite Cemetery.

Witmer, Lavina H., daughter of Aaron and Elizabeth (Horning) Good, was born Nov. 17, 1885; died Oct. 26, 1970; aged 84 y. 11 m. 9 d. Her husband, Samuel Witmer, died in 1967. Surviving are 3 daughters (Anna — Mrs. Sylvester Long, Sadie — Mrs. Lawrence Weaver, and Edna — Mrs. Dale Carpenter), 4 sons (Aaron G., Paul G., Ivan G., and Roy G.), 25 grandchildren, 31 great-grandchildren, one great-great-grandchild, and one sister (Annie — Mrs. Aaron Musser). She was a member of the Bowmansville Church, where funeral services were held Oct. 29, with Benjamin Weaver and Wilmer Leaman officiating; interment in the adjoining cemetery.

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Let's Quit Trying to Salt the Earth	Glendon L. Blosser
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Women's Liberation	Norman G. Shenk
Toys and Violence	David Eshleman

Cover photo by Jan Gleysteen. The castle of Rheinhessen at Alzey in Germany was the place of imprisonment and execution of large numbers of Anabaptists, possibly as many as 350 martyrs in the year 1529 alone.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Volume LXIII, Number 47



Let's Quit Trying to Salt the Earth!

By Glendon L. Blosser

Preserving meat with salt is a process that really works. A ham on butcher day can be rubbed with a couple handfuls of salt, with a few other ingredients for flavor, and you can have it as a delicious treat for the family a year later. The salt has a power for cellular infiltration that permeates and preserves the whole ham.

A memory I have of butchering days at home is my father's urgency in getting the meat cured. Especially the year after a neighbor discovered his hams had spoiled. The salt cure was put on too late to stop decomposition. Either the process of preservation or the process of deterioration will be at work. Both cannot operate at the same time. Salt may retard the decaying action, but salt has never made a rotten ham a good ham.

Jesus in His teachings in the Sermon on the Mount gave us these two illustrations. "You are like salt for all mankind" and "You are like light for the whole world" (TEV). Both of these metaphors suggest the character of the Christian is different in nature from the world, which is corrupt and dark. Many scriptural passages describe the decadence of unregenerate society. Prevailing environmental conditions document it every day. A teacher in geography class had this same idea reinforced one day when she asked her pupils, "What is the shape of the earth?" "My father," volunteered one small boy, "says the earth is in the worst shape it has ever been in. 'It is a mess.'"

Let's quit trying to salt the earth. We have abused this verse long enough and it is poor hermeneutics and incorrect reasoning to continue to say our ministry of reconciliation is to salt the earth. Regardless of the amount, salt cannot preserve corrupt meat and change it into a palatable meal. Salt cannot flavor spoiled food. The putrefying stench of a rotten egg can never be sweetened by salt to make it a delight for the morning breakfast.

The first twelve verses of Christ's great sermon describes the character needed of His followers to be reconcilers in the world. Matthew 5:13-16 then explains the process of the ministry of reconciliation. In this passage three basic principles are set forth in a meaningful order. They need to be understood and practiced that we might be effective agents of reconciliation.

Glendon L. Blosser, Harrisonburg, Va., is pastor of Zion Hill Mennonite Church, Singers Glen, Va., and secretary-treasurer of the Virginia Mennonite Conference.

The Christian's Character Must Be Preserved

The first basic principle is that the Christian's character must be preserved. Verse 13 is not by any manner of interpretation suggesting a preservation of the earth. The illustration of salt is not used to explain what salt does to the world but what the world does to salt. It is salt that needs preservation not a corrupt world. The world needs a transformation not a preservation. Scriptures suggest the inevitable devastation of the earth rather than an instigated utopianism. Hence the nature of salt makes it an invalid illustration of the Christian's duty in the world.

Christ used the illustration of salt three times in His teachings (Matthew 5:13; Mark 9:50; Luke 14:34, 35). In all three instances He uses salt to warn of the possibility of becoming insipid. Salt can lose its saltiness and become useless. In Jesus' day the problem of getting salt mixed with earth or exposed to the rain and sun was more common. It made an excellent illustration to pinpoint the danger that Christian character can be lost and become worthless.

It is the quality of the substance in the saltshaker that makes it desirable not the quantity or the name of the contents. It is possible to put too much emphasis on the shaking and the shaker and have tasteless salt. The world can detect a phony Christianity. If in all of our "shaking" we are giving forth an insipid faith, our actions will be tossed aside and trampled upon.

Christ had this same burden on His heart in His priestly prayer. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (Jn. 17:15, 16). The preservation of the Christian needs to be achieved by insulation rather than by isolation. The Christ-like character cannot be taken for granted. There must be those conscious and willful refusals that the elements of materialism and secularism do not degrade the crystal graces of a redeemed life.

"Have salt in yourselves, and have peace one with another," were the words Jesus used when He ended His teaching on self-discipline in Mark chapter nine. We must be "salted" or pride and self-indulgence will destroy the character that brings meaning into human relationships. Nothing is so insipid and worthless as a Christian who has lost the qualities of a pure and holy love. Nothing can

compensate for the loss. The Christian character that Jesus said would do greater works than He will be trodden under the foot of men.

The Christian's Influence Will Be Perceived

After Jesus used the appropriate salt illustration to show the importance of preserving the Christian's character, then He used light to explain the second basic principle. The Christian's influence will be perceived. When light is present its existence is not questioned. It has the kind of penetration that changes the very nature of the surrounding environment.

The text declares that the illuminating nature of the true Christian cannot be hid. It is inherent for light to shine and chase away darkness. The transformed life of the child of God is not for isolation under a bushel. It is even out of question to consider hiding a city set on the hill. The brilliance of the Christlike life is for everyone to see. When the first principle is observed that the quality of character is preserved then it is unavoidable that the influence will be perceived.

The very nature of light makes it a source of attraction, but it is not to show off the lampstand or the candlestick. We are the fixtures through which the world perceives the radiance of the gospel. Since Jesus is the light of the world, we can transmit from an inexhaustible source.

A lighthouse has an undefined boundary of perception. The Christian beacon silently sends rays and guides the wayfarers safely home. Often this may be unnoticed, since the scope of the influence is undetermined. At my invitation a 60-year-old man accepted Christ in the hospital. Not knowing the former life of the patient and somewhat surprised he had responded so readily, I asked him, "What influenced you the most in giving you a desire to be a Christian?" His face glowed as he replied, "I have been a plasterer all my life and whenever I would work in the homes of Christian people, their lives impressed me."

The ministry of reconciliation requires us to be truly luminaries. The man of the street is tired seeing the erection and decoration of lampposts. It is the glow of a life that has meaning and purpose that attracts and brightens the passerby. Life needs the kind of demonstration that shows that being is more important than doing; that a transformed nature excels a reformed conduct.

It is an imperative that we keep our globes clean from the smut of selfishness and sensuousness. Paul warns us, "Stop having anything to do with the profitless doings of darkness; instead you must continue to expose them . . . anything that is exposed by the light is made clear to them, for anything that is made clear is light" (Eph. 5:11-13, Williams). The light the Christian radiates is for the re-

demption of the world rather than its rejection. We are to be the light of the world because when light is perceived it transforms the very nature of the darkness.

The Christian's Works Should Be Prescribed

An effective agent of reconciliation will observe the third principle which suggests the Christian's works should be prescribed. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). This verse makes it an imperative that the Christian does good works. All that has been said prior to this about the need for a good solid character does not indicate the unimportance of a prescribed pattern of good works.

The caution mentioned is that the good works are not for the exaltation of self but for the glorification of God. We need to be sure our good works are saying the right things to the world. Whose program are they advertising? Ours or God's?

Our good works need to be prescribed so that they are useful for God rather than for our usefulness. Jesus gave us this example. "My Father is still working, and so am I. . . . The Son can do nothing by Himself, except as He sees the Father doing it, for whatever the Father is in the habit of doing the Son also persists in doing" (Jn. 5:17, 19 Williams). Another time Jesus said, "Yes, He who sent me is ever with me; I am not alone, because I always practice what pleases Him." Our works are to be an expression of our Father's will. Life becomes exciting when our works can be seen as divine activity rather than Christianized vivacity.

The ministry of reconciliation's effectiveness rests upon the ability of the agents of reconciliation to prescribe their good works to the will of the redeeming God. This requires a life filled with the presence and power of the Holy Spirit. A program of reconciliation that is devoid of the discernment and direction of the Spirit is purely social action.

Social action programs will continue to try to salt the earth and reform it as a better place to live. Meanwhile the true agents of reconciliation will let their good works shine, that lives can be transformed and live in a "better place."



The quickest way to get a church on its feet is to get it on its knees.—Ayer.

One of the most excruciatingly painful things is to come suddenly to see ourselves as we really are.—Kenneth Good.

Response on Adult Education

Paul M. Lederach, director of the Congregational Literature Division at the Mennonite Publishing House, answered a letter concerning congregational education. He shared a copy of his letter with me. With his permission, here it is with some adaptations.

Dear Mrs. ————:

If I interpreted your letter correctly, you are raising fundamental questions about the Christian educational enterprise in Mennonite congregations — questions I wish everyone were asking.

You were picking up the issue of the nature of adult education in our congregations. You noted your own frustration having prepared for class and others did not. You raised the question about classes formed around topics of choice and suggested the need for studies in areas other than the traditional direct Bible study. . . .

Personally, I feel that congregations have treated adults too much like children. Adults are put in classes according to age. They are handed a curriculum to study. As a consequence there is little sense of progress, of accomplishment, or of doing something significant. Too often, we overlook the fact that adults enter an educational program not for future preparation but for help right now! Therefore, adults should be involved in choosing what is studied. The study process also should involve the wide experience of adults, and should focus on current problems.

I agree with you that adults should be able to decide to leave the Uniform Series from time to time, to pick up special issues for study, and to form classes around these issues. As a publisher we could hardly publish books for all areas of interest. We already have many books that would provide a base for such classes. We have books on Mennonite history, on nonresistance, and on the Christian life. I'm sure your Provident Bookstore could show you what is available from us and also from other publishers. . . .

Thank you for writing. We are always ready to discuss such issues and are eager to learn from our congregations how we can do a better job.

— Arnold Cressman

Mennonite Commission for Christian Education
of Mennonite General Conference

By Still Waters

"Ye are all one in Christ Jesus" (Gal. 3:28).

Before the battle of Trafalgar, the famous Lord Nelson came upon two of his leading officers. They were quarreling so violently that they did not notice the approach of their admiral. He listened for a moment, then breaking in, he said with cutting severity, "Gentlemen, I don't know what is in dispute. This I know: There is only one enemy. Our fight is with him."

John Wilkes was a popular preacher in England. Many people became his followers, calling themselves Wilkites. In their enthusiasm they got out of hand and went wild in fanaticism. John Wilkes had to explain to George III that as for him he was not a Wilkite.

Could it be that Jesus does not want to identify Himself, in the way we want Him to, with any of our sects and divisions? Christ stands outside, above lamenting over them all and prays that we may be one. Christian brotherhood depends on a life in the Spirit of Christ, freed from all hatred and prejudice and filled with a love and active good will which causes a world to say, "Such are Christ's disciples." Only in Christ can people really be one. Our common faith in Christ brings unity.

Briefly Stated

In a rural community a committee was soliciting men to go to a section of a large city to clean up the yards and streets. Some busy farmers wondered what good that would do as there were strong able-bodied men with more leisure time than they, living there. The city folk could be insulted. A better way to help might be to work *with the people*, to talk with them, to help them to become acquainted with a better way of life and create a desire to change. They will have more self-respect if they bring about a change themselves, and be more apt to keep clean and neat.

Too often we think of things instead of people. That dilapidated house or untidy yard grates on our nerves because of our thrifty ways. If we could think first of the people who live there and if we loved them enough, we might be able to learn to know them and have an exchange of ideas. They might even come to know our Lord and His saving grace, if they saw the fruits of the Spirit in us, and clean up inside. Then the outside will likely follow in the cleaning process. — Anna May Garber.

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Toys and Violence

I read an article in the local newspaper entitled: "Attacks on Teachers." It was disturbing. As I read of the 1,085 assaults on teachers in Chicago last year and that 760 were by children in the first six grades, I asked myself: Is there a relationship between their toys and their actions?

With Christmas approaching parents will be buying toys in abundance. The type of toys a child plays with can do much to shape his personality and behavior. According to Dr. Jerome D. Frank of Johns Hopkins University, research has shown that the mere sight of a gun will increase violent behavior. Children who play with toy guns are more likely to destroy the work of a playmate than children who play with nonwar toys.

The more children play with toys of violence the more aggressive they are in life. The gun murder rate is two or three times higher in states where gun laws are lenient than in states with strict rules. Aggression can be good but not when it becomes destructive.

Consider the testimony of an ex-soldier to Vietnam: "I'm a 20-year-old ex-marine Vietnam veteran. It took me only one day of actual combat from behind my machine gun

to find that something just wasn't right. Killing wasn't fun. I found that when somebody is shot he doesn't grab his stomach, spin around, die, and get back up only to do it all over again because it was fun. I learned that when rockets and mortars and bombs fall and go off they tear people into chunks of bloody flesh, some of it still breathing. I'm not married but when I do get married and have all the kids I'll have, you can bet that not one of them will have a Matty Mattel rifle or a GI Joe Doll nor see a John Wayne soldier movie."

One way we as parents can discourage violence is to keep guns and war toys out of the environment of children. By giving our children toys of peace instead of war we show them that we disapprove of violence. We discourage them from resorting to violence by providing creative toys. When they are adults they will be more likely to search for non-violent ways of resolving conflicts. For the sake of the future of our society and our world I encourage every parent to resist the pleas of their children to purchase toys of war this Christmas. — Written by Pastor David Eshleman, Flanagan, Ill., and printed in five newspapers.

Keeping It Straight

W. T. Purkiser, editor of *Herald of Holiness*, recently shared a comment of a member of the church who said, "All my life preachers have been telling me to lay up treasures in heaven, but none ever told me how to do it. I had to figure it out for myself.

"If I'm going to lay up treasures in heaven, I cannot invest them in farms, or cattle, oil, or things that are not going to heaven. I must invest them in things that are going to heaven — boys, girls, men, and women."

We must keep it straight. We put up treasure in heaven by using it to help persons. Our selfish society seeks to squeeze us into its mold which is contrary to Christ's call. The world allows us a nod toward God in our giving but says invest in things and more things to make more and more money. And often those who are most secure materially are pressured by the world spirit into trying to make themselves more and more secure by more and more insurance and investments in things.

The Christmas Sharing Fund was created a number of years ago to help keep us all conscious of the true meaning of Christmas. It is a call to share beyond our own family and friends. It has been a growing thing. This is great. Yet compared to the great amount spent on ourselves, over the Christmas season, for things we really don't need, the amount given seems small, very small.

This year the committee on coordination of church program has planned again for the Christmas Sharing Fund appeal. Each family of the church is asked to give \$10 as a special Christmas gift to the Christmas Sharing Fund. The money will be distributed, as in past years between the Mission Board, Mennonite General Conference, and the Mennonite Board of Education. All three agencies are in real need for funds to carry out the work assigned by the church. What you give will be an investment in boys and girls, men and women. In this issue is a coupon for you to cut out, fill in and mail. — D.

Preparing for Christmas

By Ella May Miller

A display of the true Christmas spirit, not a "plush" Christmas, makes the event meaningful. Especially for children. They don't understand Christmas as we adults do, to be sure. They can't interpret the true message of peace and pardon that Jesus Christ brought to mankind. But making Christmas a very special holiday impresses on their minds its importance. This does much to foster a reverence and a true interpretation later, in their mature years.

True Meaning

There should be family participation. Christmas is one big event of the year where family togetherness is a natural. Each decoration, each activity should be full of meaning, and in keeping with the spirit of that first Christmas. With this approach you'll be more selective, do less, and will enjoy it more. Be less tired, too!

What children remember in later life is the "doing together." They remember the attitudes, the meaning which you conveyed through the preparations, decorations, giving, and actual participation. These attitudes and meanings they "catch" from you as parents.

I believe gift giving can be a very meaningful part of the festivities, if it's sincere, spontaneous, and kept within one's budget. Costly giving is wrong if it's merely a duty. And surely horror toys and war toys hardly belong to the spirit of that first Christmas. Neither does impersonalized giving, such as gift certificates.

Element of Surprise

And I'm beginning to develop a philosophy that the gift should not be chosen from a long list of wants. I say this

Ella May Miller, Harrisonburg, Va., gave this address on the Heart to Heart Broadcast.

because giving should contain an element of surprise. Wasn't this true of that first Christmas? Christ's coming to earth was a surprise! And what a joyful surprise to those who loved God!

In the same way, it seems to me, the gifts you give to those you love should contain surprise. This requires that you know the individual's personality, and what he or she enjoys in life. Then choose your gift accordingly.

This fact was impressed upon me several years ago. An elderly Cuban refugee lady lived in our community. She had left behind her wealth, a lovely home, and all that she possessed. So at Christmas time I debated whether or not to buy her practical gifts such as food, clothing, kitchen utensils, etc. However, knowing that in her Cuban home she had enjoyed such luxuries as jewelry, perfumes, fineries, and fragrant incense, I finally bought her an incense burner and cones, along with a few practical gifts. And I'm not exaggerating when I tell you that the gift of incense brought the tears, the hugs, and the many expressions of gratitude from her. Not only on Christmas Day, but many times during the following weeks and months she mentioned the incense, and the fond memories it brought back to her mind.

I was convinced I had not "wasted" my money!

The Thrill of Expectancy

Years ago, the aura of surprise and mystery was just a part of Christmas, wasn't it? Parents came home, arms bulging with packages which were quickly whisked away into secret storage. The children guessed. They peeked. They begged. They slept anxiously. But to no avail. Only upon opening the gifts at Christmas was the spell of mystery and surprise broken.

I honestly believe our children miss something very important and vital when we deny them the thrill, the joy of expectancy! (And this holds for all the time, not only at Christmas.) In fact, they become demanding, and don't even appreciate the *abundance* of things they receive, if they make *all* the suggestions.

Spirit of God's Giving

Sharing and giving should be patterned after the spirit of God's giving.

There are many who still celebrate in this spirit, like Dan Visson (known as Uncle Dan) of Oklahoma City.

For several Christmas seasons this aged philanthropist gave millions of gifts to children of convicts, and to those who otherwise wouldn't have any toys.

More recently he started preparing Christmas gifts for only 500 children . . . because he now has a new camp for chil-

dren on 320 acres of beautiful virgin timberland.

Uncle Dan entertains only those children who haven't had anything, and those who might have encounters with the law.

To me Uncle Dan's spirit of giving is akin to that of God's giving . . . no strings attached . . . sacrificial . . . prompted by love in response to human need . . . which lasts on beyond one special day.

Guidelines

Now, in somewhat of a summary I'm giving these guidelines for your Christmas preparations:

1) *Think first of others.* As a family give to underprivileged or homeless children in your community. Give a homemade gift of fruitcake, candy, cookies, or jelly festively wrapped and decorated to some lonely, rejected, or aged person. Maybe even invite them to your home.

2) *Shop early* so you won't be too tired when the day arrives. This requires both parents and children to plan ahead. It also allows time for making gifts.

3) *Mail packages early* for the benefit of all concerned. Get your cards out early and enclose a personal message. This keeps card-sending from becoming commercialized.

4) *Don't bypass the old-fashioned decorations:* a manger scene — made from clay or painted by the artist in your family . . . A Christmas star, red and green crepe paper streamers, bells, wreaths, and decorative greens arranged in the rooms. Green, you know, symbolizes "life." Go to the woods as a family and select what you like. Use noncombustible materials as much as possible.

5) *Emphasize the religious significance* of the season, in both decorations and celebrations. Prepare carols, poems, and a short drama as a family. Play Christmas records. Read and discuss the biblical account of Christ's coming to earth — His purpose, and His position.

6) *Attend religious services together.* Don't let shopping, decorating, and parties keep you from this. If you do, I fear you've missed the true spirit of Christmas.

7) *Help your children guard against greed.* "The gift without the giver is bare" so teach them the joy of giving, of putting themselves into the gifts. Then they won't be so apt to concentrate on getting the most, or the biggest gifts.

8) *Do something especially nice* for someone who can't return it. One day, when a small boy, Norman Vincent Peale and his father were laden with Christmas purchases. As they walked along the sidewalk, an unshaven, bleary-eyed man, begging pennies, touched Norman. The boy jerked away. His father saw it, reprimanded him for his disrespect to one of God's creatures, then gave the lad a dollar to give

to the old man . . . "in the name of Christ."

Encourage your teenagers to entertain neglected young persons or to participate in a service project.

9) *Spend wisely* so as not to be burdened with debts. Give within your economic limits — not to outdo another.

10) *Make your biggest gift to Him whose birthday we celebrate.* Of course this gift will be you, yourself. Give your mind, your voice, your hands, your feet to Him. Allow Him to direct all your activities and celebrations. You also give to Him by giving to missions, to worthy causes, to the rejected and needy.

Christmas is worthy of celebrating. It should loom large in your child's mind as an important event! He won't understand all it means . . . but if celebrated in God's spirit of love, sacrifice, sharing and giving you lay the foundation of faith in his mature years.

And don't let the Christmas spirit die after the 25th. "The Christmas spirit that goes out with the dried-up Christmas tree is just as worthless."

"Ready for Christmas!" she said with a sigh
As she gave a last touch to the gifts piled high . . .
The house all clean, decorated and gay,
When she heard a voice from far away:

"Ready for Christmas, when only last week
You wouldn't acknowledge your friend on the street?"

"Ready for Christmas, while holding a grudge?
Perhaps you had better let God be the judge.

"Ready for Christmas, when only today
A beggar lad came and you turned him away?"

"Ready for Christmas! You've worked, it is true.
But doing the things that you wanted to do."

"Oh, Father, forgive me, I see what You mean,
Ready means more than gifts and a house swept clean!"

Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to see.

A heart that is free from bitterness — sin
Ready for Christmas — and ready for Him!
— Author Unknown.

A New Look at Christmas

By Amelia Mueller

My Christmas Day last year was spent in a nursing home, not as an elderly patient, but as a visitor. Turning down several other invitations, I decided to spend the day with Mother at Schowalter Villa, where we had taken her in September after she had reached the stage where we could no longer care for her at home.

Less for Mother's sake than for my own, I shall always be glad I did. She scarcely realized that I was there, but the experience gave me a new look at Christmas.

Mother's roommate was a 65-year-old woman whose left side was paralyzed from a series of strokes. She could not talk, but during the months I had known her, we had learned to communicate quite well with each other. She had gained ground steadily, but a few days before Christmas she had another stroke, so that on Christmas Day she lay in a coma, oblivious to all around her.

Her daughter and son came to express their love, as they had done many times and in many ways while their mother could still comprehend. And all through the day the nurse and the aides slipped into the room to change Mrs. Brewer's position, coax her to swallow some liquids, and to otherwise minister lovingly to her needs.

At noon I ate in the Villa dining room with Elma, whom I had known since college days. She has been blind for years, and had fallen the year before and broken her hip. There had been other complications, and I knew that she was in constant pain. But she was a gracious hostess, and the conversation at the table was light and spirited.

The gentleman who sat at the head of the table had lost the use of his legs, but there was nothing wrong with his mind or his sense of humor.

"These are special," he told us confidentially as he passed the cranberry jelly stars. His brown eyes twinkled. "The astronauts brought them back from the moon."

I had learned to know Ina when I visited the Villa Sunday school class. One morning she recited from memory the entire verse from *Thanatopsis* which begins, "So live that when thy summons comes to go—." The firm conviction with which she said the lines, the quiet confidence of her voice, the serenity of her whole being, all testified to the fact that she had "so lived."

In the afternoon, while Mother slept, I sat by the open door, looking at Christmas cards and enjoying the visitors that came and went in the room across the hall. A daughter came, and some sons, but mostly it was the grandchildren, bringing the great-grandchildren to show their Christmas presents and recite their Sunday school verses to Grandma.

Suddenly it was late afternoon, time to awaken Mother and feed her the evening meal. My Christmas Day was over.

The feeling I took with me that evening can best be described as reassurance. I felt deeply, as I had never felt before, that Christmas is not only for the young and light

of spirit. It belongs even more to the elderly and those who suffer.

All day I had experienced the spirit of Christmas. I had seen love in action, not in a superficial giving of gifts, but in a dedicated giving of self. I had seen joy, not the enjoyment of presents or jolly fellowship, but the joy that comes with complete yielding to God's will. There had been faith and hope, the confident faith in God's goodness, and the firm hope of eternal life with Him. The peace of Christmas was there, not the simple absence-of-strife kind of peace, but the peace that comes from having "fought a good fight and finished the course."

I know more fully now that at the heart of Christmas is Emmanuel, God with us. God with us in love, in all kinds of circumstances, now and always!



Letter from Youth at Christmas

Dear Parents,

Do you as parents realize that the toys you purchase for your children help to build the foundations for their adulthood? Consider the following ideas before purchasing toys during this Christmas season.

If you are trying to cultivate a spirit of love and peace in your child, buying toy guns and other toys of war would only serve to destroy those principles which are so important.

Christmas is the time to celebrate the "birth of God's Son, Jesus, who came into the world as the Prince of Peace. Toys which are created in the name of hate are a contradiction of what is celebrated.

Think back — as a child, wasn't it fun to make your own barns, etc., from boxes and then paint them? How many times did that realistic store toy remain in a corner — broken and the charm gone? A toy with all of its minute detail and "realism" is difficult to pretend anything but what it represents.

Teach your child to be creative! Let him use his imagination and explore. Clay, paints, toy bricks, and constructive toys permit a child to be himself.

As you give gifts this Christmas season think first — would you have any hesitation about giving the same gift to the Christ child that you give to your own? May God's richest blessings be yours as you purchase gifts during this season of peace and goodwill.

— A group of concerned youth from the West Liberty, Ohio, area Mennonite churches met and discussed ideas which they want to share with parents. — ed.

Christmas Sharing That Multiplies

Christmas sharing among friends or family can be given added significance by including a special gift to Christ and His church. A gift to Christ assures the giver of a gift gratefully received. More than that, it assures the giver that by giving in the right spirit, one's gift can be multiplied many-fold.

The Christmas Sharing arrangements for this year are of that nature. The Mennonite Board of Missions and Charities is focusing upon overseas training in churches abroad and workers in the total Board program at home. The Mennonite Board of Education gives special significance to the overseas student program. This makes possible the bringing of students from overseas churches to train in our church schools, thus expanding the church's ministry by equipping overseas workers for witness and service in their respective countries. This gives an added dimension to your Christmas sharing this year.

Every family in the Mennonite Church is, therefore, invited to participate in the Christmas sharing by sending a ten-dollar gift to the Mennonite Board of Missions and Charities, Elkhart, Indiana, using the coupon printed in this issue for your mailing. What family in the Mennonite Church would spend less than this amount for sharing with family

members or friends? This seems like a very small portion to ask for a particular gift to the church in this Christmas sharing. Yet if every family of the Mennonite brotherhood will share only ten dollars, think what this would mean! The *Mennonite Yearbook* records a membership of almost 95,000 members on the North American continent. This would involve more than 20,000 families. By sharing together in this way, we can therefore bring together a sum of \$200,000 to carry forward the church's program. How easily we can free the tight budgets that tend to plague our work. What better way of celebrating Christmas than to thus invest in the continuing ministry which Christ began and which was the purpose of His coming into the world.

Share your Christmas where it counts. Invest your family's ten dollars in an important phase of the church's continuing ministry. Share a deep sense of satisfaction by joining Mennonite Christian families of the North American continent and around the world in this Christmas sharing experience.

Make Christ central in your family Christmas through this unique symbolic act. — Howard J. Zehr, Executive Secretary, Mennonite General Conference

A Silent Voice

By Dave Collins

The situation seemed hopeless.

From the first day he entered my classroom, Willard P. Franklin had existed in his own world, shutting out his classmates and me, his teacher. My attempts at establishing a friendly relationship were met with complete indifference. Even a "Good morning, Willard" received only an inaudible grunt. From my point of observation, I could see that his classmates fared no better. Willard was strictly a "loner," finding no desire or need to lower the barrier of silence he had erected.

Shortly after the Thanksgiving holidays, we received word of the annual Christmas collection.

"Christmas is a season of giving," I told my students. "There are a few students in the school who might not have a happy holiday season. By contributing to our Christmas collection, you will help to buy food, clothing, and toys for these needy people. You may bring your money tomorrow."

When I called for the contributions the next day, I discovered almost everyone had forgotten. Everyone except

Willard P. Franklin. The boy dug deep into his pants pockets as he strolled up to my desk. Carefully he dropped a nickel into the small container.

"I don't need no milk for lunch," he mumbled. For a moment, just a moment, he smiled. I watched him turn and walk back to his desk.

That night, after school, I took our meager contribution to the school principal. I couldn't help sharing the incident that had taken place.

"I may be wrong, but I believe Willard may be ready to become a part of the world around him," I told the principal.

"Yes, I believe it sounds hopeful," he nodded. "And I have a hunch we might profit from him letting us share a bit of his world. I just received a list of the poor families of our school who most need help through the Christmas collection. Here, look at it."

And as I gazed down to read, I discovered Willard P. Franklin and his family were the top names on the list.

Women's Liberation

By Norman G. Shenk

Crisis and revolution may soon become almost normal in our society. The women's revolution is now added to the youthful revolution, the minority racial revolution, and the revolution of the poor.

Some feel that women are the most oppressed and underprivileged class in any society. Men supposedly use the various resources of media, education, religion, laws, customs, and the economy to brainwash women into believing that their secondary position is natural and fulfilling to them.

Women's Liberation Movement is a collective term used to describe the many small groups of organized women throughout the country. Many feel that women are denied the opportunity to fulfill their talents and that the traditional sex roles and the family structure must be changed. The extreme view would eradicate all differences in sex roles. Professional women want to end sex discrimination in hiring, promotions, and salaries.

Many career women have been stymied by limited opportunity for advancement in administration and business control. Some are calling for equal opportunity of employment in construction and other strenuous roles.

Our social structure has been restrictive in the sex role for women. The nuclear family unconsciously fosters the concept that boys should do the manly thing while girls ought to be happy in the most feminine role possible. Our society further contributes to this when it seems appropriate for a father or a brother to give a bride in marriage. While this seems beautiful, let's try to think what would happen to the male image if mothers presented the groom as a gift to the bride in marriage. I think our present tradition unconsciously suggests that the bride is given to the young man almost to become his property, to bear his children, and to tend his house.

The church needs to assume some responsibility for the oppressive aspects of our culture which suppresses a woman's role. The church was late in responding to other social ills like racism and should not be unduly late in honestly grappling with a reexamination of the position of women in society. An overemphasis upon "wives submit" without a consistent positive unselfish emphasis on "husbands love" may have contributed to the current problem. When we further have emphasized "keepers at home" without a balancing

consistent theology and emphasis upon "there is neither male nor female; for ye are all one in Christ Jesus," it would seem to leave the Christian church somewhat responsible.

In fairness to the church, those who have visited and researched in other societies tell us that Christian influence has been positive in lifting the role of women in almost every area except Russia.

Today's church will gain credibility as an institution honestly concerned about the plight of humanity when we can honestly and openly look at the problem, examine our educational practices, and constructively structure for some changes.

Any organized society will require leadership. A healthy society must recognize individual independence while at the same time being sensitive to and accepting interdependence. I do not feel that there is as much hostility against male supremacy as there is a search for meaning and worth in a complex and frustrating society.

Modern technology makes it possible for a person to function in society without being dependent on physiology or strength. Human society is free to allow for the varied and individualistic development of all its members, both male and female. I believe it will be possible to eliminate the oppression of women without committing ourselves to identical roles and without suppressing the male.

Women today are becoming sensitively aware of a restrictive limited role and will only find fulfillment when their potential role is expanded. Most will likely want to recognize a very unique and distinct role as compared to that of men. There should be no apology made for the important task of giving time to children. This could well be given more status and made more creative with male involvement and shared responsibility. The distinct role of women could well include professional careers with equal wages, similar promotions, and equal opportunities, privileges, responsibilities, and benefits as available to men.

Society has little to lose and much to gain if all its members are given the freedom to find their own identity and can move forward in the search for meaning and worth.

Society is making real progress in the recognition of the fact that individuals have certain basic rights simply as human beings. This is in line with Jesus' own attitude when He did not despise a Samaritan woman or an infamous Mary

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Magdalene. I believe Jesus saw no intellectual or emotional inferiority in Mary of Bethany who shared with Him soul insights and effectual strength. Her sister Martha assumed a role more typically designated for women. Jesus did not respond in joy to her feminine inferiority or to her sense of servility.

Some of the requests and demands represent an extreme view which could not be wholeheartedly endorsed by the Christian church. However, we ought to be responsible to some of the legitimate criticism sharply focused in this Women's Liberation Movement. Christian love should make

us sensitively aware of wrong attitudes and assumptions we have fostered in the church. If Christian men will work unselfishly toward the elimination of oppression of women in today's society, the influence will be far-reaching.

There should be clear and distinct roles for the male and the female but neither needs to be subservient. Let's unselfishly work toward elevating the role of women and discover the strength of equality in male and female roles that honor God. I believe that positive action in this area will strengthen the influence of our church today.



Liberation—For Men and Women

By Katie Funk Wiebe

"The revolution that will affect everyone" is the way *Life* magazine describes the Women's Liberation Front in the October 28 issue. News of the activities of this feminist movement continue to hit the newspapers; it does not promise to blow over quickly like a summer storm.

I have noticed in recent months that whenever Women's Lib finds its way into conversation, it is usually as the brunt of an uneasy joke, as if there is something deeper here that should be faced, but which we haven't got the courage to face. Women's Lib is here, but we don't like it.

The entire movement is particularly distasteful to Christians for several reasons: Christian tradition has little sympathy for women who assert themselves. Such action doesn't seem to agree with "Let the women keep silent in the churches." In opposition to this, Christian tradition forces men to hang onto whatever power and authority they can muster.

Women's Lib is openly flouting both of these positions, producing hostility and uneasiness in the men who feel threatened and disdain in women who see it as ridiculous and unnatural.

What should the Christian woman think about Women's Liberation?

I do not favor feminist movements, yet I see in this protest a desperate plea that the church, as well as society, examine the basic attitudes which exist between men and women.

As long as both men and women are pushed into stereotyped patterns of behavior which, on the one hand, require men to feel superior at the expense of women's contribution to the kingdom of God, and which require the women to plead for greater opportunity, perhaps demand it at the expense of the men, the church will suffer.

I do not think the church can simply disregard this revolution, much as it would like to, because any upheaval in

society's view of women will affect home and religious life.

Furthermore, even if the church may disregard it, as more women work outside the home, they will soon become aware of some very real problems, especially with regard to the gross discrimination in pay scale between what women and men receive. *Life* magazine reports that in 1968 the median wage for a man in the U.S. was \$7,664; the median wage for a woman was \$4,456. Even when they are qualified, women are often simply not hired for better paying jobs, and they are paid less than a man for doing the same work in nearly every occupation.

Also, it does not take thinking women long to recognize that though opportunities in secular life are limited, women have an even more limited role in the church. Teaching Sunday school and leading children's choirs are the main jobs open to them. Women in our churches hold few major offices and have no significant voice in making major decisions regarding the spiritual life of the church community. (I have at times wondered why a few of our older women, rich in wisdom and proven in godliness, could not join the church council, especially to help with problems relating to the home.)

An *Eternity* editorial on Women's Lib says that some Christian men, including ministers, resemble Playboy fans in their attitude to women, yet in a different way. They may not exploit women for sexual purposes, but many a man dehumanizes women nevertheless. Women are frequently talked at like a child rather than conversed with like an adult with worthwhile thoughts. She is forced to compete with "other" inanimate objects such as TV and the family car for the master's attention.

The issue finally is not whether women should keep silent or speak up, but whether they are treated like persons and not like objects.

Dr. Mary Calderone, writing in *Life*, says that it is not the

women, but the men who need liberating. Women have made tremendous strides in many areas, but men have remained trapped by the stereotype of the physically and intellectually superior male. They are not free to be tender, gentle, empathetic, nurturing, and artistic. She adds that women will have to help set them free from this pattern of life.

I believe that in the church both men and women need to reaffirm their faith in one another instead of feeling threatened or becoming demanding. Men need to reassure women that they have more to offer than the stereotyped patterns many have been forced into; women to reaffirm that men have a contribution to make other than through power and dominance.

Men cannot run the church alone, neither can women. They need each other's support, but not at the expense of one another. We need to accept that the Bible which states, "The head of every man is Christ; and the head of the woman is the man," also says "... there is neither male nor female: for ye are all one in Christ Jesus." If we can't find the truth in this, why bother with the part of the same verse which talks about all races being equal before Christ?



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

I have read lately that some of the brotherhood are advocating that we withhold payment of a part of our income tax as a vigorous protest against what the government is doing with this money. The argument used is that in so doing we can most effectively bring about discussion which will allow us to testify against the evils which we generally agree are present. Some of us have reservations about this method. I would like to suggest another very effective way to do the same thing. By way of example let us take a family of four with gross earnings of \$7,000. Personal deductions are \$2,400, there may be other deductions of \$400 plus a tithe of \$700. According to 1969 schedules the tax would be \$584. If the giving of this family would double, all else being the same, the tax would be \$444. The tax actually paid would be reduced by about 24 percent and in a perfectly acceptable manner. Perhaps our dissenting brethren would condemn this method for this very reason. However, this method actually decreases taxes and greatly increases the good that we can accomplish through the various agencies the church uses to serve in the world. I dare say that the practice proposed by our brethren would bring the necessary officials to attach bank accounts, confiscate property, and in other ways forcibly see to it that the unpaid tax, plus penalties and interest charges, were paid. In the end, who has paid the lesser tax and served to help the most people? — Howard Blosser, Dayton, Ohio

To Resist or

For some time, the question of draft resistance has been one that troubles many of us. Nonresistance has long been a practice of the Anabaptist brotherhood. Currently, however, we are being told from some quarters that nonresistance is obsolete, that it is not biblical, and that a more valid stance in this era is that of nonviolent resistance to evil.

Out of this concept grows the current belief on the part of some that draft resistance (including nonregistration and draft card burning) is a proper action for Christ's disciples in 1970. Many of us admire the courage of our young men who are willing to go to prison for their beliefs, or who abandon home and family to go to another country.

Also, out of this movement have come some positive elements; increasingly youth is being confronted with the probability that earning I-W may not really be a viable option in the 1970s. But what troubles many of us is that this change does not seem to be solidly based on Scripture. In fact, at least some of the draft resistance movement appears to be based on a humanistic philosophy, rather than Scripture.

Unhappily, much of the literature printed supporting draft resistance gives scant attention to the Bible. The purpose of this article is to attempt to elucidate a few simple statements of scriptural truth, and invite discussion. It is to be hoped that someone will articulate the doctrine of nonviolent resistance on a truly biblical basis, if indeed it can be done.

Let us now look at several basic truths, out of which such a discussion might arise:

1. The premeditated violation of a civil law is a very serious matter for the New Testament Christian. According to the late H. S. Bender, there are two instances in the New Testament when the apostles did deliberately violate civil law, Acts 5:29 and 4:19. They disobeyed civil law when they were commanded to cease teaching in Christ's name. Acts 5:28 and 4:18. It is to be noted, of course, that the Jewish religious authorities had considerable latitude in establishing civil law. There are other instances when the apostles were imprisoned, but these cases were not because of a willful deliberate violation of established civil law. Such cases as this can be found in Acts 12:4, 16:23, etc.

It seems to be clear from Scripture that Christian pilgrims are under a definite obligation to obey the laws of the land in which they are ambassadors. Romans 13:1, 2; 1 Peter 2:13-17. There would appear to be two grounds

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to Resist, That Is the Question

By Dean M. Brubaker

on which we legitimately can and must disobey civil law; if compliance with the law compels us to do something forbidden in Scripture or if compliance with the law forbids us to do something required in Scripture; then we have no choice. However, we dare not in a premeditated fashion, disobey a law merely because we find it inconvenient, or because we feel it is unwise, unjust, or inequitable. It is not here being said that a Christian cannot seek to change such a law. We have a duty to "exhort" fellow Christians regarding what is right. This might well include fellow believers who happen to be legislators. The point is simply that as long as the law is in effect, we are instructed to honor and obey it.

2. The movement from a stance of absolute nonresistance per se to a stance of nonviolent resistance is unscriptural, and has far-reaching consequences. Jesus taught that the love of a Christian is of such a caliber that His disciples are to offer the other cheek when smitten, Matthew 5:38-44. As Christians, we are sent out into a wicked warring world as harmless and defenseless lambs. Luke 10:3. As Christians, we never pay back "evil for evil, but always keep looking for ways to show kindness to one another and everybody" (1 Thess. 5:15, Williams). As Christians, we are to suffer in love when we are wronged, just as Christ did. 1 Peter 2:21-24.

The supreme expression of Christ's nonresistance or "Almighty Meekness" (to use the beautiful phrase of N. P. Grubb) is found in His suffering and death. Here the nonresistance of Christ was tested most severely. Yet, we read that Christ "held his peace," that He "reviled not again," and that He "threatened not." The movement from a stance of such absolute nonresistance to a stance of militant nonresistance appears to have little if any precedent in Scripture.

Furthermore, there is great danger in such a change. The nonviolent resistance movement does have some positive aspects, but these very aspects may add to its danger. Once we assert that nonviolent resistance is permissible or even biblical, we have in effect said that the end justifies the means—which is precisely the thing some "Christian" militarists say!

Christians are ever and always loving and compassionate people. As Christ's disciples, we must feed the hungry, give water to the thirsty, clothing to the naked, hospitality to the stranger, and loving visitation to the imprisoned. Our efforts in these directions should be doubled, tripled, and quadrupled to begin with!

However, our compassion for the impoverished, underprivileged, and war-stricken people must never cause us to

abandon a biblical truth. If we do, we are on quicksand, for we may find the next movement will be from nonviolent resistance to violent resistance, and history clearly affirms this. The largest of the three historic peace churches taught nonresistance up to the time of the first World War. Between the two world wars, however, there was a shift in emphasis so that by the mid 1930s, nonviolent resistance was not only condoned, but advocated. The result? During World War II, 80 percent of the denomination's young men went directly into combatant military service, 10 percent went into noncombatant military service, and 10 percent went into CPS. Once the principle of absolute nonresistance is abandoned, the stage may be set for an even more serious movement.

3. The concept that registering with Selective Service is part and parcel of the military establishment is open to serious question. Conscription is the command of the state to do work, and Jesus told His disciples to accept conscription, apparently even on the part of Roman authorities. Matthew 5:41. It can well be argued that registration is a civil, not a military procedure. As H. S. Bender put it, "registration is a part of the procedure of conscription, but for the man who takes civilian service, it is not a part of military conscription." If registration automatically meant induction into the armed forces, then a nonresistant Christian would have no choice; he legitimately should not register. But in our society, registration is a method whereby some young men are required to go into military life, and some young men are required to work in civilian capacities, under civilian direction. To argue that the Selective Service system is inequitable, discriminatory, and unfair misses the point. Again, where in Scripture are we told to disobey a law because we consider it unfair or unwise?

Furthermore, one who fails to register is arrested by civilian, not military authorities. He is tried by a civilian court, not a military court. He serves time in a nonmilitary jail. To argue that registration implies that one has become a part of the whole military machine would lead to other untenable conclusions. Since illiterates are not drafted, one might well say that the public school system is a part of the military machine, since it helps ready young men for future military service. Should we then, logically, oppose the attendance of our children in school?

4. To serve Christ is the high calling and the great privilege of the Christian. And to serve Christ means that we serve people. Matthew 25:31-46. It is quite conceivable that one could witness to his faith while being imprisoned, but it is also true that in prison, one is sub-

jected to far greater regimentation than in the military forces. It is indeed difficult to believe that one could serve Christ (people) in love and compassion by making little rocks out of big rocks!

For the young person who for reasons of conscience finds that registration puts him in an intolerable position, perhaps the only real alternative is to become a citizen of a country where such registration is not required. For a citizen of the United States, this would involve renouncing his citizenship, and becoming a citizen of another country, perhaps Canada. If there were no legal provision for such a change of citizenship, even this option would be open to question. We

can truly respect the man who makes this change in earthly citizenship; it is far more biblical than fleeing to Canada one step ahead of the FBI. Again, the principle is simply that as a Christian, we are under a deep obligation to be law-abiding citizens.

It is anticipated that these views will be found quite unacceptable in some quarters, but in the words of J. B. Toews, the views presented here "may appear naive, Utopian, unrealistic, and unworkable in our modern world; yet in view of Christ's exemplary life, authoritative teaching, and redemptive death, we humbly but strongly affirm: 'Thither lies truth.' "



Preachers, Advance!

By Myron S. Augsburger

The "watchman on the wall" should apologize to no one for his existence. He only needs to perform his assignment well. "But if the trumpet give an uncertain sound," how will others determine priorities for engagement in battle? There are functions which the preacher is called to fulfill which no other person will perform in the same way.

Today various forces have converged to render "the man of God" *ineffective*. Areas of need which were once carried by pastors have been taken over by other organizations, either in the congregation or denomination. Rather than feeling that he now has "release time" for his primary roles, the pastor too often feels threatened or unwanted, and is rendered psychologically ineffective. He should find ways to encourage others in their work and put his best energies into the areas that are uniquely his. People still want to be counseled, to be visited, even to be disciplined by a concerned "shepherd." Sharing a person's problems is a lonely role, for the pastor must stand by the person with understanding, yet he cannot share the burden fully with any other. Pastors, like doctors, are needed for the spiritual and moral health of a community. They must function with the professional ethics that does not call for vindication of their role.

Consciously or unconsciously pastors are also *intimidated* by the more educated. Unfortunately people with "new" knowledge like those with new money often lack the ability to use it well. A pseudosophistication cuts them off from those who don't "have it," as well as from those who "have it." When patterns of achievement that are inauthentic alienate persons, it is often the pastor who gets caught in arbitrating while at the same time being made to feel unqualified to understand. Furthermore, in a small denomination with an increased emphasis on education, the "expertise" of the educated intimidates the unlettered pastor.

It need not be so. People still want to hear the Word, still need to learn the power of prayer, and still respond to compassion for people. The educated man in the pew is not there for a postgraduate lecture in his field but for prophetic utterance to help sanctify the learning which already threatens achievement of a well-furbished soul. More people are starved emotionally than intellectually.

In more cases than not, pastors are *inundated* by organization. Good organization is simply structure which increases the flow of significant work. When men must keep up organization or program for its own sake, they have become institutionalized! Of all men, the pastor should demonstrate that structure is only a tool. It is people who count, not primarily program. When people are involved, men's spirits are being inspired, the community of believers is being led to fellowship, and the program is working. But failing to involve people with God while building a "paper kingdom" or concentrating on social status is not enhancing the mission to which men of God are called. Pastors must know their people, must be acquainted with their public. You cannot convert men with whom you do not converse. People want to see that the pastor is for real! "The Word became flesh and dwelt among us." Let "the man of God" get out from under and move among men; then he can share Christ.

We can turn the world upside down again, but not by standing forever on the backside of our deserts. The God who stands in the bush which burns is there to be noticed, to be heard, to be obeyed. He issues our commission — let no one intimidate us. Let us become aggressive with the gospel. In paraphrasing the words of Paul, we can say, "I'm not ashamed of the gospel of Christ, it has never let me down, it always does what it says it will." Preachers, advance!



Whom Are You Kidding?

"When a man says he can't keep awake through a 20-minute sermon, and stays home with his 700-column newspaper, whom is he kidding?"

When a man says Sunday is his only day of rest, and gets up real early to go fishing, or spends the day on the golf course, whom is he kidding?

When a man says the church seats are too hard and uncomfortable, then goes on some Saturday to sit on a bleacher for hours in a drizzle watching 22 men push one another back and forth across a mud lot . . . whom is he kidding?

When a man says he can't afford to tithe but lives in a comfortable home, drives a new car, eats well, clothes his family stylishly, whom is he kidding?

When a man says he doesn't have time for Christ and His church, then spends evenings bowling, watching television, going to clubs, playing cards, having evenings out with "the boys" . . . whom is he kidding?

Not God!

— *The Baptist Builder.*

Where There is Love

*Christmas commercialized?
Judea's Star still guides us
To the perfect Gift.*

— *Ida Plank Yoder*

Wit and Wisdom

I've found the exact place to leave notes for my son: in the refrigerator. — *Troy Gordon, Tulsa World.*

Wife: "It's certainly tough these days to be paying 98 cents for a pound of meat."

Mother: "Yes, dear, but it's lots tougher when you pay only 60 cents." — *East Side Newsletter, Memphis.*

A woman lecturer looked over the sea of faces before her. "Where would man be today were it not for woman?" she inquired, and after a little pause, "Again I repeat," she said, "Where would man be today were it not for woman?"

"In the Garden of Eden," answered a male voice from the rear. — *East Side Newsletter, Memphis.*

The doctor asked the old man how he felt and the reply was, "Everything that works hurts."

When your religion gets into the past tense, it becomes pretense.

A sign on a lawn said, "Drum set for sale. Inquire within." Sign on neighbor's lawn: "I'll make the down payment for whoever buys the drums."

Son: "Dad, after I graduate I'm going to give in to my literary desires and write for money."

Dad: "What do you mean, after you graduate? That's all you've been doing since you started college!"

There is not a word against making money — but a warning to be careful what bank you put it in! If it is in a bank on earth, it cannot last long, for either it will be stolen from you, or you will, when you die be stolen from it — unless you have deposited it in heaven. — *Theodore Hesburgh.*

Two qualities, laughter and love, are vital to bridging the generation gap. Too many of the young have forgotten how to laugh, and too many of their elders have forgotten how to love. — *Theodore Hesburgh.*

Music was *verboten* in the dormitory of a certain college at certain specified hours and one student was prone to have more love for playing his saxophone than in his studies. The next day he received a memo from the dean: "Much against my better judgment, and for the purpose of inflicting discipline only, I am compelled to regard your saxophone playing as music."

One of President Wilson's favorite stories was about a group of college professors at a certain university who were in the habit of meeting to consider any acts of misconduct on the part of the students. One afternoon they were talking about some such act by a certain student and one professor who insisted upon a severe punishment for the student said, "After all God has given us eyes to see." To which one of his colleagues responded, "Yes, and eyelids, too."

Tact

*It isn't always what you say
Which makes life sad or makes life gay,
For tactful silence can do much
To give the day a peaceful touch.*

— *Violet M. Roberts*

Is It Worthwhile?

When asked if he was anxious for Christmas to come, a little boy answered, "Aw, you have to be good so long, 'taint worthwhile."

Many adults have the same feeling about the Christian life. It is too much of a strain to be as good as they feel they should be, for such a long time.

But the daily reward and satisfaction of one who truly serves Christ is of inestimable worth. And the Gift, when it finally comes, far exceeds anything we could ever expect for Christmas. — *Ida Plank Yoder*

Items and Comments

Sen. Charles H. Percy (R-Ill.) plans to reintroduce a bill designed to limit families to two children by eliminating tax exemption for other children. "Our survival depends on our willingness to reduce our population growth," he maintains.

A Chicago woman psychologist, however, told a medical convention that "two-baby curbs" and similar measures are an "insult to the diversity of feminine personality and capabilities."

Dr. Niles Newton of the Northwestern University psychiatry department declared that women resent the suggestion they should have "two babies — period" and are "polluters" if they go beyond that number.

"It overlooks the fact that there are many women who would be far happier and more useful to society with no children at all and that other women are such gifted mothers that they should have more than two," she noted.

The psychologist cited a study revealing that people who grew up with several brothers and sisters tend to make "good neighbors," while only 20 percent of those in a family of one or two children were given that classification.

A substantial number of today's college students are involved in religious activities, and have considered full-time religious careers at some time in their lives. This is one of the findings of a three-year research project reported a recent meeting of the American Association of Theological Schools, held at the School of Theology at Claremont, Calif. The results of the study were described by Douglass Lewis, director of the National Cooperative Enlistment Project. A random sample of 1,000 students at Northwestern University and the University of Chicago were interviewed. Fifty-eight percent of the respondents said they are now engaged in religious activities, and 35 percent said they had considered religious careers at some time during their lives.

Miss Elizabeth Platz, who received her bachelor of divinity degree in 1965, became the first woman minister of the Lutheran Church in America when she was ordained on Nov. 22.

An ordination ceremony was held in the Chapel of the University of Maryland at College Park, Md., where she has been serving as assistant to the Lutheran chaplain for the past five years.

Miss Platz, a 30-year-old native of Pittsburgh, has been called as a campus pastor to the University of Maryland Lutheran Chaplaincy.

A psychologist says he has found that the average person thinks about religion at least twice as many times a day as he thinks about sex. Age has a lot to do with it, however.

Dr. Paul D. Cameron and his student assistants from the University of Louisville asked 3,416 people what they were thinking about during the preceding five minutes.

The survey revealed, according to Dr. Cameron, that:

— Young adults (18-25) think about sex at least once in any 10-minute period; middle-aged people, at least every 35 minutes; and people over 65, once an hour.

— Young adults think about religion once every 25 minutes; middle-aged people, once every 15 minutes; and old people, once every 10 minutes.

The survey also found that people think about dying rather frequently — young people every 25 minutes and old people every 15 minutes.

Dr. Cameron says male thought turned out to be more egocentric than female, with women spending more time thinking about religion and death.

Responses to the survey, he said, also failed to substantiate the widely held belief that "young people nowadays are thinking more about world and social problems than their parents are."

The psychologist also asked those surveyed how much time they spend thinking about their pets and housework, and whether their mood was happy, sad, or neutral during the preceding half hour.

Middle-aged people appear to think about their pets as often as they think about sex, Dr. Cameron says, adding that this indicates a "phony, strange, inhuman, and time-consuming relationship" with household animals.

A former clergyman and seminary professor who now serves as a consultant to churches says that the main difficulty with congregations today is their "fuzziness about goals."

"Most churches are unsure of what they are about," says Dr. Josiah R. Bartlett, "and so, are unable to devise effective ways of ministry."

Instead of "corralling their people" and trying to raise money for "routines they've inherited," he says, they should "clarify and focus their aims in relation to people's real needs."

"In this poll-happy age, churches have been surveyed to death," the consultant said. "The Vanguard Project steers clear of the usual ruts. It breaks new ground."

At its heart is a Vanguard committee, a

carefully selected cross section of the congregation, which puts the program into "orbit." Vanguard members, unlike the typical church surveyors, do not talk to themselves or solicit only the faithful and the workhorses. "They go in search of the more difficult ones," Dr. Bartlett explained, "those who are restless and have drifted away. What did they want? Where did they go?"

American society appears to be headed "back to the Dark Ages," a Roman Catholic bishop told delegates to the 56th annual meeting of the National Conference of Catholic Charities (NCCC).

"It is clearly possible that we, in our day, are dealing with the forces of hell in a more critical way than in any recent history," said the bishop, honorary president of NCCC.

As examples of his concern, he cited "Congressional action to penalize citizens for begetting children; national publications which ridicule and impugn the honor, dignity, and sanctity of motherhood; and the sociologist who repudiates the very core of his science by saying that the family — society's basic institution — is now passe."

The church, he continued, "has declared its commitment to caring for the poor. We have assumed the duty to war on the conditions of poverty, discrimination, and deprivation."

But, the bishop declared, "we are losing the battles. Let us improvise and update before we lose the whole war on need."

Many children in the District of Columbia whose homes once had few or no books (and who were put off by the formality of lending libraries) are becoming book owners. They have been finding books for the taking in local supermarkets, laundromats, the corner playground, or a mobile library parked nearby. A free book program for ghetto youngsters arose from the belief of a group of Washington citizens that easy access and ownership of books instilled a love of reading in children who might otherwise be turned away from literature at an early age.

The idea has spread beyond the District since starting there in 1968, and the program has received an additional \$400,000 from the Ford Foundation. Called National Reading-is-Fundamental, it has distributed 1,475,000 books to some 300,000 disadvantaged children in black, rural white, Mexican-American, and American-Indian communities all over the country.

CHURCH NEWS

South American Reply to Dutch on Curitiba

The following article appeared in the September 16 issue of Bibel und Pflug, the publication of the South American Mennonites, under the title, Ein Unverständlicher Boykott und refers to the discussion on the site of the Ninth Mennonite World Conference in 1972 which is scheduled for Curitiba. Writer of this statement is Klaus Dück, Montevideo, who is president of the Conference of Mennonites in South America.

The decision of the Mennonites of Holland not to send any delegates to the Ninth Mennonite World Conference in Curitiba was a severe shock for our congregations in Brazil. It showed neither a brotherly spirit nor any understanding of the situation in South America.

In response to this action, the IMPC (the International Mennonite Peace Committee) took a position which has partly reduced the resolution's impact but which has also strengthened it. In a commendable way, the committee has tried to demonstrate positive ways of preparation and development so that the world conference can be a blessed experience.

Both groups cannot avoid political entanglements. The major purpose of a world conference is to deal with something other than political questions. As Christians, we should clearly proclaim the Word of God and take a position against unrighteousness and oppression. On this, we stand firm.

The only question is one of emphasis. Shall we as Mennonites go out into the streets and add our voices to the revolutionary clamor on our continent? Our duty as Christians is more definitely in the direction of being peacemakers after the example of Jesus Christ, putting the gospel of love into deeds, healing wounds rather than inflicting new ones.

We have enough opportunities to join in the building of a just society on this continent without needing to identify ourselves with bearded (and often brutal) extremists. Recent events in Uruguay have shown us the kind of brutality that these radicals are capable of.

Anyway, I am sure that we have plenty of other things to talk about in 1972 in Curitiba without needing to touch on the political system of the host nation. I don't recall that we discussed the monarchy in 1967 at Amsterdam, though this is a con-

troversial issue for some. We just do not have enough time even to list all the open doors where we have an opportunity to help and to heal and to contribute to the upbuilding of a better social order.

Therefore, it seems to me that people in Europe are totally misinformed about South America in general, and especially about Brazil. The hasty decision of the Lutheran World Federation to cancel its world conference in Brazil is evidence of this. Now our brothers in Holland are singing the same tune. Our modern mass media sends news around the world in a fraction of a second. The quantity of news is so great and the hearers are so numb that only the most exaggerated and sensational reports are heard. Out of this, the hearer forms his opinion which is often distorted. This is what also happens with the reporting on South America. A visit to South America would in every case produce a better picture of this continent.

Brazil is a nation standing on the brink of anarchy, but in recent years, tremendous strides have been made in every area on the road to a free democracy.

The Mennonites in Holland have made their participation in Curitiba dependent on five demands. Among other things, they ask for a guarantee of their personal safety. What kind of guarantee did our delegates require in order to go to Amsterdam in 1967? Accidents could have happened to them even in fully developed Holland.

Really, who can give such a guarantee? Did the Apostle Paul ask for a guarantee when he took the gospel to the cities of Asia Minor and Europe? Is this what Menno Simons did when he visited his brothers in the cities along the coasts of the North and Baltic seas? A brother visiting his brother does not demand a guarantee for his personal safety.

We are grieved by the decision of our brothers in Holland. In 1962, South America withdrew its invitation in order that the Eighth Mennonite World Conference might be held in Amsterdam in 1967. Will we be frustrated once again?

May God grant that the World Conference in Curitiba, in spite of dark clouds, will be a blessed experience for our brotherhood. As hosts, we in the south want to give ourselves fully toward that end. — Klaus Dück, *The Mennonite*.

MCC Moves in East Pakistan Disaster

A devastating cyclone with accompanying 20-foot tidal waves ravaged East Pakistan's coastal lowlands on Nov. 12 and 13. Reports characterize it as the worst natural disaster of the century with estimates of 500,000 lives lost and more than two million persons made homeless.

Vernon Reimer, MCC director for India, Nepal, Pakistan, and Afghanistan requested by cable today that MCC send as soon as possible a 15-foot boat equipped with a 15 horsepower outboard motor, 1,500 blankets, canned chicken, and funds to carry out relief operations in the flooded areas of East Pakistan. MCC has cabled an initial \$5,000.

Reimer, who went to East Pakistan from India Nov. 20 to 23, is transferring two Paxmen presently stationed in Nepal to East Pakistan to help in the relief operations. The Paxmen will probably be working with the East Pakistan Christian Council. The motor boat being purchased will be sent by air freight as soon as possible.

MCC is investigating the possibilities of getting free air transportation for the blankets and chicken as requested. The blankets are packaged and ready to go. The chicken is to be purchased.

Reimer returned to East Pakistan to plan for continued relief operations.

Hostetter Goes to Hanoi

Doug Hostetter, who served in Vietnam under Mennonite Central Committee 1966-69, is accompanying a National Student Association delegation on a peace-making mission to South and North Vietnam during the month of December. Hostetter, a member of the MCC Peace Section, told the Peace Section Assembly about the plans to visit Saigon, Vientiane, Hanoi, and Paris. The goal of the 21 persons, all of whom are students (17 student body presidents and three campus editors), is to negotiate a peace treaty between the people of Vietnam and the people of the United States. Hostetter, a graduate student at the New School of Social Research in New York, will serve as interpreter for the language and culture for the delegation, as well as being an active participant.

Hostetter left for Saigon on Tuesday, Nov. 24, to make advance preparation for the larger group which will leave on Dec. 13.

While Hostetter is serving in this capacity as a student, both the Peace Section and the larger assembly which heard him describe the trip were pleased that he is able to serve in such a significant way. The Section passed an action, subsequently adopted by the entire assembly, which promised to support Doug "in this mission

of peacemaking with prayers, brotherly solicitude," and offered to assist in the raising of funds for the journey. Already over \$800 has been raised.

The Peace Section asked Doug to "communicate to the peoples of Vietnam — North and South — our regret for the war which has so brutally ravished their land, our

commitment as a church to the gospel of peace and reconciliation, and our readiness to cooperate with them in the rebuilding of their country."

Hostetter will report on his trip to the Mennonite press upon his return. — John A. Lapp, Executive Secretary, MCC Peace Section.

MCC Hosts Soviet Baptists

Three members of the All Union Council of Evangelical Christian-Baptists (AUCECB) of the Soviet Union visited Mennonite Central Committee headquarters in Akron, Pa., Nov. 12 and 13.

Mr. Grigorin Bulgakov, pastor at Gorki; Miss Valentina Ryndina, student of language at Moscow University and employee of the AUCECB at its Moscow headquarters; and Mr. Peter Shatrov, superintendent of the churches in the Leningrad area and spokesman for the group, were accompanied by Mr. Adolf Klaupiks, former relief coordinator for the Baptist World Alliance, who translated for them. Mr. Klaupiks is an American.

The group came to America to attend a Pentecostal Conference in Dallas, Texas. The AUCECB is a union of Evangelical

Christians, Baptists, Pentecostals, and the Mennonite Brethren Church. Following the conference, the group visited Baptist church centers and MCC. They were very interested in learning about the Mennonites here, our forms of worship and our expressions of faith. Pastors Shatrov and Bulgakov both have contact with Mennonites in the congregations they serve in Russia and spoke with appreciation of the Mennonites' contribution to their churches.

Following a fellowship dinner at which the group met with representatives of the Lancaster Mennonite churches and MCC, they enjoyed an impromptu rendition by the Lancaster Choral Singers of selections from Bach's *Cantata No. 4*. Hiram Hershey conducted the chorus which happened to be practicing in the building at the time the



(Left to right) Grigorin Bulgakov, Adolf Klaupiks, Peter Dyck, Valentina Ryndina, and Peter Shatrov watching Mrs. Susie Rutt open a bale of clothing at the MCC Material Aid Center, Ephrata, Pa.

Russian visitors were there. They also visited the MCC Material Aid Center in Ephrata, Pa.

MCC sent greetings back with Miss Ryndina and Pastors Bulgakov and Shatrov to the AUCECB.

Probe in Evangelism Necessary

In an age of space probes and undersea exploration, a probe of the inner man becomes not a luxury, but a necessity.

Rene Dubos, head of the department of Environmental Bio Medicine at Rockefeller University, sees a crisis ahead for man, a crisis in the quality of living. In a guest editorial in *Life* magazine Dubos evaluated the tensions and distortions of stress to which modern man is continually exposed.

"Survival is not enough," Dubos concluded. Man needs the qualities of peace within and biological stability without.

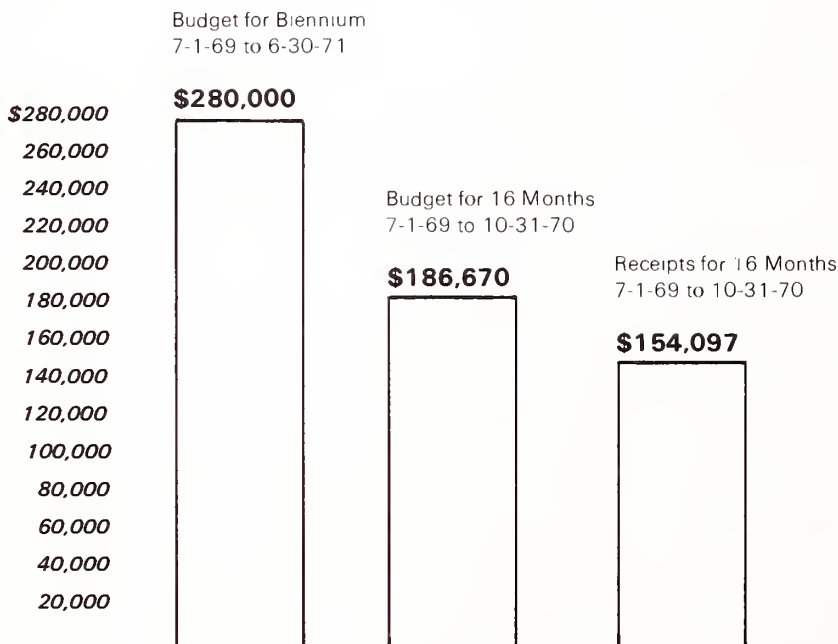
PROBE '72 will be an exploration in the inner worlds of man, in his social relationships as well as his heart and soul. The all-Mennonite Consultation on Evangelism, PROBE '72, in Chicago's Conrad Hilton Hotel, Apr. 13-16, 1972, will explore the most effective means of bringing the peace of God to the complete life-style of modern men, through Jesus Christ.

Previous Mennonite evangelism efforts have not been overly successful, as Palmer Becker, Home Missions director for the General Conference Mennonite Church, detailed.

"Very often we have communicated theology to people," Becker pointed out. "We have introduced people to a plan of salvation rather than to the Planner, rather than to Jesus Christ and a dynamic relationship with Him." Becker noted that a deeply motivated Christian is more likely to grapple with life-style problems, both in his own life and that of his neighbors.

PROBE '72 will explore the most effective life-changing methods of evangelism in

MENNONITE GENERAL CONFERENCE



Receipts were \$32,573 below budget for 16-month period

To meet the budget we will need to receive \$15,738 per month for the remaining eight months of the biennium.

its three-day intensive sessions.

Mennonites who are involved in witness in a variety of areas of life will document their activities to the consultation. Specific areas or types of ministry through which evangelism is being carried out by Mennonites will mark out the program areas for PROBE '72. These include: Evangelism Through Teaching, The Healing Arts, Preaching, Retreats and Small Groups, Social Evangelism, Peace Witness and Voluntary Service, Music and the Arts, Coffeehouse and Youth Activities, Mass Media.

Actual examples of evangelism will be supported by personal experiences in each area. Each of these area experiences will lead to in-depth exploration of how a Christian may expand his personal effectiveness as a life-changer.

"Evangelism is not an option for the Christian," summed up J. B. Toews, President of Mennonite Brethren Seminary, Fresno, California. "Only the methods are optional.

"There is a distinct biblical principal," he continued. "As Anabaptists, we reject the escapist theology which saves a man from involvement in his neighbor's need.

"But we also reject the theology which permits us to work only on the outer man and his social situation, and fails to confront him with his need for Christ.

"If our PROBE can bring the focus of a fraternal thrust in evangelism, that will be a historic moment in inter-Mennonite activities," Toews concluded.

The theme for the all-Mennonite Consultation emphasizes this three-pronged exploration for a fully developed evangelism:

PROBE: *Into the Scripture for understanding*

Into ourselves for honesty

Into our world for relevance

The consultation will draw upon experiences of local congregations, which are urged to send one or more members to participate. Further information is available from Eugene Witmer, Executive Secretary, PROBE '72, Box 127, New Holland, Pa. 17557.

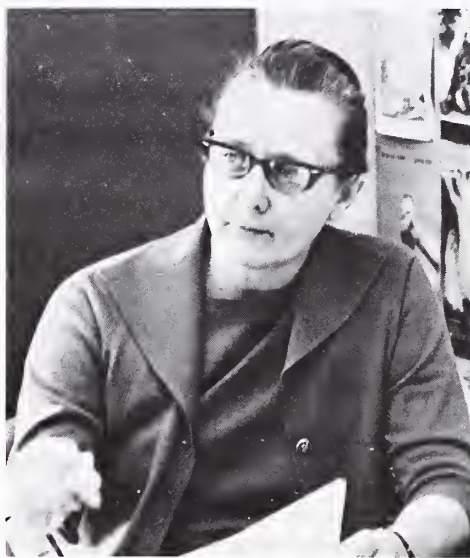
Study for Mentally Handicapped

Trinity Mennonite Church, 4334 W. Vista Ave., Glendale, has received a Project Study and Development Grant from the Arizona State Department for Mental Retardation. John R. Mumaw, Harrisonburg, Va., has been employed as Study Director. The objective of the study is to survey the Glendale, Peoria, Sun City, and El Mirage communities to determine the program needs in these communities, the employment and training possibilities for the mentally handicapped. The greater emphasis of the study will be upon the

evaluation of data with the possible development of a program for small-group residential living for the mentally handicapped.

Mumaw, former President of Eastern Mennonite College, Harrisonburg, Va., is presently serving as Executive Secretary of the Mennonite Medical Association. He is also a member of a number of Boards and committees ministering to the mentally retarded including Mennonite Mental Health Services Board.

Mumaw began the study on Dec. 1 and projects a two-month period for the study. His office is located at the Trinity Mennonite Church, 4334 W. Vista Ave., Glendale, Ariz. 85301.



Helen Alderfer, Editor of *On the Line*

Words of Cheer Becomes On the Line

On the Line is the new name for *Words of Cheer* beginning January 3, 1971. *On the Line* will serve the same junior and intermediate audience with a similar mix of stories, articles, and letters from readers. In many ways *On the Line* will be much the same as *Words of Cheer*. Helen Alderfer continues as editor; the price is the same; it will be eight pages, two colors; it is purchased in the same way. On the other hand *On the Line* will have a smaller page size, with heavier paper, and new design.

The objectives of *On the Line*, according to Editor Helen Alderfer, will be to make the message of the Bible attractive to young persons and to help them grow in understanding of God, themselves, and their Mennonite heritage.

The paper will emphasize Mennonite history and heroes and the work of the present-day church. There are to be articles to help solve problems, articles on the wonder of God's world and appreciation for the Bible.

On the Line will be published jointly by Faith and Life Press and Mennonite Publishing House. Editor Helen Alderfer is a pastor's wife and former schoolteacher. Her husband, Edwin, is pastor of Kingview Mennonite Church in Scottdale. The Alderfers have had various assignments in the work of the church, including four years with Mennonite Central Committee in the Philippine Islands.

Associate Editor for *On the Line* is Cornelia Lehn, Director of Children's Work at Faith and Life Press. Cornelia was born in Russia, moved to Canada, and is a Canadian citizen. She has served with Mennonite Central Committee in the U.S. and in Europe. She has also been an editor of children's papers, both in German and in English.

Helen Alderfer says that *On the Line* is a matter-of-fact kind of name for the junior-age child who prefers to have his material straight. The name was suggested by a Mennonite pastor and rated high with several groups of children and adults.

Words of Cheer has served the Mennonite Church for 95 years as a paper for children. It is the hope of editors and publishers that *On the Line* will be a worthy successor.

Radio Spots Receive Wide Usage

Disc No. 20 in the Family Life Radio Spot Series is receiving prime use, according to a Mennonite Broadcasts response report. The spots were mailed to 421 stations across North America in June 1970, and 107 stations have since responded to a follow-up survey. From these responses the following facts evolve:

- 89 percent of the stations released the spots daily
- 66 percent used them more than once daily
- 80 percent plan to use them indefinitely or until new spots arrive.

Disc No. 20 speaks to the concept that "marriage is for love—and that takes hearing each other. Communications problems are a source of family tensions which can be resolved with the resources God can provide."

Radio spot series No. 21, mailed out Sept. 21, 1970, asserts that "it's a tough job being a husband and father in today's world. It takes all a man has and more to be the person his family needs. And a bit of God's help is indispensable." The disc is currently being aired across the U.S. and Canada.

Spot series No. 22, to be released in Jan. 1971, will treat the theme of problems in money matters "that can be resolved by deliberate, shared decision-making, as husband and wife develop long-range values. These values include putting people

ahead of things, others ahead of self, and measuring values by the spiritual community, church, Word, and Spirit."

Family Life Radio Spots are one phase of the total mass communications outreach of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Mennonite Newspaper to Fold After 17 Years

The Canadian Mennonite, a weekly tabloid newspaper which has been serving the various Mennonite groups across Canada for 17 years, will cease publication in early 1971.

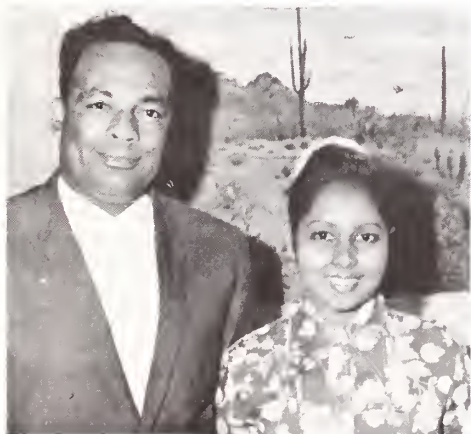
The decision to suspend publication was made at the annual meeting of the Canadian Mennonite Publishing Association recently. This organization is an independent inter-Mennonite agency which has been attempting to promote the creative use of various communications media. The association's 500 members come from across Canada and represent all the major Mennonite groups in the country.

Reasons given for the folding of the paper were (1) a steady decrease in circulation — the number of subscribers dropped from 6,000 to 4,300 in the past four years — and (2) financial difficulties.

Jamaica Couple Visits Virginia Churches

Ransford and Iris Nicholson, pastor-couple of the Calvary Mennonite Church in Retreat, Jamaica, arrived in the United States on Nov. 9 for a fraternal visit to a number of Mennonite churches in Virginia Conference.

Nicholson spoke in the Harrisonburg, Waynesboro, and Norfolk areas and participated in the annual Fall Missionary Conference, Nov. 26-29, at Sarasota, Fla. Following the conference, he conducted a



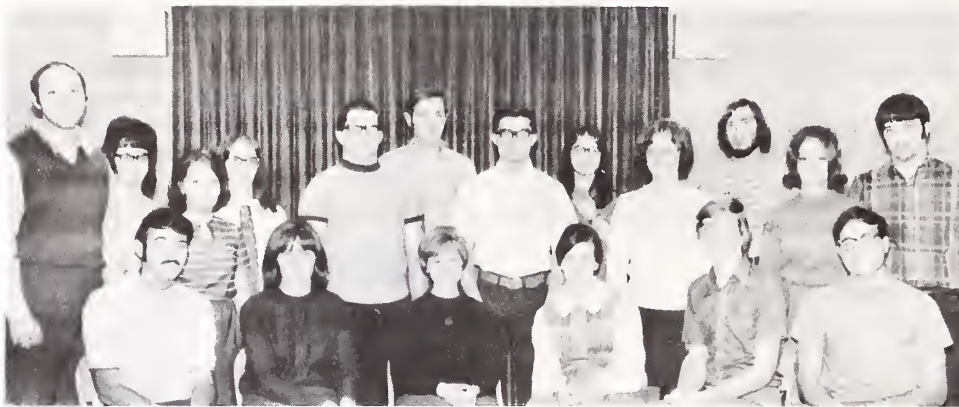
Ransford and Iris Nicholson. Bro. Nicholson is pastor of the Calvary Congregation, Retreat, Jamaica.

series of revivals at the Newtown Chapel in Sarasota. While in Harrisonburg, Nicholson also spoke at Eastern Mennonite High School, Eastern Mennonite College and Seminary, and Mennonite Broadcasts, Inc.

Nicholson was a migrant worker in the States in 1958. He found the Lord through Mennonite brethren in Sarasota and be-

came active in Christian service upon his return to Jamaica. He has had four years of training at Jamaica Theological Seminary and currently serves as secretary for the Jamaica Mennonite Conference.

The Nicholsons have a two-year-old son who stayed with the Kenneth Brunk family in Jamaica while the couple made their stateside visit.



18 Enter VS in November

The final Voluntary Service orientation school for 1970, Nov. 9-19, saw 18 participants accepting one- or two-year assignments at 13 locations across North America with Mennonite Board of Missions, Elkhart, Ind.

First row: John and Delores Birkey, Goshen, Ind., community service worker and day care teacher, respectively, with the Stockton, Calif., VS unit for two years; Rebecca Bishop, Doylestown, Pa., licensed practical nurse for one year at Mennonite Hospital, La Junta, Colo.; Linda Yousey, Carthage, N.Y., one year as a registered nurse at Hazard Appalachian Regional Hospital, Ary, Ky.; Jay Dyck, Newton, Kan., two years as a community service worker with the Kansas City, Mo., unit; and Jerre Bontrager, Scott City, Kan., stock-room worker at Mt Sinai Hospital, Cleveland, Ohio, for two years.

Second row: Stephen and Rachel Everingham, Goshen, Ind., houseparents with the Detroit, Mich., unit for one year; Jerry Stoltzfus, Carlsbad, N.M., unassigned; Jeffrey Miller, Orrville, Ohio, orderly for two years at Sullivan County Home, Claremont, N.H.; Carolyn Royer, Louisville, Ohio, child care worker with the Winston-Salem, N.C., unit for one year; and Carley Stoltzfus, Mantua, Ohio, one year as secretary with the Kansas City, Mo., unit.

Third row: Twila Buller, Kalispell, Mont., child care worker for one year at Sunshine Children's Home, Maumee, Ohio; LaVonne Graber, Montgomery, Ind., nurse aide at Sullivan County Home, Claremont, for one year; Lee Polachek, Engadine, Mich., two years as a construction worker with the Pass Christian, Miss., unit; Miriam

Beachy, Darien Center, N.Y., community service worker with the Northwest Portland, Ore., unit for one year; Joel Gross, Doylestown, Pa., two years as a community service worker with the Durham, N.C., unit; and Ray Hochstetler, Nappanee, Ind., maintenance/janitorial worker at St. Anthony's Hospital, St. Petersburg, Fla.

The first VS orientation school for 1971 is scheduled for Jan. 4-14 with 17 or more persons expected to attend. Currently 332 volunteers 18 years of age through senior adult are stationed in 56 locations in the United States, Canada, Mexico, and Puerto Rico with Mennonite Board of Missions.



Hard work and cooperation turned a rainy fall day into another successful relief sale. The Michiana Mennonite Relief Sale committee held their sale on Sept. 26, 1970, at the Goshen, Ind., fairgrounds. Edward Brookmyer, Sec.-Treas. of the committee, hands John Hostetler, MCC representative, the results — \$70,548.10.

FIELD NOTES

Ivan R. Lind, 60, associate professor of Old Testament at Eastern Mennonite College, died of an apparent heart attack in his Route 6, Harrisonburg, home on Nov. 20. Before coming to EMC last year, Bro. Lind served on the faculty of Hesston College for 31 years. He joined the Hesston College faculty in 1938 and began a seven-year term as dean in 1941. The remainder of the time he taught in the fields of Bible, sociology, psychology, economics, and business education. Obituary to follow.

Macon Gwinn, pastor of the Berea Mennonite Church in Atlanta, Georgia, reports that he had "the wonderful joy of taking in four young people for baptism who have accepted the Lord Jesus Christ." He said, "Our goal for the new month is to try to set a good foundation for our youth, both in the church and the community."

Laura Kurtz, Eastern Board missionary, returned to Tanzania on Nov. 22. She will serve at Katoke Teacher Training College (P.O. Box 89, Bukoba, Tanzania), an alliance institution where teachers serving Tanganyika Mennonite Church are trained. A commissioning service was held for Miss Kurtz at the Rock Mennonite Church, Elverson, Pa., on Oct. 18. J. Clyde Shenk brought the message. Miss Kurtz recently completed studies at New York University in educational psychology.

Special notice to Sunday school leaders: *On the Line* is the name for *Words of Cheer* beginning Jan. 3, 1971. There is no change in price or basic intention. It continues as a paper for juniors and intermediates. If you have ordered *Words of Cheer* for children in your Sunday school, you will receive *On the Line*, beginning with the issue of Jan. 3, 1971. See news story on page 1019.

Eastern Mennonite College has received notification of a gift of books valued at \$1,600 from the Xerox Corporation in Rochester, New York. The corporation is donating sets of "The March of America" and *Vanity Fair* to EMC as a member of the Council for the Advancement of Small Colleges (CASC). Other CASC members will receive similar gifts. Present library holdings number more than 56,000 volumes.

Maple Grove Winter Bible School to be held at the Maple Grove Mennonite Church, Atglen, Pa., Jan. 18-29. Instructors include: Herman Glick, Christian Charles, Charles Gogel, Noah Hershey, and Elam Stauffer.

Elkhart County, Ind., ministers and seminarians met in a special service in the Chapel of the Sermon on the Mount on Nov. 17 to hear Leighton Ford speak on the topic of "Evangelism." The meeting

was part of a pre-crusade visit by Ford and his team to Elkhart in preparation for an evangelistic crusade to be held in Elkhart in April 1971.

Several **Mennonite songwriters** were featured in a service of contemporary worship songs presented by the Associated Mennonite Biblical Seminaries chorus. The selections were taken from the second issue of *Hymns for Now* and the June 1969 issue of *With*, an inter-Mennonite publication for youth. Contemporary religious themes were expressed in songs of joy, admonition, and reflection.

Change of address: **Fred Gingerich** from Alpha, Minn., to College Ave., Park View, Harrisonburg, Va. 22801. **Milton Brackbill** from Paoli, Pa., to 2749 Prospect, Sarasota, Fla. 33579.

New members by baptism: two at Madisonville, Iowa; nine at Valparaiso, Ind.; three at Green Terrace, Wernersville, Pa.; two at South Seventh St., Reading, Pa.; two at Alsace Manor, Temple, Pa.; fifteen at Central, Archbold, Ohio.

Mennonite Board of Missions, Elkhart, Ind., announced on Nov. 25 that it stands ready to commit up to \$10,000 to the Mennonite Central Committee, Akron, Pa., for emergency relief in East Pakistan, scene of recent cyclones and tidal waves that swept the southern coast. New sources indicate the death toll may exceed the half million mark. Individuals and congregations are invited to contribute to the East Pakistan relief fund through regular conference channels or by sending designated contributions directly to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Calendar

Millwood Winter Bible School, Cap. Pa., Dec. 28 to Jan. 8.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22, 1971; Inter-Mennonite School for Ministers, Jan. 13-21, 1971; Mass Communications Seminar, Jan. 22-24, 1971.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

James Kratz, associate secretary for Overseas Missions with Mennonite Board of Missions, who has been on an administrative trip to South America since Oct. 11, returned to North America the last of November.

Mr. and Mrs. Nelson Litwiller arrived in the United States on Nov. 18 from a 2 1/2-month teaching-preaching ministry among the Spanish communities in northern Europe and Spain. Arrangements were made through the Secretary of the Council of Evangelical Churches in Spain for the contacts and assignments the Litwillers had in that country. Their address will again be: Greencroft Villa, 2000 S. 15th Street, Goshen, Ind. 46526.

Mr. and Mrs. Don Brenneman, missionaries in Argentina coming home on their first furlough, were scheduled to arrive in North America on Dec. 2 for a three-month furlough. Until Dec. 18 their address is 1309 S. 15th St., Goshen, Ind. 46514. Then 319 Crawford St., Elkhart, Ind. 46514.

Gladys Widmer, Bayamon, Puerto Rico, reports: "I arrived in Puerto Rico on Nov. 13 after a good flight. (Gladys was on furlough from August to November.) . . . It was good to return and hear encouraging reports of the work here. There have been three baptisms—a teenager and two mothers."

Ed and Irene Weaver were recently granted 15-day visitors' visas for Nigeria. They plan to arrive in time to attend the Nigeria Mennonite Conference, Dec. 10-15. Pray for them as they make this first visit after an absence of 3 1/2 years.

A Home Bible Studies correspondent in Pittsburgh, Pa., wrote recently to Wilbur Hostetler, HBS director in Elkhart, Ind.: "I am finding your 'Mature Person' series to be highly beneficial to my personal need. The content is excellent, and I must express high praises to the author. It embodies day-to-day experiences which all Christians need in order to grow. I hope to enroll in the others you offer as time goes on. I know that I am growing into a mature person by the Lord's guidance." (Author of "The Mature Person" HBS course is Ray Keim, a social worker at Oaklawn Psychiatric Center in Elkhart.)

The estate of Delphia R. Holsinger, Harrisonburg, Va., recently bequeathed the sum of \$1,749.02 to Mennonite Board of Missions, Elkhart, Ind., for use in the general mission program as needed.

Mission Investment Loans provide an opportunity for personal investment in the mission program of the Mennonite Church. Six percent interest is paid on investments made for three years or longer (or payment on demand at five percent). A number of different projects are available. For more information call or write David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Donald R. Jacobs, well-known Mennonite missionary and anthropologist, will be at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Dec. 14, to give a lecture on "Demonology," which he has prepared under the John F. Funk Lectureship.

Jacobs has served in East Africa for a number of years under the Eastern Mennonite Board of Missions and Charities. His gifts and training have enabled him to give outstanding leadership as a churchman and educator, particularly in connection with the Tanganyika Mennonite Church. His lecture will be given at the noon-hour forum.

Harold Fly, Schwenksville, Pa., at Emma Mennonite Church, Topeka, Ind., Dec. 13-20.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Regarding Brother Smedes' article on abortion in the Nov. 3 *Gospel Herald*. I get very upset when people profess such profound concern for the preservation of the life of a fetus which no one is sure whether it is human or not, while at the same time they do nothing to save the lives of the clearly human drug addicts or alcoholics who die by the scores in the large cities. I have to wonder about people who fight for the preservation of an unwanted American fetus while they continue to pay for the slaughter of desperately wanted Oriental children. — Doug Hostetter, New York, N.Y.

Re: "Items and Comments" *Gospel Herald*, Vol. LXIII, Number 39. Paragraphs concerning Famous Writers School. I feel I need to add my experience to balance the news item.

When I signed the contract in 1967 for the course at the cost of \$600, I was well aware of the "no refund" clause. The salesman was anything but high-pressuring, insisting that I read all the print and consider several days.

Each lesson was individually graded with comments and advice in a separate personal letter. When I wrote that several moves and other circumstances had set me behind schedule and I didn't know if I could finish in the average, maximum (according to contract) three years, I was given a year's extension without additional charge.

You can see for yourself how unprofitable it would be both for the student and school to draw out the course to five or ten years or to have it transferable.

Having been treated so fairly and justly, I felt I needed to write a defense. As to the "enchantment," it probably exists in the mind of the signee. FWS tells each student they will not market manuscripts but they do give us guidelines to know how to market our manuscripts ourselves. — Dorothy L. Stover, Helena, Ala.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Cagle, William and Nancy (Oyer), Foosland, Ill., first child, Lance Charles, Nov. 3, 1970.

Clemens, Clyde and Esther (Zehr), Denver, Colo., first child, Shawn Michael, Aug. 1, 1970.

David, Ron and Rhoda, Richmond, Va., fourth

child, second son, Thomas Edwin, Oct. 29, 1970.
Finkbinder, Jay C. and Twila (Lauer), McAlisterville, Pa., second child, first son, Craig Devon, Nov. 1, 1970.

Keener, Eugene and Ravae (Stauffer), Wooster, Ohio, first child, Vincent Roy, Oct. 16, 1970.

Lowery, Edgar and Evelyn (Clark) Mastontown, Pa., first child, George Philip, Oct. 23, 1970.

Miller, Albert T. and Marilyn (Steffen), Princess Anne, Md., third child, second son, Eric Ludwig, July 14, 1970.

Miller, Lynn and Janice (Sharp), Nampa, Idaho, third child, first son, Matthew Lynn, Oct. 30, 1970.

Pfeiffer, John F. and Jean (Stanley), Palm Harbor, Fla., second daughter, Joy Lynn, Oct. 26, 1970.

Saltzman, Aubrey and Glenda (Henry), Hebron, Neb., first child, Jerel Dean, Oct. 26, 1970.

Springer, Melvin and Patty (Staker), Hope-dale, Ill., second daughter, Cindy Sue, Nov. 8, 1970.

Stauffer, Paul and Doris (Glick), Lititz, Pa., fourth child, second daughter, Monique Doniele, Nov. 10, 1970.

Torain, Glen and Beryl (Martin), Philadelphia, Pa., first child, Heather Dawn, Oct. 31, 1970.

Yoder, James and Nancy (Shearer), Alpha, Minn., first child, Kristen Eileen, Sept. 24, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Daniels — Troyer. — Jay Dwight Daniels, Elida, Ohio, Northside cong., and Joyce Kaylene Trover, Elida Ohio, Central cong., by Walter Smeltzer, July 12, 1970.

Egli — Martin. — Mark Egli and Maxine Martin by Glenn Martin and Floyd Kauffman, June 20, 1970.

Gooch — Yoder. — Raymond Gooch, Littleton, Colo., Christ United Methodist Church and Eileen Yoder, Iowa Valley cong., Lone Tree, Iowa, by Henry Yoder, father of the bride, Sept. 26, 1970.

Histand — Mast. — Robert H. Histand, Horscham, Pa., Doylestown cong., and Sarah Ellen Mast, Telford, Pa., Clarence Center, N.Y., cong., by Richard C. Detweiler, Nov. 14, 1970.

Longoria — Bixler. — Guadalupe Longoria, Alice, Tex., Alice cong., and Lois Bixler, Elkhart, Ind., Roselawn cong., by Verle Hoffman, Aug. 8, 1970.

Nafziger — Barton. — Roger Nafziger, Minier, Ill., Hopedale cong., and Cindy Barton, Minier, Ill., St. John's Church, by Ivan Kauffmann and Donald J. Bosworth, Nov. 14, 1970.

Plank — Byler. — Robert L. Plank, Jr., West Liberty, Ohio, Bethel cong., and Joann Byler, Belleville, Pa., Locust Grove cong., by Erie Renno and Floyd Headings, Sept. 26, 1970.

Ranger — Eby. — Douglas Micheal Ranger, Mildmay, Ont., and Gladys Irene Eby, Kitchener, Ont., Preston cong., by Rufus Jutzi, Sept. 4, 1970.

Roth — Dwyer. — Gene Ray Roth, Minier, Ill., Hopedale cong., and Margaret Ellen Dwyer, Delavan, Ill., by Ivan Kauffmann, Nov. 6, 1970.

Troupe — Mann. — Donald Troupe, Osceola, Ind., and Marcia Mann, Elkhart, Ind., both of the Roselawn cong., by Verle Hoffman, June 6, 1970.

Veitch — Wideman. — Robert James Veitch, St. Jacobs, Ont., Erb Street cong., and Grace Marie Wideman, Preston, Ont., Preston cong., by Rufus Jutzi, Oct. 3, 1970.

Walter — Brenneman. — Michael Walter, Tipton, Iowa, Cedar Bluff cong., and Kathy Brenneman, Kalona, Iowa, East Union cong., by J. John J. Miller, Nov. 7, 1970.

Weaver — Weldy. — Kermit Weaver, Plain City, Ohio, and Mary Weldy, Irwin, Ohio, both of the United Bethel cong., by David Showalter and Walter Beachy, Nov. 7, 1970.

Yoder — Gingerich. — Harold Yoder, Sarasota, Fla., and Mary Gingerich, Plain City, Ohio, both of the Ashton cong., by David Kniss, Oct. 10, 1970.

Yoder — Herr. — John D. Yoder, Christiana, Pa., Maple Grove cong., and Darlene Herr, New Holland, Pa., New Holland cong., by Frank E. Shirk, Nov. 14, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bearinger, Josiah, son of Moses and Sarah (Sitler) Bearinger, was born in Waterloo Twp., Aug. 14, 1882; died at the K-W Hospital, Kitchener, Ont., Nov. 2, 1970; aged 88 y. 2 m. 19 d. On June 2, 1909, he was married to Mabel Eby, who died Apr. 7, 1962. Surviving are one daughter (Doris — Mrs. Eden Good) and 2 grandsons (David and Stuart). He was a member of the Erb Street Church, where funeral services were held Nov. 4, with Galen Johns and J. B. Martin officiating; interment in the Erb Street Cemetery.

Benda, Julia, daughter of Anton and Victoria Censky, was born near Jackson, Minn., Nov. 8, 1917; died of cancer at the Jackson Community Hospital, Oct. 9, 1970; aged 52 y. 11 m. 1 d. On Oct. 18, 1938, she was married to Chris Benda, who survives. She was a member of the Alpha Mennonite Church. Funeral services were held at the Jackson Methodist Church, with Noah Landis and Fred Gingerich officiating; interment in the Jackson Cemetery.

Brenneman, Ellen B., daughter of H. Reist and Maria (Bomberger) Landis, was born in Lancaster Co., Pa., Sept. 9, 1890; died at the Oaks Convalescent Center, Lima, Ohio, Nov. 7, 1970, of cancer; aged 80 y. 1 m. 29 d. She was married to Alpheus N. Brenneman, June 2, 1936, who died Nov. 18, 1969. Surviving are 3 sisters (Mrs. Katie Erb, Mrs. Phares Newcomer, and Mrs. John Bomberger). She was a member of the Central Mennonite Church, Elida, Ohio, where funeral services were held Nov. 10, with Walter Smeltzer and A. J. Metzler officiating; interment in the Salem Cemetery.

Buerge, Amy Caroline, daughter of John and Clare Hostetter, was born in Choteau, Okla., Feb. 5, 1912; died as a result of an automobile accident near Harrisonville, Mo., Oct. 15, 1970; aged 58 y. 8 m. 10 d. On Sept. 4, 1934, she was married to Robert Buerge, who survives. Also surviving are one son (Frank E.), one daughter (Nancy), 3 grandsons, her parents, 3 brothers (Henry, Melvin, and Alvin Hostetter), and 3 sisters (Mrs. Orpha Miller, Mrs. Elizabeth May, and Alma). She was a member of the Sycamore Grove Church, where funeral services were held, in charge of Elmer E. Yoder and Danny Gales; interment in the Clear Fork Cemetery.

Eberly, Lydia Ann, daughter of Daniel and Fannie (Heatwole) Wenger, was born in Rockingham Co., Va., Apr. 25, 1886; died at her home near Orrville, Ohio, Nov. 2, 1970; aged 84 y. 6 m. 7 d. On Nov. 19, 1908, she was married to Elam Eberly, who survives. Also surviving are 4 sons (Walter, David, John, and Ben), 6 daughters (Frances — Mrs. H. Paul Martin, Emma — Mrs. Elias Horst, and Elsie — Mrs. David Horst, Mary — Mrs. Marvin Steiner, Mabel — Mrs. Glen Jones, and Eva — Mrs. Truman Steiner), 32 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Mollie Knicely and Mrs. Verdie Simmons). She was preceded in death by an infant daughter, 3 grandchildren, one great-grandchild, 3 brothers, and 3 sisters. She was a member of the County Line Mennonite Church

Funeral services were held at the Martins Church Nov. 5, with Cleophas Steiner and Elmer Good officiating; interment in the adjoining cemetery.

Egli, John B., son of Jacob and Susan (Sutter) Egli, was born near Hopedale, Ill., Mar. 11, 1890; died of cancer at the Mennonite Hospital, Bloomington, Ill., Nov. 8, 1970; aged 80 y. 7 m. 28 d. On Jan. 28, 1915, he was married to Emma Good, who died in 1925. On Sept. 12, 1926, he married Rosie Good, who survives. Also surviving are 7 children (Florence—Mrs. Gladys Zehr, Lois, Arthur, Ivan, Lester, Glenn, and Joe), 24 grandchildren, 2 great-grandchildren, one sister (Mrs. Lizzie Nafziger), and one brother (Simon). He was a member of the Hopedale Church, where funeral services were held in charge of Ivan Kauffmann; interment in the Hopedale Cemetery.

Esbenshade, Lizzie M., daughter of the late Daniel and Lizzie (Martin) Weaver, was born in Caernarvon Twp., Lancaster County, Pa., on June 27, 1893, and died Oct. 13, 1970, after 2 weeks' illness; aged 77 y. 3 m. 16 d. On Oct. 9, 1915, she was married to Ferree F. Esbenschade, Sr., who survives. Also surviving are 2 daughters and 2 sons (Grace—Mrs. Amos Reiff, Adam, Edith—Mrs. Titus Sensenig, and Ferree, Jr.) and 2 foster children, Anna Martin—Mrs. Jacob Zimmerman and Titus S. Weaver). Also 17 grandchildren and the following sisters and brothers, Mrs. Anna High, Mrs. Susanna Lehman, Martin Weaver, and Benjamin Weaver. She was preceded in death by 2 brothers and one sister. She was a member of the Weaverland Mennonite Church. Funeral services were held at the Weaverland Mennonite Church Oct. 16, with J. Paul Graybill, John Hollinger, Alvin Martin, and David Weaver officiating.

King, James M., son of Connie Rufus and Mildred (Seagroves) King, was born at Raleigh, N.C., June 21, 1922; died of Hodgkin's disease at the Presbyterian Hospital, Pittsburgh, Pa., Nov. 7, 1970; aged 48 y. 4 m. 21 d. He was married to Iva Clark, who survives. Also surviving are 4 children (David, Bonnie, James, and Denise). One son (Kenneth) preceded him in death. He was a member of the First Mennonite Church, Johnstown, Pa., where funeral services were held Nov. 11, in charge of John H. Kraybill; interment in the Richland Cemetery.

Krabill, Freda, daughter of Willis and Melinda (Diller) Yoder, was born at Bluffton, Ohio, Apr. 22, 1924; died of cancer at the Wooster Hospital, Wooster, Ohio, Oct. 5, 1970; aged 46 y. 5 m. 13 d. On Aug. 21, 1949, she was married to Ralph Krabill, who survives. Also surviving are 2 children (David Harold and Jane Louise), and 2 brothers (David and James Yoder). She was a member of the Oak Grove Church, where funeral services were held Oct. 8, in charge of L. E. Troyer and Dalton Love; interment in the Oak Grove Cemetery.

Liechty, John B., son of John and Fannie (Conrad) Liechty, was born at Orrville, Ohio, Feb. 2, 1886; died of a stroke at the Westview Manor Rest Home, Wooster, Ohio, Oct. 7, 1970; aged 84 y. 8 m. 5 d. On Jan. 17, 1918, he was married to Cora Berkey, who survives. Also surviving are one daughter (Mrs. Pauline Schrock), one son (John H.), 8 grandchildren, one great-grandchild, and one sister (Mrs. Oliver Blosser). He was a member of the Oak Grove Church, Smithville, Ohio. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, in charge of L. E. Troyer; interment in the Oak Grove Cemetery.

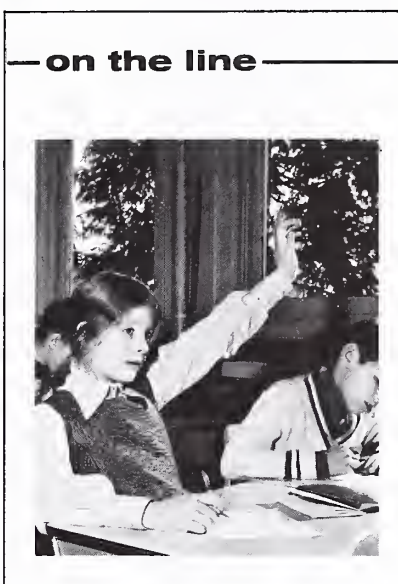
Lugbill, Anna, daughter of John C. and Anna (Yoder) Lugbill, was born in Allen Co., Ind., July 10, 1896; died at her home at Hometown, Ind., Nov. 3, 1970; aged 74 y. 3 m. 24 d. Surviving are one brother (Harvey Lugbill). She was a member of the Leo Church, where funeral services were held Nov. 6, with Earl Hartman and Ben Graber officiating; interment in the Leo Cemetery.

Miller, Nelson Beachy, son of Levi D. and Magdalene (Beachy) Miller, was born in Johnson County, Iowa, on Jan. 28, 1916; died of cerebral hemorrhage at Wellman, Iowa, on Oct. 14, 1970; aged 54 y. 8 m. 16 d. On Feb. 14, 1940, he was married to Marjorie Boshart, who survives. Also surviving are 5 children (Dennis, Leon, Timothy, Janice—Mrs. Robert D. Yoder, and Kathy), three grandchildren, his mother, two brothers (Chester L. and Vernon), and three sisters, (Niva—Mrs. Edward Burkholder, Joy—Mrs. Wesley Levine, and Magdalene—Mrs. Delmar Stutzman). He was a member of the Wellman Mennonite Church, where funeral services were held Oct. 17, with Ron Kennel, Max Yoder, and Earl Miller officiating; interment in the Wellman Mennonite Cemetery.

Nesselrodt, Joseph A., son of Jackson and Susan (Shaffer) Nesselrodt, was born at Ft. Seybert, W. Va., Apr. 28, 1895; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 29, 1970, aged 75 y. 6 m. 1 d. Surviving are his wife, the former Della Susan Graham; 2 sons (Edwin and Tommy), 4 grandchildren, and 2

great-grandchildren. He was a member of the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va. Funeral services were held at Brown Funeral Home, Franklin, W. Va., Oct. 31, with Daniel Smucker, Jr., and Earl Delp officiating; interment in the Pleasant Grove Mennonite Cemetery.

Smucker, Herman J., son of Jephtha J. and Barbara Elizabeth (Esch) Smucker, was born near West Liberty, Ohio, Apr. 28, 1907; died at the Pleasantview Home, Kalona, Iowa, Nov. 6, 1970; aged 63 y. 6 m. 8 d. On Nov. 30, 1933, he was married to Fanny L. Gingerich, who survives. In 1951 he was licensed to serve as assistant pastor at the Iowa Valley Church and later served at Cedar Bluff and at Pleasant Valley. On July 28, 1957, he was ordained to the ministry to serve as pastor at Pleasant Valley. He is survived by one daughter (Mrs. Paul Bowers), 4 grandchildren, 2 sisters (Celesta—Mrs. Dale Bixler and Ruth—Mrs. Dan Grisso), and one brother (George). He was preceded in death by his parents, one brother, and one sister. Funeral services were held at the Lower Deer Creek Church, Kalona, Iowa, Nov. 8;



WORDS OF CHEER

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... a story paper for 9-14-year-olds

... to make the message of the Bible attractive

... to help the reader grow in an understanding

of God,

of himself,

of other persons,

of his Mennonite heritage

interment in the church cemetery.

Troyer, Janet, daughter of Willis and Phyllis (Gresser) Troyer, was born at Wooster, Ohio, Jan. 2, 1963; died of virus infection at the Wooster Community Hospital, Nov. 13, 1970; aged 7 y. 10 m. 11 d. Surviving are her parents 2 sisters (Cheryl and Louise), one brother (Daniel), and her grandparents (Mr. and Mrs. Abner Troyer). Funeral services were held Nov. 14, in charge of L. E. Troyer; interment in the Oak Grove Cemetery.

Walters, Fred, son of Clarence and Mildred (Zook) Walters, was born at Allensville, Pa., Nov. 1, 1942; died as a result of electrocution at the Harrisburg General Hospital, Nov. 13, 1970; aged 28 y. 12 d. On June 11, 1965, he was married to Verda Hartzler, who survives. Also surviving are 3 children (Teresa, Marilyn, and Gary), 3 brothers (Leroy, Robert, and Richard), and 2 sisters (Helen — Mrs. Irvin Seaholtz and Delores — Mrs. Leroy Kanagy). He was a member of the Allensville Church, where funeral services were held Nov. 17, with Elrose Hartzler, Paul Bender, and John Zook officiating; interment in the Allensville Cemetery.

Yoder, Alice Gillman, daughter of Peter and Alice (Lengacher) Gillman, was born at Berne, Switzerland, Sept. 17, 1877; died at the Osteopathic Hospital, Orrville, Ohio, from complications following a fall, Oct. 16, 1970; aged 93 y. 29 d. On Dec. 13, 1900, she was married to John B. Yoder, who died Dec. 15, 1937. She is survived by 2 sons (Paul and Ivan R.), one granddaughter, and one sister (Mrs. Emma Amstutz). She was a member of the Oak Grove Church, Smithville, Ohio. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Oct. 19, with L. E. Troyer and Roy Amstutz officiating; interment in the Oak Grove Cemetery.

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Cover photo by Jan Glevsteen. View over Titmonning, Bavaria, overlooking the Salzach Valley toward Austria. Once the persecuted Anabaptists from Switzerland followed this valley east toward Moravia and freedom. P. 1019 by James M. Cutrell.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Christmas Sharing Fund

Enclosed find \$_____ to be shared by:

- * Mennonite Board of Missions
- * Mennonite General Conference
- * Mennonite Church Colleges
- (Goshen, Eastern Mennonite, Hesston)

Please mail to:

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Name: _____

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GOSPEL HERALD

Tuesday, December 15, 1970

Volume LXIII, Number 48



The Christmas Thank Offering

By Marion Preheim

In the fall of 1969 our pastor and church elders began talking about how our congregation could have a world vision of Christmas. They thought of a number of persons who had done work overseas. In talking with them several other persons were thought of who had been refugees in Europe.

At first it was thought to give one person a few minutes to talk on Sunday morning. As the idea grew, however, three persons were finally asked to talk on what Christmas meant to them in an overseas setting.

Then the Stewardship Committee was asked to think about our giving at Christmas time. They came up with several ideas to present.

Finally, the whole morning worship service became an expression of the receiving-giving love of Christmas.

Mrs. Hans Peter Neufeld told what her Christmas had meant as a World War II refugee in Europe. "Just prior to Christmas," she said, "my four-year-old sister died of starvation. Grandma kept repeating to us that we should believe and not lose faith. Our faith was very low. They had buried my sister behind rather than in a very beautiful cemetery. We had found out that only criminals and outcasts were buried there.

"I could not understand why a girl of four should be buried there. I would get annoyed with Grandma because she would say, 'We should thank God for what we have.'

"I would say, 'How can we thank God when we don't have anything? We don't have a father, a country, food, no decent clothes. We are outcasts everywhere.'

"She replied, 'That doesn't matter. What matters is what God thinks. He'll take care of it.'

"But Christmas was coming. We knew we wouldn't get anything. We hadn't gotten anything for years. Before bedtime on Christmas, Grandma said, 'We must pray.'

"I said, 'But we won't get anything.'

"Grandma said, 'Put your Christmas plates out anyway.'

"I said, 'You're just an old witch. You're just teasing me.'

"We put the plates out. When we woke up in the morning, we had an orange and some hard candy. My mother had saved a little from her earnings to buy the things for our plates. On top of that, we each had a pair of gloves.

"I said, 'Grandma, there is a God!'

"She said, 'I always told you so.'

"When we went outside to play in the snow that after-

noon, I put my gloves in my pocket because I did not want to get them wet. I made the orange last a whole week, eating only one section at a time.

"Two or three weeks after Christmas I realized that Grandma was not wearing her sweater anymore. Then I thought that the gloves were the same color as her old sweater. She had taken it apart and knitted us children each a pair of mittens. She suffered from cold the rest of the winter."

After Mrs. Neufeld spoke, Nick Kampen told about his experience. Nick, now working at the MCC Clothing Center, was also a World War II refugee.

"We entered a village one time in what is now Poland, but was part of Germany then," he said. "It was real cold. My feet were frozen. Some people took us in. They treated us like we were one of them. They did not know us at all. Perhaps we were their 'enemies,' but they didn't treat us that way.

"I can remember we had a whole pot of potatoes which was a rarity. That really stuck in my mind. Those people saw our plight, that we suffered a great deal, and they were eager to help us. As I think back now, Christ was near to us through those people. He showed His love to us through them.

"Then there was also the time later when we were in Paraguay. In one of the first years in Paraguay, I received a Christmas bundle. I was about eight or nine years old then. This really meant a lot to me. The shirt and trousers I wore, but the whole family shared the other things. We all used that one towel. There was a pack of marbles. I had a brother. Of course, the marbles belonged to both of us."

After the two who had received help overseas spoke, Mrs. Peter Dyck spoke as one who had been an MCC worker in Europe following World War II.

"An MCC worker is neither a giver nor a receiver. He passes on the gifts. On the other hand, he does not act as a pipeline either. He is a person and a Christian. It is very important, yet very difficult, to give in the right manner.

"Being born in Russia, thus having the same background and language as the people we were serving, helped a great deal in our work with the Mennonite refugees. In listening to their many stories of hardship, loss, and separation, we constantly had to be on guard against becoming too emotionally involved.

"There were frustrations, of course. For example, we were once called to Berlin to work specifically with Menno-



Madonna by a Lily Pond: Lemuel Patole of Bombay, who has the distinction of submitting winning entries twice, in 1964 and 1969, did this water color with a pastel blue predominating. The earlier card by him was also predominantly blue.

nite refugees. Other organizations were supposed to take care of the rest. Consequently, we had a camp for Mennonites only. At mealtime other hungry people were at the door begging for food. We well knew that to give to a few at the door today would result in many hundreds at our door tomorrow, and we had barely enough to feed those entrusted to us in the camp.

"When making up refugee transports, again we were confined to Mennonites. Others, desperately looking for a new home and a new beginning, had to be refused.


"When one of our refugee ships developed engine trouble, had a mutinous drunken crew, and drifted for several days and nights on the high seas, we did not always feel God's nearness.

"But the frustrations were few compared to the many blessings. There were momentary anxieties that made us appreciate God's leading and love all the more. It was a great joy to have had a small part in feeding and clothing the hungry and destitute; in helping to reunite families torn apart by war conditions; in making it possible for those long deprived of spiritual food to again have a Bible and church services, and in helping people to a new home.

"What is it like to see and to feel God at work? It is wonderful."

After the three spoke, a member of the Stewardship Committee talked to the congregation about Christmas being a time to give to others. She told of the Stewardship Committee's idea to have each family take a shoe box and fill it with money. A goal of \$100 per family was suggested and that each family think of ways to cut Christmas spending and increase Christmas giving.

The idea caught fire with many. Families began planning how to save. At the Christmas program, many shoe boxes were brought forward. Several children were asked to tell how their family saved money. Some ways that families saved were by eating "poverty" meals, finding extra jobs, cutting down on costly presents, thinking of simple ways to celebrate, and planning simpler vacations in the future.

The offering totaled a little over \$2,000, most of which went to the Elkhart Mission Board. \$400 was earmarked for local use: for school children's shoes, legal fees, medical aid, and groceries for lower-income families. 



Three Kings: This brilliant painting is by Isis Melek of Cairo, who is a recent college graduate. Miss Melek, while still in college, produced a movie, decorated a mosque in Iraq, and submitted a prize-winning design in a postage stamp contest.

\$10

Christmas Sharing
Box 370
Elkhart, Indiana 46514

Dear Brethren:

Enclosed is a ten-dollar contribution from our family. We want to be among the many Mennonite families participating in the Christmas Sharing Fund this year.

Clearly, this is one of the best ways I know of demonstrating that we are in favor of what the church is doing in missions, in our colleges, and in congregational enabling through Mennonite General Conference. Since each of these areas of denominational effort are important we are happy that our small gift will be shared equally among all three. We would like our children to grow up believing that it is important to share in the support of the whole church program. The Christmas Sharing Fund is a good symbol of a brotherhood in corporate mission.

I am wondering whether others are writing brief letters of encouragement with their gifts. Wouldn't it be a good thing for these to be shared with the executive secretaries of the three organizations, Howard Zehr, Executive Secretary of Mennonite General Conference; Ernest Bennett, Executive Secretary of the Mennonite Board of Missions and Charities; and Albert Meyer, Executive Secretary of the Mennonite Board of Education? Each of these men could share the encouragement from the brotherhood with persons who work near them in the denominational programs.

You see, I am assuming that most of the comments that will come with the \$10 gifts will be encouraging. The gift itself indicates support. Brief notes of brotherly support will surely double the value of the gift, particularly for those serving in places where encouraging words from their brethren are not often heard.

Christmas is a good time to affirm both the program of the church and the people involved in it.

Blessings,

Arnold W. Cressman
Mennonite Commission for Christian Education of
Mennonite General Conference

By Still Waters

Jesus said, "What went ye out into the wilderness to see? A reed shaken with the wind? . . . A man clothed in soft raiment? . . . A prophet" (Mt. 11:7-9)?

We see in life largely what we look for. The real difference between many people is this difference of outlook. One man looking on a beautiful scenery can sum it up from an altogether different perspective than another. So Jesus says that character and disposition can damage and make our vision defective.

Jesus suggests three ways of looking at life. First is the fatalistic way. "A reed shaken with the wind." Life is standing in the muck where chance has placed it, powerless to oppose the powers which sway it to and fro, caught in the vagrant winds of heredity and circumstance.

Men can also view life from the materialistic side. "A man clothed in soft raiment." How common and popular this is. The man with the fine clothes and plenty of possessions is envied. Cash not character determines human worth.

Then there is the spiritual viewpoint. "A prophet?" A prophet looks at life through God's eyes. He sees the evidence of God's presence and revelation of His will. Life is a trust from God to be lived for His glory and for the good of others. What do you see? How do you look at life?

To Keep This Peace

By Blanche T. Richardson

Tho nations fight this Christmas Day,
We, in our hearts, sincerely pray,

"God, give us peace!"

And so, this gift I'd bring to you
For Christmas and the New Year thru,

The gift of peace. . . .

But not with silver or with gold
Can this great gift be bought or sold,
This gift of peace;

And not by power or by pelf,
But, by the giving of one's self,

Can we bring peace. . . .

God grant you inner peace, and then,
May you go teach your fellowmen

The gift of peace,

And with it take both truth and light,
That men may learn, by love, not might,
To keep this peace.

Brother, Call Me Brother!

In my study of what a Christian brotherhood means, both from a biblical and Anabaptist approach, I have developed rather strong thinking against titles we assume for ourselves and for each other as brothers and sisters in Christ.

A growing use of such designations as Doctor, Reverend, Bishop, and Professor are completely out of keeping with the scriptural concept of the church. The Christian view of the church is that of a brotherhood.

Jesus' words are clear: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Mt. 23:8-10). Jesus goes on to interpret these commands in the following two verses. He is referring to the use of titles. It is clear He is not asking us to refuse to recognize our earthly parents or employers. He is opposing titles which in the church place one above another. We have one Master, even Christ, and we are brethren.

Ordination does not lift a person above his brethren making him spiritually superior. Neither do degrees call for the designation of Doctor or Professor. There is no place for such titles in the church. If we want to be literal in our scriptural interpretation, here is a good place to put it into practice. — D.

Youth's Right to Smoke Pot

Sure, it is right for youth to smoke pot and become addicted to drugs *if* it is right for parents to smoke cigarettes, drink alcoholic beverages, or become addicted to coffee or tea.

It would be funny, if not so pathetic. Parents who don't have the guts to refuse a social drink of alcohol, offered by business associates, think for some strange reason their son or daughter, with supposedly much less maturity, ought to have the backbone to refuse pot and drugs offered by the gang.

The parent who yields to the social drink and who puffs away at cigarettes has nothing to say if his son or daughter smokes pot or uses drugs.

Recently I saw a cartoon in which mother and father had a bottle of alcohol in one hand and a glass in the other. Their eyes were dim and their noses red. Their son stood

in the doorway smoking marijuana. With dismay the parents said, "Don't do it, son, you might become addicted."

Most young people are not stupid. They see through such hypocrisy. Dave Wilkerson tells how young people come to him telling him how their parents go to bed on pills, wake up on pills, take pills to quiet their nerves, and pills to pep them up. Yet they yell at their young people for taking drugs for a good time. Parents take drinks with their friends and puff away on cigarettes which they know are harmful to their body yet yell at their children for smoking pot. Young people like this, even though they smoke pot and use drugs, feel they are using more sense than their parents.

That's the argument of youth. And it sounds rather convincing, I think. What this editorial is saying is that it is impossible to persuade young people of their wrong while engaging in the same kind of wrong ourselves. — D.

What Is Christmas?

Christmas is a time of remembering. It is God remembering His promise to send His Son Jesus to be our Savior. Christmas is our remembering others, our friends and families, our neighbors and those near and far whom we love and care about and at Christmastime remember in a special way — by a card, a note, or a visit.

Christmas is giving. It is God giving His only Son. He could give no more for us. Christmas is our giving to others some small gift because we love them and because we, in doing so, commemorate God's gift to us on that first Christmas. Yes, Christmas is giving with great joy.

Christmas is loving. The Savior who came loved people no matter what their status or color, or slant of their eyes. He is the Savior of all alike. He simply loved — everything and everyone. He taught and lived and died in love. And Christmas is us loving, too — because of Him, like He loves and because His love is placed in our hearts by His Spirit.

Christmas is God with us — Immanuel. Henry Ward Beecher related the story of a Moravian missionary to slaves in the West Indies who found he couldn't minister to them. After toiling all day in the hot fields they were not ready to listen to one of his rank and station in life. On his own decision he was sold as a slave, to spend his days in the field as one of them. Thus he earned the right to be heard when the time came to tell his message. This gives a glimpse of the great condescension of Christ. God with us.

— D.

Christmas Program Congo-Style

Trust: The African mother and child were sketched in Zambia by Egyptian artist Ramsis H. Botros while he was a student there. Every mother, he says, is a madonna; her child is a trust from God.



Levi Keidel, Elbing, Kan., served for years as a literature missionary in the Congo.

By Levi Keidel

The Congolese's flair for innovation and the dramatic makes their Christmas program the religious event of the year.

It is night. Curtains hang on a wire across the church platform specially strung for the occasion. Behind them excited performers fidget; some adjusting others' flowing robes or bath-towel turbans; others peeking through a curtain crack into black faces packed wall to wall like a layer of beans in a bowl. The action begins:

SCENE ONE: A decrepit man, leaning upon a staff, with an unnaturally long white beard to emphasize his age, lifts a robed arm heavenward and intones majestically, "The Lord Himself shall give you a sign; a woman still a virgin shall become pregnant and bear a son, and shall name Him Immanuel. Who has believed our report? To whom has the Lord revealed His arm? He grew up before Him as a tender plant, and as a root growing from the dry ground; He had no form or prettiness; and when we saw Him, there was no beauty that we should love Him. For we have been given a child; we bore a son. Government shall be upon His shoulder; and His name, shall be called: The One Who Causes Them to Wonder, the Counsellor, the God of Might, the Father of Eternity, the Prince of Peace."

SCENE TWO: On stage center sits an attractive well-dressed teenage girl. Enter stage right a white-robed angel with insecurely fastened wings that glisten. The girl starts with fear. The angel lifts both arms and pronounces that the girl is to become pregnant by the Spirit of God. The girl says, "I am the Lord's slave; the affair be as He wills."

SCENE THREE: Elizabeth, obviously old and obviously pregnant, blesses Mary; and Mary praises the Lord.

SCENE FOUR: Joseph paces the floor, gesturing vigorously to emphasize his distraction and rage. "Why should this happen to me? Her parents assured me she was a virtuous girl. I paid a high bride price for her. Now who has ruined her? How could she love another man? She is no longer of value to me. I'm returning her to her parents." He lies down to sleep. An angel arouses him. He sits bolt upright in terror, and hears a message which changes his mind.

SCENE FIVE: There is a distracting noise to the rear of the church. Heads turn to see a man standing on a ladder to light a candle inside a paper lantern each of its four sides with a star-shaped window. The flickering star begins its long journey on a wire stretched toward the stage.

Enter from the rear three wise men. They wear colorful robes, construction paper crowns, and lean wearily on walking staves. Shading their eyes with their hands, they scan the heavens, looking this way and that. Then one of them sees the moving star, and quickly calls the attention of the others. They watch it in rapt fascination.

Then the star's motion becomes erratic. It jiggles and swings, as relentless pulling tries to dislodge it from a rough place in the wire. The audience watches breathlessly. A firm tug, the lantern pitches, the candle falls sideways, the flame catches one side of the paper enclosure, filling the air with an uncelestial odor, and then goes out. The wise men watch this phenomenon with unruffled fascination, and reverently follow the dead star until it passes over the curtain wire.

SCENE SIX: King Herod sits enthroned flanked by attendants. The wise men arrive and ask where they can find the newly born King of the Jews. Herod cannot believe his ears. When he becomes convinced that the wise men are serious, he flails the air and screams in jealous rage that there will never be a king other than himself.

After suitably venting his anger, three staid scribes enter with a large scroll. They meticulously peruse the scroll with their fingertips; finally their countenances lighten with discovery, and they announce to all that the baby will be found in Bethlehem. Herod makes the wise men promise that they will come tell him what they find.

SCENE SEVEN: Joseph, and his wife Mary (obviously great with child) stand beside a sleeping innkeeper. He gently clears his throat to rouse him. Then with great reticence and humility, he shows him Mary's pitiable condition and begs a place for her. The innkeeper unleashes a vitriolic volley of offenses for their having disturbed him at such an hour, and sends them to the cow stall.

SCENE EIGHT: Poorly dressed boys with shepherd staves lie carelessly scattered around the stage in sleep. Offstage children mimic the bleating of sheep. Suddenly an angel with its attendants enters from one side and says "Fear not." The shepherds suddenly awaken and assume various postures

of frozen terror. The heavenly visitors tell them of the birth of a Savior and where He is to be found.

SCENE NINE: Mary sits beside a straw-filled manger, Joseph standing at her side. Enter the shepherds, who gaze in wonder at the manger, and bow beside it to worship. Enter their sheep; small children on all fours, with appropriate bleating, curiously investigating the underside of the manger, strange feet, and corners of the stage. Enter the wise men; each in turn reverently looks into the manger, places at its legs his gift, and bows in worship.


SCENE TEN: Joseph and Mary with a small bundle between them, are sleeping peacefully. An angel rushes in from one side, kicks Joseph in the ribs and orders him to arise and flee with the mother and child immediately; Herod is coming to kill the village's babies, Joseph arouses Mary; she picks up the bundle and they hurriedly leave.

SCENE ELEVEN: The curtains open onto a scene of pandemonium. Herod, to one side, is shouting orders to men wearing scavenged pieces of military uniforms who apparently are soldiers. Some carry long-handled brooms beneath their armpits. Soldiers tear babies from the clutching arms of screaming mothers and toss them onto a pile on stage front and center. Soldiers point broomsticks at the infants, and open fire with the mimicked ra-ta-ta-ta of machine guns. Mothers scream in terror, and the curtain closes.

SCENE TWELVE: Justice could never allow such a scene to pass unavenged. Matthew 2 speaks of King Herod; Acts 12 speaks of King Herod. Herod is seated at his work desk, making pronouncements to messengers and signing decrees with due pomp and authority.

Suddenly Herod grips his abdomen and screams out in terror and pain. His chair tips over backward; messengers rush to catch it and lay him prostrate on the floor. He dies in agony, his insides eaten by worms. The curtain falls.

While this annual entertaining event carries no admission fee, most of those leaving still feel they have a debt to pay. They will be back on Christmas morning bringing their fees: gifts of money, chickens, manioc, cloth, pigeons . . . gifts of joy offered to the Christ child on this His birthday.

The Congolese's celebration of Christmas found what's important. They've found its spirit. 

In Defense of Radicalism

By Gerald C. Studer

Am I a soldier of the cross, A foll'wer of the Lamb?
And shall I fear to own His cause, Or blush to speak His
name? . . .

Are there no foes for me to face? Must I not stem the flood?
Is this vile world a friend to grace, To help me on to God?

Sure I must fight, if I would reign; Increase my courage,
Lord;
I'll bear the toil, endure the pain, Supported by Thy
Word. . . .

In this hymn Isaac Watts is seriously examining his own life and motives. He is stripping away any layer of pretense and confronting himself with hard questions. He engages in this pursuit as one who is a professing and committed Christian. This is an earnest attempt to face himself with the ultimatum to "Shape up or ship out."

Isaac Watts wrote this hymn in middle age, when there is a great danger of leveling off in discipleship; of settling down to a comfortable pattern that can only be described as "the status quo." He is pulling himself up short and challenging his own "life-style." He is evaluating his practice of Christianity, not his doctrinal convictions.

He is measuring his actions by his words and in stanza three he makes the disconcerting discovery that the world is no different now than it has ever been. It is still the sworn enemy of true righteousness, but he seems to imply that he has gradually and painlessly come to live as though the world was not his enemy but a nominal friend. In stanza four he says in effect, "I've got to do better — I can't continue in this compromising kind of life 'if I would reign,'" and he prays for an increase in courage.

The Apostle Paul gives us a similar glimpse into the innermost sanctum of his life when in Romans 7 he says, "My own behavior baffles me. For I find myself not doing what I really want to do but doing what I really loathe. . . . I often find that I have the will to do good, but not the power. . . . My conscious mind wholeheartedly endorses the Law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude, and makes me an unwilling prisoner to the law of sin and death."*

I want to tell you as plainly as I know how of a discovery

I am now in the process of making. It throws a great deal of light for me both on my personal experience and upon my understanding of "life in these United States" — to borrow a phrase from the *Reader's Digest*. It is that every Christian individual and group tends to settle at a point below its professed convictions.

No Christian is as good as his testimony. No church is as good as its Confession of Faith. So God's Spirit periodically upsets the fruit basket. This is the reason that every few generations there is a restlessness and a rebellion against the Establishment that appears to question the status quo's every facet.

From a period of time when everyone does essentially the same thing there is a reaction in which persons insist on doing their own thing!

Arthur Gish has written a book entitled *The New Left and Christian Radicalism* that is very stimulating. It is essential for us to see what is happening and to examine ourselves to see how we are responding to it.

Gish says that the new radicalism, whether of a theological or political variety, is an attempt to present a fundamental alternative to the status quo. It means to start with what *could be* rather than with what *is*. He suggests that this is caused by the moving of the Spirit in our day. And so he writes to show the humanistic radical, the relevance of theology to social change, and to show the Christians the radical implications of their Christian faith. We shall never understand what is happening or profit from it if we persist in believing that it is simply irresponsible rebellion. There are indeed groups and persons who seem bent on little more, but much of today's radicalism is not "just to be different" but is rather a remarkably courageous attempt to be faithful and to repudiate hypocrisy.

To be a Christian in fact and not merely in name is to be a radical.

This sounds absurd to many people who are acquainted with the church. The church has long looked and acted more like an "opiate of the people" than a disturber of a sinful peace. The Christian has often been a conservative force who

*Gerald C. Studer, pastor of the Scottsdale Mennonite Church, Scottsdale, Pa., delivered this meditation in Publishing House Chapel, Oct. 29.

puts his weight behind the status quo. Gish says, "In spite of what many think, Christian faith does not refer to presidential prayer breakfasts . . . or the local church which opposes open housing." Such a reading of the Scripture is a very selective reading. Indeed it is a distorted one.

The Christian faith rather is "good news" for a world in which the afflicted need comforting and the comfortable need to be afflicted. The unfortunate thing is that God cannot depend upon the majority of His followers to do "His thing." Rather they tend to settle into a state of acceptance of injustices and a support of the status quo. Periodically then God must raise up a few people who will not settle for things as they are but who insist that the claims made by Christians and by the politicians waxing eloquent about this free land are to be realized in fact or else we should die trying.

The radical does not accept expediency as a guiding light in determining his course. The radical dares to risk failure. It is not wrong to ask the question of whether one's action will be effective, but it is wrong to use effectiveness as the criterion for action. Christ died not because it was expedient but because it was the way to defeat sin and the way to resurrection. The radical would rather fail in a cause that will someday win than win in a cause that will ultimately fail.

The early church did not try to take over the Roman Empire or change it. They simply believed and acted as though it was not the center of history and this attitude threatened the Romans to such an extent that they felt forced to stamp out the church.

The Anabaptists likewise shook the whole of Europe with their attempt to live a new kind of life. This is what the Ruth/Gleysteen *Martyrs Mirror* project is calling us to if we have the eyes to see it. It is one thing to bask in the pride of a great heritage and quite another thing to be as faithful and radical in our day as our forefathers were in theirs.

It is very interesting to find Conrad Grebel saying in a letter to Thomas Müntzer in 1524 (recently published by Herald Press), "With us there are not twenty who believe the Word of God." Yet in three years time there were tens of thousands of Anabaptists in Europe. The Spirit of God had found a mere handful of men ready to take up the radical call, and it turned out that thousands were ready to lay their lives on the line.


Evidence that this manner of life "in Christ" is dawning again may be seen in the cry for the recovery of integrity of church membership that is being heard in many places today, as well as in the de-emphasis upon the Establishment and the professional ministry and the resistance to the draft as a means of buttressing national self-interest by military imperialism.

The superficial marks of radicalism such as hairdo, styles

of dress, etc., may be but a distraction from the more fundamental radicalism that is emerging. You may like it or not, but if you want to be where it's at and be a part of the action, you may find yourself opposing God unless you are willing to look carefully and patiently at what is happening.

At the height of the emergence of Anabaptism there was a bewildering mixture of voices and causes, seventy-seven distinct movements in the Basel area alone! All of these are now nothing but historical relics except those that were indeed fresh movements of God's Spirit. Try reading your New Testament again with a view to its radicalism, and you will wonder how you ever read it before with a view to its comfort!

Let us pray:

Dear God, we confess our guilt in being content with being Christians and church members on a "business as usual" basis. Help us now to have the courage to be as radical as You have called us to be in our day and in this place, to Your glory, for Jesus' sake, Amen. 

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

There are voices in the church being raised against the payment of war taxes. Recently in a small group discussion concerning this issue, I was led to think of a possible solution. I believe it was a thought prompted by the Holy Spirit and I submit it as a suggestion to our brotherhood.

There are taxes and taxes. Gasoline tax builds roads, property tax builds schools, city wage tax cleans our streets, but the major part of income tax is war tax. We could limit our incomes so that we could avoid this tax. We could give up to 50 percent of our incomes to charities of our choice. We could live in Voluntary Service or Voluntary Poverty. In our age of affluence, this is a harsh recommendation and may be too costly for many.

I can visualize the college professor accepting only a limited living salary and allowing worthy students to benefit from the balance. For the farmer or the business man, perhaps the arrangement of Stanley Tam as explained in his book, *God Owns My Business*, may be the way. He turned over his business to God, paying himself a small salary. In this way all the profits were channeled directly into the Lord's work.

This method of nonpayment of war taxes may not be as spectacular but could be even more costly and significant. "He that is able to receive it, let him receive it" (Mt. 19:12c). — Miriam R. Stoltzfus, Philadelphia, Pa.

By John E. Lapp

The Christian

Quite some years ago, an older pastor received a complaint about a brother in his church. This pastor very kindly and together with the deacon approached the brother. The brother denied that there had been any wrongdoing whatsoever. The older pastor died. A younger man was installed. Again the continuing problem was brought to the new pastor. Not certain how to approach one older than himself, the young pastor counseled with the deacon and the elders of the congregation.

Since the matter had become a public scandal the brother was again approached. Once more he denied any wrongdoings. But because of all the evidence involved, the brother was publicly disowned by the church. However, the church prayed for this onetime brother and the pastor continued to visit him. After a long time he gave evidence of repentance and was again restored to church fellowship.

This one who had been disciplined became one of the best supporters of the pastor, visiting together, sharing their faith, and praying together. In spite of an unpleasant break during the exercise of discipline, there was a complete reconciliation through repentance. The church and their pastor were truly servants for reconciliation.

Simply stated reconciliation is the restoring of broken relationships. It is a coming to terms with another person. Man's relationship with God and God's relationship with man depends not only upon one's attitude toward God, but also on his attitude toward his neighbor. Jesus said, "Thou shalt love thy neighbor as thyself." To violate this command, which means to break any one of the commandments of the moral law, is to break one's relationship with God.

Adam broke this relationship by simply setting up another god instead of his own Lord God, his Creator. This brought into man's being the wayfaring spirit. Since that day man has been trying to set up his own gods. This bent toward evil was passed on to the human family as a part of their inheritance. To Cain it meant that he was the possessor of a jealous heart. He expressed the ultimate sin toward Abel his brother. So we can see how the law can be summed up in two words — to love God with the whole being, and to love our neighbor as we do love ourself.

Throughout human history the people of God experienced broken relationships between themselves, and with other peoples. God wanted His people to be the *servants for reconciliation* to the whole world. But when the God-called people became ingrown and lived only selfishly for themselves, they forgot their mission as servants to the peoples

around them. Forgetting this mission, they lost out in their relationships with each other as a people.

If Israel would have attempted to fulfill her mission of being servants for reconciliation to the peoples of the world, instead of crying out "The Temple of the Lord," their whole history could have been different. Their nation could have been spared from the destructions which they suffered. Even today the Jewish people think of the closing verses of Isaiah 52 and all of chapter 53 as referring to the nation rather than to their Messiah. But in the fullness of time He who was intended to become the Restorer of Relationships came into the world as God's sent One.

Jesus Came as Servant

"The Son of Man . . . did not come to be served, but to serve and to give his life to redeem many people" (Mt. 20:28).^{*} The life of Jesus was one of constant service to others. On one occasion He said, "Son, be of good cheer; thy sins be forgiven thee," and added "Arise, take up thy bed, and go unto thine house." He raised to life the son of the widow of Nain. He gave sight to blind Bartimaeus. He brought the lepers back into society. He fed the multitudes. Through these acts of service He evidenced that He was the promised Messiah.

In His teachings those who were near to Him could understand His role as the Servant of God and man. For He taught them, "Who is greater, the one who sits down to eat or the one who serves him? The one who sits down, of course. But I am among you as one who serves" (Lk. 22:27).^{*} We clearly see from these teachings of Jesus that in serving one demonstrates true greatness.

When Jesus washed the feet of His disciples, He showed what it means to be a true reconciling servant. When footwashing is engaged in with the attitude of reconciliation, brothers who have had differences will meet at the tub and wash each other's feet. Greeting each other with the holy kiss then takes on new meaning in their lives. They now have kindred spirits and they can talk together as brothers.

When He Laid Down His Life Jesus Became the Real Servant for Reconciliation

Jesus showed Himself to be the true and faithful servant when He laid down His life in death.

"He always had the very nature of God,

But he did not think that by force he should try to become equal with God.

Instead, of his own free will he gave it all up,

And took the nature of a servant.

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A Servant of Reconciliation

He became like man, he appeared in human likeness;
He was humble and walked the path of obedience to
death — his death on the cross" (Phil. 2:6-8).°

Truly Jesus did not come to be served, but to serve. He laid down His life to put away our sins from God's remembrance. He laid down His life to deliver mankind from slavery to a world system. "Christ gave himself for our sins to set us free from this present evil age." He laid down His life to make friends out of His enemies.

"Through the Son, then, God decided to bring the whole universe back to himself, God made peace through his Son's death on the cross, and so brought back to himself all things, both on earth and in heaven. . . . But now, by means of the physical death of his Son, God has made you his friends, in order to bring you, holy and pure and innocent, into his presence" (Col. 1:20, 22).° So reconciliation is a mutual affair. God is reconciled to man by grace, and man is reconciled to God as he turns to God in obedience. A rectified estrangement yields to fellowship. This is reconciliation. Through man's acceptance of the servant role of Jesus Christ, reconciliation is accomplished.

Jesus Calls His Followers to Become Servants for Reconciliation

2 Corinthians 5:17-20 is God's call to every Christian to become a servant of His for the reconciliation of mankind. First man must come to terms with God through surrender and obedient faith before he can become a reconciler among men.

Second, one must come to terms with himself. Why has God not endowed me with certain qualities of life and abilities that you have? I must learn to live with myself and to accept the gifts God has given to me. Then I can use these in His program of reconciliation of mankind.

Third, we must come to terms with our brothers. With our peers both within and without the kingdom. With our elders, the generation who have lived before us. And with our juniors, the generation who follows. Such a thing as a generation gap need not be serious, if we can accept ourselves and others. Any person who refuses to come to terms with himself and with others cannot be a servant for reconciliation. It is such a refusal that causes breaks both in the church and in the social order.

Fourth, it is a continuing process. "If we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus his Son" (1 Jn. 1:7).°° Reconciliation with our brother is a never-ending task.

Fifth, when we have come to terms with our Lord, we live in a new world. "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun" (2 Cor. 5:17).°° It is the life of unselfish living. "If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me" (Lk. 9:23).°° In the new world of the reconciler, he finds himself living each day under the cross. That which is vulgar is foreign to the Christian reconciler. His life is motivated by the spiritual graces which attract men to Jesus Christ. When he expresses the love and the joy and the peace and the hope of Christian faith, he can really be God's reconciling agent among mankind.

Sixth, there is a message of faith to be given to a world of people who are living outside of the fellowship with Jesus Christ. Early one morning, my wife and I picked up two hitchhikers who were traveling east on the turnpike. They both had the long hair and the bearded faces that is characteristic of the 'now generation.' As they rode with us we began to share our Christian faith. These fellows freely shared who they were and where they had come from. They said they had requested rides from dozens of persons during the night and were turned down by everyone. They thought this couple was different. We suggested that drivers are fearful because of all that has happened to those who pick up hitchhikers. They replied that they think young persons are harmless!

God Wants His Church to Be the Servant for Reconciliation

Israel failed to be God's reconciling ministers in the world of the nations. In too many cases the church has also failed. Too many young persons say, "We do want Jesus Christ, but the church you can have." This failure on the part of the church to be God's reconcilers among mankind is a sad reality.

But when the church puts her blessing upon war and militarism and encourages her youth to participate in these, and when the church turns away from human needs of all kinds in our society, it is to be expected that it will also lose its appeal to thinking people. God wants His church to be reconcilers. This means that He intends this for every Christian and this means you!

°From *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.

°°© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970.

Reconciliation—

The Business of

Getting
Back Together

By Robert Hartzler

Disagreement, estrangement, and alienation are all very real and very common ingredients to life in our day. Newspapers and television sets pour out a constant description of broken relationships. Our own experience is full of tension and disagreement. Life seems to have a natural tendency toward brokenness and alienation. Broken relationship is both an ancient and a modern reality, as old as Adam and as new as you and I.

There *is* a solution. I offer three examples — Jacob (2000 BC), the Prodigal (AD 33), and myself (1970).

Jacob was a man who spent a large segment of his life alienated from his twin brother Esau. He took advantage of his brother's stomach to cheat him out of what was rightfully his. Jacob's deception contributed to Esau's passionate hatred and life together became an impossibility. So Jacob went to live with his uncle Laban away from the parental home for twenty years. Eventually Jacob began to think about going back home. Esau responded to a friendly letter with an army of 400 men. In fear and anxiety Jacob wrestled a whole night in prayer with God until finally in the morning light he found the peace and determination to go on to meet his alienated brother regardless of what it meant for the future. But when Esau saw his brother Jacob who had been gone for some twenty years, instead of pouring out his hostility and anger he welcomed him as a brother. They embraced, were reconciled, and were friends the rest of their lives.

The Prodigal of Luke 15 was ungrateful, selfish, and stubborn. He wanted what he had coming right now. Demanding his inheritance he went out to waste it on wine and loose women. When he came to the end of his money and himself, he realized that there was only one place to go that made any sense at all. And that was back to the father whom he had wronged. So he did. He did the thing that is often most difficult to do — retracing the steps to the feet of the one he had violated. But instead of vindictive punishment the father offered forgiving love. Instead of a cold stare it was a kiss of tears. Instead of hard labor, feasting and dancing. They were reconciled!

I am happy to be able to say humbly and honestly that I have no enemies. That is, I have never had a disagreement with another person which resulted in an unresolved separation. But, I must confess that the deepest feelings of anger, frustration, and resentment that I have ever experienced have been toward a brother in the church. I am happy to report that he and I are currently talking and working on this matter and progress is being made. We anticipate a complete reconciliation.

What is reconciliation? Quite simply, it is getting back to-

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gether again. On a human level reconciliation speaks of a new stage in personal relationships in which previous hostility or estrangement has been put away in some decisive act. Theologically speaking, reconciliation describes changed relations between God and man which are the result of the death and resurrection of Jesus Christ.

It is a **work of God**. All of us know by experience that hostile individuals do not die for each other. They die because of each other. Human hostility is largely a negative force. It wills the destruction and death of its object. Hostile parties in Vietnam and American streets gun each other down by the thousands. By contrast, God offers reconciliation to men who are yet engaged in hostile activity. The testimony of Romans 5 and Ephesians 2 is that God desires to bring us back to Himself even while we are bombarding Him with the evidences of our hostility. It is God's design to bring the whole universe back into good relations with Himself. Colossians 1:20. This plan stretches to include everything from the brightest sun of the most remote galaxy to the most simple form of matter man can comprehend. It also includes everything between these two extremes — including you and me as persons, and everyone else who ever experiences life.

It is God who effects reconciliation between individual men and women. As humans without God, we lack the needed resources to overcome personal hostility and alienation. Some men manage a standoff, a balance of power, a draw which allows them to function *in spite of* each other, but this is a far cry from genuine reconciliation. Real reconciliation is a work of God.

The **source of reconciliation is the love of God**. In Ephesians 2:8 Paul underscores the reality of God's grace on our behalf. Jacob was dependent upon Esau's love. The prodigal's only hope was the father's acceptance. My reconciliation with my brother hinges upon his love and acceptance for me. God's love makes getting back together, a possibility. Christians worthy of the name are able to reconcile and be reconciled easier than non-Christians. We who have experienced the love and acceptance of God are more sensitive and responsive to the similar needs of others. John says that we may test our experience of God's love for us by the reality of our love for the brother.

I emphasize reconciliation as an **act rather than a process**. It's a big word. It sounds like a long detailed process that takes much time and effort and string-pulling. To the contrary, reconciliation is a decisive act. For Christians the act *was* the death and resurrection of Jesus Christ, and is the making of ourselves vulnerable as Christ did in the interests of getting back together. God took a terrible risk

in becoming a dying man. He risked the rejection of a humanity steeped in sin and selfishness. But He was willing to take that risk because of His love and hope for a new stage of relationship.

A man takes a risk when he proposes marriage to a woman. But he is willing to take that risk because of his love for her and because he sees the possibility of a new stage of relationship with her in marriage. He goes out on a limb for the sake of better relations. It is his decisive act that opens the door to deeper and increased relationship.

Jacob sent Esau a message. The prodigal approached the parental home. So we must act decisively if we are to experience and promote reconciliation. We must allow ourselves to become vulnerable. We must take the initiative in overcoming alienation, noncommunication, and estrangement. It is the risk that breaks the impasse to destroy the sterile balance of power. My experience has been that when I am willing to take the initiative more often than not the dam is broken and all those emotions, sentiments, and feelings that were captive to selfish pride are released to become the basis of the new stage of relationship.

Reconciliation is **never one-sided but mutual**. Two thousand years ago God's decisive act of reconciliation in Jesus Christ was done. Yet many individuals in our world are far from any positive relationship to God. Why? Simply because they have not responded to God's invitation to reconciliation. The father has forgiven the prodigal. But the son never knows the joy of that forgiveness until he comes home to experience it, to see the tears of joy, and to feel the arms of reassurance around his neck.

Perhaps you have been wronged. You claim innocence by declaring that you hold no grudge. Alienation and noncommunication remain. You have an obligation regardless of who is at fault. Your gift at the altar is insignificant as long as the brother is alienated. Matthew 5:23.

Reconciliation allows sanctification. The Holy Spirit cannot really deal with the shady areas of our lives until we deal with obvious cases of alienation, personal grudges, and hostility. But, when we become honest with ourselves, with God, and with the brethren to deal with the unreconciled areas of our lives of which we *are* aware, then the Spirit of God can move in to bring other stains and blemishes to our consciousness.

Reconciliation brings results. Perhaps the greatest result is our own personal growth. Alienation cuts us off from God and our fellows. Reconciliation gets us back together on a new plane of relationship. I submit that this is our business as followers of Christ. With Paul our message is, *We beseech you on behalf of Christ, be reconciled.* ☞

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service, 40 East King St., Lancaster, Pa. 17602

Hans Herr, by J. C. Wenger. Lancaster, Pa.: Hans Herr House Restoration Committee. 1970. 10 pp. \$3.00.

Hans Herr, a monograph including an art print of the watercolor painting by Andrew Wyeth of the Bishop's 1719 house, has been published by the Lancaster Mennonite Conference Historical Society of 2215 Mill Stream Road, Lancaster, Pa. 17602. It sells for \$3.00 per copy (Pa. residents add 18¢ sales tax for each copy ordered) and is mailed first class to insure prompt arrival. This publication is a part of a broader program to restore the Hans Herr house recently purchased by the Society from the Huber family. The full color reproduction of the painting is a limited edition and is not available in quantity for resale.

The distinguished American contemporary artist, Andrew Wyeth, is himself a descendant of Bishop Hans Herr. The print, bound in with the pages of this booklet, may be removed and is suitable for framing. It measures 11 by 8 1/2 inches.

J. C. Wenger, also a descendant of the subject, Hans Herr, has written the 10-page essay entitled, "The Lancaster Mennonite Patriarch." It is an eminently readable and factual account of this early Mennonite leader's life and work.

The booklet is further enhanced by photographs of Hans Herr, a doorway of the house, the stairway, and the huge fireplace. This is an excellent gift item for friends and children/grandchildren. — Gerald C. Studer.

Conrad Grebel's Programmatic Letters of 1524, by J. C. Wenger. Herald Press. 1970. 72 pp. \$5.00.

Facsimile reproductions of two letters written by Conrad Grebel in 1524 on behalf of the then emerging Swiss Brethren movement are now available for the first time to the general reader along with a careful transcription and translation of the same by J. C. Wenger. The originals of these important letters, two of the seventy Grebel letters known to be in existence, are preserved with the Vadian collection in Sankt Gallen, Eastern Switzerland. This work will become a collector's item.

Published under the title, *Conrad Grebel's Programmatic Letters of 1524*, these letters are key documents in our understanding of the type of believers' fellowship the youthful early leaders of the Anabaptist movement envisioned. The two letters were written by Grebel for the persecuted Swiss brethren to the German reformer, Thomas Müntzer.

The letters reinforce the tradition handed

down that Grebel and the early Anabaptists were anxious to establish and maintain a believers' church based solely on biblical principles (the letters constantly warn against man-made additions and alterations); a Lord's Supper following the explicit directions of Christ; a simple meeting-house rather than an elaborate environment in which the veneration of objects could so easily replace true worship; brotherly admonition and a believers' fellowship as opposed to the "people's church" idea; a nonresistant movement which viewed all wars after the God-directed conquering of the Promised Land as an unnecessary plague; an adult baptism based on Christ's teachings on binding and loosing (and the rejection of children's baptism as a senseless blasphemous abomination contrary to all Scripture). Both letters end with the realization that a fiercer persecution of the young believers' church is just around the corner.

The book, in a handsome horizontal format and printed in a deep Van Dyck brown, is a bibliophile's treasure and a major contribution to the understanding of our Anabaptist origins. J. C. Wenger has done the church a great service in making the documents accessible. The book is dedicated to Hans Gudolf von Grebel, thirteenth generation lineal descendant of Conrad Grebel. He is the Dekan of the Zürich Grossmünster, pastor of the same church in which Zwingli lashed out against the Swiss brethren over 400 years ago. It does seem strange, but recently a Swiss Reformed professor extended his hand to me, a Mennonite, and asked forgiveness for the two and a half centuries of violence and abuse his forefathers had bestowed on ours. Through study he was well aware of this. Therefore I am glad that Brother Wenger publicly showed this forgiveness by dedicating his book to one of Zwingli's successors. Reading Conrad's letters again it appears to me that he, a firm believer in nonresistance, would agree with the gesture.

Conrad Grebel's Programmatic Letters of 1524, published by Herald Press, was released June 6, 1970. — Jan Gleysteen

Defrost Your Frozen Assets, by C. W. Franke. Word Publishers. 1969. 146 pp. \$3.95.

"With refreshing honesty and bluntness, Mr. Franke peels away the layers of apathy and phoniness and offers creative answers to the probing questions lurking in the minds of people today. . . . This is not a book about religion but a discussion of life."

This quote from the cover of the book is not exaggerated. His comprehension of present-day problems does not lead him to offer a "social gospel" as the answer. He is evangelical in his message with a deep social concern. His quote of E. Stanley Jones would clarify his conviction: "An individual Gospel without a social Gospel is a soul without a body, and a social Gospel without an individual Gospel is a body without a soul. One is a ghost and the other is a corpse; you can take your choice."

If you agree with the author that "we have the assets—what it takes to put life in order—but they have been frozen by the coldness of indifference, carelessness, neglect, selfishness, and the secular mood," then by all means read the entire book. He will help you "defrost your frozen assets." — Norman Derstine.

A More Excellent Way, by Chester A. Pennington. Abingdon Press. 1969. 47 pp. \$2.25.

Here is a small volume that will surprise you. I must confess I approached it with the attitude, "What of real significance and value on First Corinthians Thirteen can be said in a mere 47 pages, pages well sprinkled with illustrations?" The discovery was a profitable one.

The author has much to say about love. He defines love as "an active concern for the good of another person." He further insists that the "New Testament interprets love as an attitude, a way of relating and acting with other people." It is not that the Christian is sent forth with the order to "love" everybody. He is called first of all to receive the fullness of God's love into his own life, and then give forth this love to others.

We must grow both in the ability to receive and in the ability to give. This growth results from the working of the Spirit of God for love is a gift of the Spirit. If we find ourselves in a situation in which it is difficult to love, we are to remember that our first obligation is to receive the love God offers us. Having received of God's love, we have then something to give. Finally, he takes the characteristics of love, (vs. 4-8a), suggesting that we use these characteristics as an evaluation of our own Christian experience and expression. The reader that accepts the author's challenge will realize that he has much homework left to do. An excellent selection for church libraries. — Richard Tschetter.

NEW LIFE FOR OLD?



VERA MAY KUHN'S

What does it mean to have the Church sharing with you when your heart is on the table beside you and a skilled surgeon is repairing it with a vein from your leg?

One Pennsylvania woman knows the answer. She lets Lois Rensberger tell about it in the January, 1971, issue of SHARING.

POCKETBOOK PASTOR!

Who rates next to the President with a U.S. cabinet aide when it comes to discussing the needs of the Middle East? Who feels the Christian who is 'called' to stay at home can make a big difference in the life of the Church by the way he handles his possessions? The clues are in HARRY MARTENS: Pocketbook Pastor by Maggie Glick in January SHARING.



HARRY MARTENS

Don't miss these vibrant mutual aid stories coming to your mailbox soon (if you're a member of a Mennonite Mutual Aid Association health plan. If you're not, why not speak to your MMA representative or pastor, or write for a copy?)

Also coming in January SHARING:

THEY STOOD IN LINE - A church story from south central Pennsylvania.

"WE DON'T FEEL WORTHY"-The experience of a pastor in Virginia.

SHARING



Mennonite Mutual Aid

111 MARILYN AVE. GOSHEN, INDIANA 46526

Items and Comments

A church executive said that the time is ripe for organizing "new communities of faith" that fit the needs of the times.

"Some will be house churches, some will have only part-time leadership, and some no professional leadership at all," said Dr. Otis E. Young, "but congregations there must be."

Dr. Young, an official of the United Church of Christ's Board for Homeland Ministries, said the interest in such things as witchcraft, tarot cards, and the "human potential" movement are manifestations of a search for transcendence.

Speaking at the board's annual meeting, the head of its church extension division called on the church to determine how it can "embrace this spiritual renaissance without crushing it, how to enrich it without polluting it, how to deepen it without mutilating it."

While the main line denominations are having trouble organizing new churches and attracting members, he said, increasing numbers of people, particularly the young, are finding "religious" experiences in a "burgeoning cult of antireason."

"More and more Americans of all backgrounds are buying the notion that rationality has had it, that conventional reasoning is a bore and a chore," said Dr. Young. "The truth resides, it seems, in your thighs in your blood, in your viscera and your stars, but not in reason."

The "human potential" movement, with its emphasis on such things as sensory awareness and meditation, is a "kind of middle and upper-class Pentecostalism," he said.

"And the Pentecostal movement itself continues to grow," he added, "while other Protestant denominations stand still or get smaller."

• • •

"Presbyterian Church (U.S.A.*)" is the tentative name for a proposed merger of the nation's two largest Presbyterian denominations.

The suggested name was disclosed by a joint committee on reunion representing the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern).

Members of the committee reported that a plan of union will be submitted to the General Assemblies of both churches in the Spring of 1971. Assemblies will be asked to accept the draft for study and reaction by presbyteries (regional units) and congregations.

An initial vote on the merger is anticipated by Assemblies in 1972. If approved, the plan would then go to presbyteries for action.

Formal reunion could come in 1973.

The two denominations have been separated for more than 100 years, a split arising partly from issues involved in the Civil War. An attempt at union failed in 1954. Current negotiations were launched in 1969.

• • •

College students and officials of the Baptist General Convention of Texas locked horns on "liquor by the drink," with the young people holding the issue as secondary to war and racism.

The encounter between some 40 students and four convention officers came during a two-hour freewheeling dialogue which almost did not happen because of fears that it might "get out of hand."

Only a handful of the messengers attended the dialogue. Student questions to the officials were at first cordial but became increasingly blunt. The young people asked why the Baptists had not come out against the Vietnam War, for selective conscientious objection to military service, and for the inclusion of more minority representatives at decision-making levels.

Slovak authorities have ordered a halt to construction work on churches, the Bratislava newspaper, *Pravda*, has reported.

It said the order followed a "church building mania" in recent years. Some \$7 million were collected through donations from individual and collective farms for church construction, *Pravda* said.

According to reports reaching Vienna, Slovak authorities said church building projects should be "readjusted for other use" as kindergartens or fire depots. They ordered a ban on all further collections and said no new churches will be allowed built.

• • •

Father Robert F. Drinan, SJ, professing a "politics of peace and reconciliation," became the first Roman Catholic priest ever elected to the U.S. House of Representatives. He squeaked by in the Nov. 3 general elections with a margin of 3,000 votes in Massachusetts' Third Congressional district race.

Father Drinan compiled a total of 63,863 votes to edge his Republican opponent, State Rep. John McGlennon of Concord who recorded 60,785 votes.

Father Drinan, who resigned his post as dean of the Boston College Law School on the day of his Congressional victory, told Religious News Service that the election of a priest to Congress "may mean that people are looking for moral leadership.

The voters knew who I was and what I was . . . and maybe they see me as a good influence in the Congress."

The 47-year-old Jesuit also said following his victory that the "result of the election means that voters in Massachusetts have repudiated three things—the war policy of President Nixon, the economic policies of the Republican Party, and the campaign tactics of 'smear and fear' that we have seen so much of this year."

More than 10 percent of the nation's TV stations have reported that they will continue airing public service anti-smoking "spots" of the American Cancer Society after broadcast cigarette advertising ends on Jan. 2.

William B. Lewis, chairman of the Cancer Society, reported that more than 100 TV executives representing 141 outlets have made their plans known in reply to a query sent to nearly 600 TV stations in the U.S.

Of those responding, 99 said they would continue the anti-cigarette messages, 17 said they would not, and 25 were undecided.

Mr. Lewis told the 57th annual meeting of the Cancer Society that he was delighted that the response had been so favorable.

• • •

The inscription on a New York City courthouse reads: "The true administration of justice is the firmest pillar of good government."

The pillar, however, is a shaky one. Antiquated procedures, lack of space and facilities, and a growing number of arrests all keep court dockets crowded and prisons overflowing. As of last month, city jails even held men who had been waiting trial for over two years.

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The National Safety Council's current advertising campaign on radio, television, and in the print media urges the American public to "Scream Bloody Murder" and write to the Council to find out what can be done to get drunk drivers off the road.

Those who do write are sent the booklet, "Getting the Alcohol Story to the People." The booklet explains what is involved in the drinking problem and tells how concerned citizens can work at the local level to encourage strong laws against drinking drivers and to improve law enforcement and adjudication efforts aimed at ridding the nation's highways of this menace.

CHURCH NEWS

Spend a Year in Europe

Persons interested in exploring the possibilities of a year abroad in the Mennonite Central Committee's trainee program should be making their initial inquiries now.

The Trainees-to-Europe program is administered by the Intermenno Trainee Committees in Germany and the Netherlands. MCC assists in the preparation of participants. The program began in 1963 as one channel of cooperation between European Mennonites and MCC. This represented a new dimension to the MCC trainee program which was begun in 1950 when 21 young men from Mennonite communities in Europe came to spend a year on American farms. The first group of 16 trainees from North America went to Germany, Switzerland, and Luxembourg in the fall of 1963. The Netherlands and France have been added to the list of receiving countries.

It is hoped that the trainees taking part in the program will return home at the end of one year with new experiences and impressions, with new encounters and contacts, and with broadened horizons; and that they will work with conviction and devotedness toward the promotion of a strong Christian brotherhood and better international understanding.

Applications should be submitted no later than Jan. 31, 1971, to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501.

Trainees leave for Europe in August or September. The Intermenno Trainee Committee will take each individual's interests, training, and skill into account as much as possible when arranging placements. Among the work possibilities are: various kinds of farming, floriculture, factory work, construction work (housing, roads, waterworks) including architectural drawings, office work, household work in families or institutions with children.

Each trainee will receive the equivalent of \$10 a month as pocket money. Room, board, and some insurance will also be provided. The Intermenno Trainee Committee is responsible for international travel and the necessary inland travel in Europe. The trainee is expected to pay his preparatory expenses and the trip from home to the port of departure (usually New York) via Akron. Vacation time is allowed in Europe but vacation trips are at personal expense.

An applicant for the Intermenno Trainee Program should be:

- between 19 and 30 years old and possess a reasonable degree of maturity
- physically and mentally healthy
- a good representative of his home church and able to give a fair interpretation of his church to the European people
- ready to place the policies and goals of the program above personal plans and wishes
- willing to stay with a Mennonite family or institution selected for him by the Intermenno Trainee Committee
- willing to work in the business or household of the sponsors
- prepared to study the language of the assigned country before leaving and while in Europe
- willing to return home with the trainee group at the end of the one year
- willing to conform to the regulations of the Intermenno Trainee Committee

Zehr Speaks to Evangelicals on War and Peace

Howard J. Zehr, Executive Secretary of Mennonite General Conference, was presented with a unique challenge in connection with attendance at the Southwest Mennonite Conference. The Evangelical Ministers' Association of the Greater Phoenix Area, upon learning of plans for him to be in the area, invited him to speak to them in their regular meeting of the association on "War and Peace, The View of a Christian Pacifist." This was a luncheon meeting held in a local cafeteria. Zehr made the presentation in the form of a personal testimony and conviction. He spoke of the concept being viewed as based upon the very heart of the gospel. He showed the distinction between the position of a nonresistant Christian and a humanistic or liberal pacifist, and concluded by stating the nature of his own personal commitment.

A reacting panel consisting of an army chaplain, a Bible church pastor, a Friends pastor, and Mennonite Pastor Theron Weldy discussed the issues involved. A vigorous discussion followed with an unusual sense of openness and appreciation.

One attendant at the meeting wrote to a local Mennonite pastor immediately following the occasion. He wrote that he doesn't remember a time when he spent a more excruciating hour wanting so much to preach but had to remain quiet. He then

stated, "Seeing you Mennonites speaking so calmly of something you believe in so passionately almost made me wish I were a Mennonite."

Lambrights Complete Term in Medical Missions

Warren and Janice (Hartzler) Lambright recently completed a three-year term of missionary service at Evangelical Presbyterian Hospital in Adidome, Ghana. Lambright is originally from Middlebury, Ind., and his wife comes from Eureka, Ill. They have a 21-month-old son, Eric.

The Lambrights, appointed to Ghana by Mennonite Board of Missions, Elkhart, were loaned to the United Church Board for World Missions for medical missionary service in Adidome, 90 miles northwest of Accra. The Evangelical Presbyterian Hospital, opened in 1955 with a 70-bed capacity, has expanded to 112 beds with a tuberculosis ward and serves approximately 100,000 people in a 40-mile radius. The staff is Ghanaian except for the Lambrights and another doctor and his wife. Of the 2,500-2,800 outpatients treated monthly, one third have not previously visited the hospital.

Eleven maternal child clinics supervised by Mrs. Lambright, a registered nurse, were held monthly in the various villages. Community health nurses are continuing these clinics.

Lambright characterized their term as one in which they could demonstrate "the spirit and love of Christ, helping people overcome fear of spirits and develop a Christian way of life."

According to Lambright, the spirit world for many Ghanaians is one with the physical world. Many people live in fear of harm from the spirits, of evil returning, of *juju* spells being cast on them, he said. Many are treated by fetish priests to cast out the witches, spells, and evil. Fetish priests, however, are not necessarily hostile to medical care.

Lambright plans to return to his alma mater, Jefferson Medical School in Philadelphia, Pa., in February 1971 for training in internal medicine. The family's current address is c/o Clarence Lambright, R. 1, Middlebury, Ind. 46540.



Warren Lambright (left) shares highlights of three years as a missionary-doctor in Adidome, Ghana, with Mission Board editors Jim Bishop and John Bender.



The 1970 graduates of Mennonite Seminary, Montevideo, Uruguay, at their banquet. (left to right) Mr. and Mrs. Jose Godoy, of Salto, Argentina. He finished the three-year Bible course and is now going to Rio Negro to pastor the church in Choele-Choel while missionary family Floyd and Alice Sieber and son John are on furlough. Miss Anni Dueck, Fernheim, Paraguay, three-year Bible course. Mr. Ernest Weichselberger, Volendam, Paraguay, graduated with Bachelor in Christian Education. He will be teaching and working in the church in Volendam, Paraguay.

Graduation exercises were held on Nov. 8. Pastor Juan Regehr, Friesland, Paraguay, led the opening invocation, and Raul Garcia, chairman of the Seminary Board, read the Scripture. John Howard Yoder, president of Goshen Biblical Seminary, Elkhart, Ind., and visiting professor in several theological schools and seminaries in Montevideo presented the graduation address, "Power and Wisdom."

Seminary president Ernst Harder led in commissioning of the graduates and conferring of degrees. Prayers of dedication were offered by Prof. Ernesto Suarez and student David Friesen. Harvey Graber, missionary in Riberao Preto, Sao Paulo, Brazil, led in the benediction.

Twelve to Be Baptized in Gia Dinh Church

Twelve people, including a husband and wife and a number of young people, have been studying in preparation for baptism in December at the Gia Dinh congregation in Vietnam.

The Gia Dinh church continues to grow under the leadership of Pastor Tran Xuan Quang who replaced Eastern Board missionary James Stauffer in March 1969. Pastor Quang also serves as assistant director of material aid for Vietnam Christian Service.

Donald Sensenig, an Eastern Board missionary in Vietnam, reports, "Pastor Quang has been less than healthy for several weeks recently. He has been in and out of bed. He gets so many visitors when he stays home, he almost gets more rest by going to work! The congregation appreciates having the Quangs live close by the church and relate closely to the church and school programs."

Titus Peachey, Maynard Shirk, and Paul and Esther Bucher—all Eastern Board overseas mission associates—have completed two months of full-time language study with a good foundation in Vietnamese. They will continue spending part time

in further study. All of them have already made friends with students through English classes; they will be teaching even more now.

The four mission associates are considering other possible projects: opening a student hostel, teaching in the university, or assisting Vietnam Christian Service in maintenance.

Luke and Dorothy Beidler this month became the first Eastern Board missionaries in Vietnam to move outside the Saigon-Gia Dinh area; they found a house in Can Tho, a city 100 miles southwest of Saigon on the Mekong River.

Donald Sensenig, Eastern Board missionary in Saigon, wrote, "A new currency exchange rate has provided more 'green power.' Under the new exchange rate, one U.S. dollar is exchanged for 275 Vietnamese piasters instead of the 118 piasters as under the old rate.

"While this benefits us as Americans, it only burdens further our struggling Vietnamese friends and the inflation-plagued Vietnamese market. Inflation continues unchecked."

Sod Turned for New Greencroft Nursing Center

Groundbreaking ceremonies were held on Dec. 2 for the construction of the Greencroft Nursing Center, a 60-bed, \$1,000,000 convalescent and extended care facility in Goshen, Ind.

John Jennings, president of the Greencroft Board of Directors, presiding at the occasion, stated that it is the goal of his organization to develop a full range of services and programs for senior citizens of the area.

Greencroft is a subsidiary of the Mennonite Board of Missions and Charities, Elkhart.

Participating in the sod-turning ceremony were Ralph B. Schenk, mayor of the city of Goshen; Theodore Kalkwarf, president of the Goshen Ministerial Association; Weldon Troyer, representing the medical staff of the Goshen Hospital; Luke Birky, Secretary of Health and Welfare for Mennonite Board of Missions; and members of the board of directors of Greencroft. A. E. Kreider, former Board member and now a resident of Greencroft Villa, led in a benediction.

The Greencroft Nursing Center is to be located on an eight-acre tract of land on Fifteenth Street in Goshen, south of College Avenue, and immediately adjacent to the site of Greencroft Central Manor. It will be operated as a not-for-profit nursing care facility, serving the aging chiefly, but not exclusively. In addition to being available to residents of the Greencroft senior citizen residential complex its services will also be offered to the area generally.

Funds for the construction include approximately \$350,000 being provided by the sponsors, \$330,000 from the federal Hill-Burton program, with the remaining approximately \$375,000 being borrowed funds. Lester Trier, of Elkhart, is designer and engineer on the project.

Increase in Home Bible Studies Enrollees

Paul M. Roth, director of Home Bible Studies at Mennonite Broadcasts in Harrisonburg, Va., reports an unprecedented third quarter 1970 increase in enrollees. Returns from across the U.S., Canada, and a few overseas countries have produced a total of 42,412 enrollees with 27,380 of these having completed their study. This represents a one-year 9 percent increase over 1969 of 3,596 enrollees and 2,586 courses completed. Since 1965 there have been 147 expressed commitments to Jesus Christ as a direct result of the Home Bible Studies courses.

The seven study courses include 12 lessons each, and are offered free of charge. The purpose of the courses is: (1) to present

God's Word; (2) to help a person make his decision to follow Jesus or rededicate his life to Him; (3) to help frustrated, "uptight" Christians find a deeper relationship in Jesus; (4) to encourage, share, and discover new insights with confident, active Christians. They are suitable for use in Sunday

school classes, Bible schools, housefellowships, MYFs, prayer groups, and Bible study groups, in addition to personal study. Home Bible Studies is an integral part of the total mass communications outreach of the Mennonite Church through Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

MCC Saskatchewan Annual Meeting Held

Delegates representing the 106 Mennonite and Brethren in Christ churches of Saskatchewan gathered in Saskatoon on Nov. 11 on what has almost become the traditional date for MCC Saskatchewan's annual meeting. The meeting was ably conducted by chairman James Mullet, Guernsey, who was later reelected for a new three-year term of office. Ironically, the sessions began with the singing of the hymn, "Soldiers of Christ, Arise," the delegates being seated all the while. However, items of concern sparked lively discussion in the afternoon sessions. Delegate sessions were held in the Central MB Church, with the Women's Auxiliary holding its meeting in the Mayfair Mennonite Church in the morning, and then joining the regular deliberations for the afternoon proceedings. New chairman for the Women's Auxiliary is Mrs. Nick Willems, Saskatoon.

Morning sessions were taken up with constitutional amendments, which now provide for up to and including a three-year term of office for the chairman and executive members.

Devotional messages morning and afternoon served to keep in focus the work which is done "in the name of Christ." John D. Friesen challenged the assembly to remember that Christ works through them. Paul Longacre, from the Akron office, brought the international perspective of MCC into both the afternoon and evening meetings.

The most heat generated during the day came in the discussion regarding the Peace, Relief and Service Section, during the afternoon presentation of section reports and concerns. Questions of the political involvement of MCC, helping draft dodgers who tended toward radicalness, and cooperation with groups whose theological base varies from that of the Mennonites were among the queries. Chairman Mullet reminded the delegates that the principle of MCC is to help all people in need, irrespective of religion, race, or color. He also added a note about our own Mennonite brethren who dodged the draft some fifty years ago and received assistance at that time.

Another issue which evoked response was the one raised by Jake Letkeman, chairman of the Welfare and Social Concerns Section. He indicated that in the program to place Indian children in Mennonite homes for a period during the sum-

mer months, the greatest barrier came not with the Indians, but with the Mennonites who were afraid to risk themselves in opening their homes to strangers. Fear was the greatest barrier we need to conquer, said Dr. Letkeman. Numerous individuals testified to the effectiveness of the program and how favorably they had been impressed with the Indian children. Besides the summer placement program, new avenues of aid to the Indian people are being explored.

A suggestion for organizational shakeup would allow for greater communication among the individual Boards of MCC Saskatchewan, particularly in regard to the three homes administered by the Mental Health Section and between the Boards and the Executive Committee. The Executive Committee will investigate possibilities in this area.

Secretary-Treasurer Elmer W. Neufeld reported that part of the success in meeting the 1969/70 budget could be attributed to the June relief sale, a first-time effort which netted around \$20,000. Criticisms and suggestions for improving the sale were made. The 1971 version is to be held in Saskatoon on June 19. MCC Saskatchewan's budget for 1970/71 was set at \$70,500.

The evening rally zeroed in on the 50th anniversary of MCC and emphasized past, present, and future aspects of the worldwide ministry. Isaac Block, who earlier in the day had received tribute for his eighteen years of service to MCC Saskatchewan and the Mennonite Relief and Immigration Committee, reflected on what MCC had meant in the past, particularly emphasizing the assistance given to refugees from Russia. The present possibilities for MCC involvement, especially in Asia, were outlined by Paul Longacre. In speaking to the future of MCC, John Friesen continued his morning theme based on early chapters in the Book of Revelation and called for renewed dedication to Christ so that service rendered "in the name of Christ" might ring true. The Rosthern Junior College Chorale sang several selections.

The Executive Committee officers of MCC (Sask.) are: Chairman — James Mullet, Guernsey; Vice-Chairman — John J. Neufeld, Herbert; Secretary — Peter R. Derksen, Swift Current; Treasurer — Elmer W. Neufeld, Saskatoon. Office at 126 22 Street West, Saskatoon, Sask.

— Lorne R. Buhr

New VS Venture for Argentine Church

Three youths, Ricardo Perugoria, Bonnie Perelli, and Susana Rodriguez, from the Argentine Mennonite Church, on Dec. 1 began a three-month term of summer Voluntary Service in El Vi, Bolivia. They are working in the Mennonite Central Committee program in Bolivia, assisting in carpentry and literacy work and Bible teaching.

Agustin Darino, ordained minister serving at the Ramos Mejia congregation, and Delbert Erb, Argentine coordinator for planning the summer VS assignments, concluded the work arrangements with Dale Linsenmeyer, director of the MCC program in Bolivia. Mennonite Board of Missions, Elkhart, Ind., is sharing with the Argentine Mennonite Conference in covering the cost of the summer VS program.

Ricardo has studied three years in the Christian and Missionary Alliance Bible Institute in Buenos Aires, and has served on the staff of *El Discipulo Cristiano*, the Mennonite magazine in Spanish. Bonnie has studied one year at the Alliance Institute and worked two years in the office of a clinic in Ramos Mejia. Susana served in VS in Paraguay from 1967-68, teaching school at Kilometer 81. For the past two years, she studied at Seminario Evangelico Menonita de Theologia in Montevideo, Uruguay.

Family Life TV Spots Translated into Spanish

Two Family Life TV Spots from the English series produced by Mennonite Broadcasts, Inc., were selected for translation and release in Spanish-speaking Latin America. Both spots are from the 1969 Family Life Series. Spot No. 1 is entitled "It's a Great Day to Be Alive," and Spot No. 2 is entitled "Love and Understanding in Marriage."



Aaron M. King and Paul Godshall, who were responsible for the Spanish versions, view the spots before sending them to the stations.

Paul Godshall, promotional director for International Cultural Services, handled the promotion and distribution of the spots. On Sept. 18, 1970, all 142 TV stations in Latin America were sent information about the spots as a public service release. In Latin America there are no regulations which require stations to provide free public service time as required of stations in North America. A second letter of promotion and description of the spots was sent on Oct. 3, 1970, to the stations in an effort to have them released as a public service to their communities. On Oct. 17, 1970, Spot No. 1 was sent to 138 stations. As of Nov. 10, 1970, 18 stations have requested Spot No. 2.

Godshall received a letter from the president's office of TELESTEMA MEXICANO, S.A., a network of powerful TV stations in Mexico expressing a sincere and deep interest in the spots.

Godshall expressed his enthusiasm for this new venture in a recent letter, "I'm happy to know there are lots of people 'holding their breath' to see what will come of this initial TV thrust. I trust they are making it a matter of prayer, as well as vigilance, as we also are. I am optimistic. The letters are coming in and every one is encouraging."

VS-ers Witness Through Newspaper Report

"The reporter that came really made us all do a lot of thinking about our stand as conscientious objectors here in Anderson," reported Joe Metzler after he and five other Mennonite Voluntary Service workers were interviewed recently by a reporter from the Anderson (S.C.) *Daily Mail*.

Joe said, "We feel it was a great opportunity to tell people just what we are here

for. Since the article appeared in the paper, many people have come to us asking questions."

The article reported on the VS-ers' jobs and hobbies, and summarized Mennonite history and faith. The article stated, "As Mennonites, they believe in a personal relationship with God. The Mennonite faith is one of nonresistance and day-to-day Christianity. Perhaps their religious philosophy could be summed up in the commandment Jesus gave: 'Love thy neighbor.'"

"Indeed, these young people are full of love for their fellowmen. When someone needs aid, they are ready to help."

The six VS-ers work at the Anderson Hospital. They are Joe Metzler, Nathan Eby, Earle Yoder, Ed Martin, Jo Ann Hostetler, and Andrea Gillin. They serve under the Eastern Mennonite Board of Missions, Salunga, Pa.

Martin Counsels Way to Life Listeners

"I am a regular listener to the *Way to Life* program which comes on the air every Wednesday morning over Radio Belize. Your program has brought many blessings to me. I became a Christian and am indeed happy in my new life. Please continue spreading the good news by means of your correspondence course."

This letter from a young lady is one of many received by missionary Paul Z. Martin in Belize, British Honduras, every year. Inquiries about the gospel and Home Bible Studies courses are directed to Martin through the *Way to Life*, an English-language program broadcast on Radio Belize by Mennonite Broadcasts, Inc., Harrisonburg, Va.

Not all of the correspondents offer testi-



Paul Martin speaks with a 25-year-old police officer who is taking the "Way to Life" study course.

monies of faith; some ask questions and these Martin attempts to answer. He corrects the lessons of the 400 persons enrolled in the Bible study courses offered on the *Way to Life* radio program. Martin writes letters and follows up many inquiries with personal visits.

Martin reports, "I have found a family 46 miles out of Belize in the jungles. The mother and two daughters are taking the Bible course. The father told me that they study the courses together around the table and that the way they live has changed and they are much happier. The mother added, 'The priest has baptized us as babies but we want the believer's baptism. When will you baptize us? How many lessons must we take to become a member of the *Way to Life* church?'"

Paul Martin serves under the Eastern Mennonite Board of Missions, Salunga, Pa.

TV Spots to Treat Peace Theme

The board of directors of Mennonite Broadcasts, Inc., has approved the theme of "Reconciliation" for the next series of TV spots. "The Art of Peacemaking" and "The Art of Living Simply" were chosen for development. It was projected that these spots would be produced in the summer of 1971 and released in January 1972.

Thanks to a unique offer from TRAFICO, the TV and Film Commission of the United Methodist Church in Nashville, Tenn., immediate action is being taken to produce the "Peace Spots." The United Methodist Church gave permission to TRAFICO to offer its labor and facilities free of charge to several denominations during November and December.

TRAFICO, however, sees an immediate need for productions dealing with peacemaking and, realizing Mennonites' convictions on peace, is donating an equivalent of \$7,900 to the production of the "Peace Spots." The additional \$20,000 needed to complete the project is to be met by a combined effort of Mennonites in the U.S. and Canada. A grant to the MCC Peace Section has already enabled them to



Seminary choir, Montevideo, under direction of Prof. Walter Thielmann, sang in the Colony Gartental Church, Rio Negro, Uruguay, on Oct. 25. Twenty-nine students from Argentina, Paraguay, Brazil, Belgium, Uruguay, Mexico, and Puerto Rico attended the seminary in 1970.

underwrite part of the funding.

On Nov. 12 and 13 representatives of the three sponsoring groups — Mennonite Central Committee, General Conference Mennonite Church, and Mennonite Broadcasts, Inc. — met in Chicago to thoroughly evaluate and edit submitted scripts. Production will be completed in December and general release will follow in April 1971 across the U.S. and Canada.

The spots speaking to the theme of "The Art of Living Simply" are already being written, will be produced next summer, and are to be released in January 1972.

TV spot production is an integral part of the mass communications ministry of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Yoder Joins MBI Staff

On Nov. 17 Ron Yoder, Belleville, Pa., joined the staff of Mennonite Broadcasts, Inc., Harrisonburg, Va., as director of field services. He will handle promotion and coordination of MBI English program usage across the United States and Canada. This includes program promotion to pastors and businessmen, assisting local persons in program placement, periodic reporting of various program responses and activity, renewing *Mennonite Hour* contracts with stations, and coordinating the "Bookrack Evangelism" ministry.

Material Aid Center Dedicated in Berlin, Ohio

In spite of the inclement weather some 65 persons were present on Nov. 14 for the dedication of the Material Aid Center in Berlin, Ohio. The Center is located on the west side of Berlin along U.S. 62 and S.R. 39. The Center, built by the Holmes-Tuscarawas Relief Committee, was actually finished in time for the beef-canning project last year and plans have been made for four or five days of relief canning again in February 1971. The thirty by sixty foot building is made of glazed tile inside and brick outside. It is built on land that was donated at a cost of \$8,620, but this is only part of the actual cost. Some of the material and almost all of the labor was donated. About a hundred men helped in the building. Apart from meat canning, it will be used for soap-making and the usual collecting and processing of clothing, blankets, and other goods for MCC relief.

Pastor Paul Hummel led in the service of dedication. Erwin Gingrich, representing the Amish, led in a German prayer. Peter J. Dyck brought the dedicatory message.

Following the dedicatory service the ladies served coffee, cakes, and cookies.

FIELD NOTES

Henry S. Musselman, was ordained to the ministry for the Trevoze congregation on Nov. 29. Joseph L. Gross officiated, with Curtis L. Bergey assisting. Brother Musselman's address is 4907 Oak Ave., Trevoze, Pa. 19047. Tele.: 215-355-2155.

John Mishler was ordained by lot to the office of bishop to serve the Greenwood and Laws Mennonite congregations. Erie Renno was assisted by Daniel V. Yoder and Alvin Mast in this service.

Words of Cheer becomes *On the Line* on Jan. 3, 1971. In addition to a new name, this paper will have a new size and new appearance. But there is no change in price, and the purpose remains the same: to provide a paper of interest and help to junior and intermediate children. See news story, p. 1019 in Dec. 8 issue.

Omar Helmuth was ordained to the ministry at the Balsam Church at Bovey, Minn., on Oct. 25. John Ropp officiated, assisted by Morris Swartzendruber and Walter L. Beachy.

Change of address: Samuel M. King from Bloomington, Ill., to McDowell Appalachian Regional Hospital, McDowell, Ky. 41647.

New members by baptism: ten at Colorado Springs, Colo.; twelve at Mountain View, Lyndhurst, Va.; one by baptism and one by confession of faith at First Mennonite Church, Hyattsville, Md.

Job openings at Provident Bookstore, Lancaster, Pa.: sales clerk for Office Supplies Dept.; secretary-typist and receptionist for the Office Furniture Division; receiving clerk and part-time truck driver for a small delivery truck; and truck driver for office furniture deliveries and installations. Contact Aaron Hollinger, Personnel Office, Provident Bookstore, 40 East King St., Lancaster, Pa. 17602. Tele.: 717 397-3517.

Mrs. Samuel Z. Musselman, mother of

Brazil missionary **Glenn E. Musselman**, died following two strokes and other complications, on Saturday evening, Nov. 21. Funeral services were held at Gettysburg, Pa., on Wed., Nov. 25. The address for Glenn: C. P. 1214 (Vila Arens) Jundiai, Est. de S.P., Brazil.

The Ghana visa for Stanley Freyemberger of Wayland, Iowa, was received on Fri., Nov. 20. Stan left by air on Thurs., Nov. 26. His field address: P.O. Box 40, Bawku, U.R., Ghana.

Mrs. Dale Schumm, Latehar, Bihar, India, Nov. 13: "Yesterday was the day for the annual women's meeting held at Chandwa with about 120 women present. For the first time it was entirely planned and completely run by the Indian women themselves. . . . Monday evening Dale leaves for Mussoorie to escort the 10 Bihar children home for the Christmas and winter vacation."

Mr. and Mrs. Albert Buckwalter, Chaco, Argentina, Nov. 17: "Since February we have finished translating into Toba 50 more manuscript pages of Old Testament selections, the letter of James, most of First Corinthians, and enough special passages to make up a manual which church leaders can use at communion, baptism, and similar occasions." The Buckwalters will be on furlough taking up residence after New Year's at 1015 South 15th St., Goshen, Ind. 46526.

Mr. and Mrs. Lloy Kniss, missionaries in India from 1926-42, have moved from Maryland to Virginia. Their new address: 193 Crescent Drive, Harrisonburg, Va. 22801.

Mrs. Agustin Darino of Ramos Mejia, Argentina, passed away on Oct. 18 at the age of 57. She had been suffering from cancer. Mr. Darino is an ordained minister and serving at the Ramos Mejia congregation. Several years ago he was the Argentine Mennonite Church fraternal visitor to North America for our annual churchwide meetings. Those acquainted with Brother Darino may wish to write him at Espora 655, Ramos Mejia, B.A., Argentina.

Mr. and Mrs. B. Charles Hostetter, Lagos, Nigeria, Nov. 1: "There are about 50 young people in Nigeria under the MCC programs of Teachers Abroad and Pax — that is counting men and wives and single people. They are planning a week's retreat over Christmas. I have been asked to come and conduct an hour and a half Bible study each day and communion on Sunday evening."

J. G. Yoder, Aimp Pipal, Gorkha, Nepal, Nov. 15: (Referring to difficult and long overdue cases for surgery): "Things keep happening at the hospital that continue to try one's utmost resources. We try to remember: 'The work is Thine, not mine,

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

O Lord; it is Thy race we run.' We do need prayers."

"Family Life TV Spots have now been distributed to New York stations with the expectation that they will give them heavy play for six to eight weeks." This was recently reported to Mennonite Broadcasts, Inc., by Rev. R. H. Gums, Department of Radio and Television, the Council of Churches of the City of New York. Family Life TV Spot production is a joint venture of the Mennonite Church, the General Conference Mennonite Church, and the Mennonite Brethren Church (U.S.).

Cecil Ashley from Brazil sent a cablegram on November 28: REGINA MUSSELMAN CONTINUES CRITICAL. INTERMITTENT CRISES. Illness stems from appendectomy and complications, Regina (13) is the daughter of Glenn and Lois Musselman.

The Don Brenneman family from Argentina arrived in the United States on Dec. 2. Their address for the 3-month furlough is: 319 E. Crawford St., Elkhart, Ind. 46514. The Floyd Sieber family will arrive from Argentina on Dec. 20. Their address: c/o Sam Sieber, R. 2, Freeport, Ill. 61032. The Mario Snyder family will arrive in Harrisonburg, Va., on Dec. 23, c/o E. V. Snyder, EMC, Harrisonburg, Va. 22801.

The Moses Tabernacle Replica, St. Petersburg, Fla., will be closed after Dec. 31, 1970. It is being sold and will be set up again at another location. The building will be remodeled and become the sanctuary of the First Mennonite Church of St. Petersburg, Fla. Persons interested in seeing the replica of the tabernacle are encouraged to come before Jan. 1.

John Mishler, a Goshen College senior majoring in art, won a first in sculpture in the thirteenth annual art for religion exhibit, a juried competitive show, in Indianapolis.

Mishler's work (in wood) is entitled "Ark of Peace." It was accorded the designation, "Sursum Corda," a Latin phrase meaning "Lift up your hearts."

Mishler is the son of Mr. and Mrs. Dorsa J. Mishler, of 141 W. Dinehart St., Elkhart, Ind. 46514, and a 1967 graduate of Elkhart High School.

Readers Say

Submissions to Readers Say column should come on printed articles.

A loud *amen* to the article by Alberto Barrientos, "The Church Building — A Means or an End?" and your editorial, "An Old-New Method" in the Nov. 3 *Gospel Herald*.

The churches of one conference spent 30.3 percent of their money on constructing, improving, and maintaining their buildings but gave only 25.2 percent to the Mission Boards (of which a large percentage again went into buildings). Is this an indication of our priorities?

Every congregation has its committee of trustees to care for the building. But do they all have an evangelism or missions committee to help the congregation determine and fulfill its mission? Is this an indication of our priorities?

A congregation will go into debt to construct or remodel a building. But is there record of a Mennonite congregation borrowing money or mortgaging its building for a mission cause? Is this an indication of our priorities?

Very few, if any, construction costs today are under \$100,000. The average congregation has a building program about every 25 years. This means that construction alone costs that congregation \$4,000 per year, or \$80 per week, or about \$20 for each hour the building is used! Is this good stewardship? Would we run a business on that kind of economics?

I hope that your calling attention to this question will cause congregations to consider creatively how to be good stewards of the facilities they have. Some congregations are using their facilities to fulfill their mission. May I suggest that a feature in the *Gospel Herald* could report what they are doing. They could be an inspiration to the rest of us. — Henry P. Yoder, Souderton, Pa.

In "The Master Welder," Nov. 17 *Gospel Herald*, it seems to us that Don Kraybill is bringing into focus a most timely message in a unique and clear analogy. If there is anything overdue in our time, it is concrete evidences of God's reconciling presence at work in a group of believers.

Our most exciting discovery has been, that when God's presence is truly realized, and a new sense of freedom and love pervades, believers can't help but witness, and outsiders begin to ask questions and want to get in on the "beautiful experience." This new love and freedom comes only as we are ready to sell everything in order to have the treasure.

We would also commend Bro. Drescher for his consistently relevant and prophetic editorials. We are sensing a surge of new life in the church and are happy to see it being reflected in the *Gospel Herald*. — Albert Zehr, Baden, Ont.

Many times I have told myself to write and express appreciation for the messages the *Gospel Herald* contains. I apologize for not having done this before. Time and again I am impressed and inspired by the articles. The *Gospel Herald* is many things to many people as it is to me; among which is its continual message to the spiritual needs of the church joining in an effort to show the relevancy of the gospel today. — Ross Goldfus, Argentina.

That was a good and timely editorial in the Oct. 27 *Gospel Herald* on tithing. We are not giving anything until we give more than the tenth. The tenth already belongs to the Lord.

If tithing were taught as it should be as part of the all things, it would help solve many of the money problems of the mission board. It seems strange that so many Christians ignore this teaching. I agree fully with everything you wrote about tithing.

If we give the Lord His share, the tenth plus freewill offerings, it will help us to have peace of mind.

"If ye know these things, happy are ye if ye do them." In our Sunday school lesson for Nov. 15, "Growing Through Giving," tithing was not mentioned. — Harry L. Kauffman, Mio, Mich.

Today we would like to put in writing our feeling of appreciation for the valuable contribution you are making in the field of Christian literature. We thank God for your dedication in this area.

May God continue to bless your ministry to the upbuilding of the saints in Christ Jesus. — Mr. & Mrs. Mervin A. Yoder, Bristol, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Breneman, J. Roy and Linda (Buckwalter), Perkaspie, Pa., first and second children, Alan Clay and Eric Ray, Nov. 7, 1970.

Gingerich, Gary and Karen (Snider), Turner, Mich., second child, first daughter, Kristal Renee, Nov. 13, 1970.

Hoover, Mervin S. and Ruth (Ressler), New Holland, Pa., fourth and fifth children, third and fourth daughters, Andrea Ruth and Alissa Renee, Nov. 17, 1970.

Howe, Frank and Donna (Glick), Gordonville, Pa., first child, Kimberly Ann, Oct. 28, 1970.

Kreider, Nelson and Verna (Kreider), Ronks, Pa., fourth child, third daughter, Jennifer Lou, Nov. 20, 1970.

LaFevre, Robert and Carolyn (Main), Sterling, Ill., third child, second daughter, Karen Lynn, Nov. 24, 1970.

Lichti, Ekkehard G. and Wilma I. (Leichty), Goshen, Ind., second daughter, Rebecca Ulrike, Nov. 4, 1970; received for adoption, Nov. 19, 1970.

Lyndaker, Vernon and Margaret (Eades), Henrietta, N.Y., second daughter, Lauri Ann, Aug. 10, 1970.

Marner, Wilbur and Connie (Graber), North Liberty, Iowa, second son, Corbett Linn, Sept. 29, 1970.

Mast, Linn and Nancy Ann (Moon), Phoenix, Ariz., first child, Christopher Glenn, Oct. 16, 1970.

Miller, Donald and Pamela (Shanklin), Smithville, Ohio, first child, Shaun Alan, Nov. 16, 1970.

Miller, John M. and Doris (Ehst), Higuera de Zaragosa, Sinaloa, Mexico, second child, first daughter, Elizabeth Ann, Nov. 14, 1970.

Moser, Elmer and Kathleen (Lehman), Castorland, N.Y., fifth child, third daughter, Lucinda Kay, Oct. 9, 1970.

Musselman, John and Elizabeth (Landis), Souderton, Pa., fourth child, second daughter, Erika Beth, Nov. 9, 1970.

Myers, D. Glenn and Emma (Bender), Philadelphia, Miss., third daughter, Beth Renne, Nov. 7, 1970.

Newcomer, Carl and Elaine (Bachman), Akron, Ohio, second son, Kirk Anthony, Nov. 14, 1970.

Sauder, Duane E. and Nedra (Freyenberger), Hesston, Kan., first child, Patrick Duane, Oct. 7, 1970.

Wiley, Larry and Deborah (Callihan), New Paris, Pa., first child, Brian Garth, Nov. 8, 1970.

Yoder, Donald L. and Ruth M. (—), Flint, Mich., third child, second son, Matthew Donald, July 31, 1967; received for adoption, Oct. 21, 1970.

Zehr, Robert O. and Vivian (Guengerich), Covington, La., third daughter, Stephanie Kay, Nov. 7, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brown — Bechtel. — Glen Allen Brown, Erin, Ont., United Church, and Mary Ellen Bechtel, Hespeler, Ont., Wanner cong., by Howard S. Schmitt, Oct. 10, 1970.

Comardelle — Mellinger. — Wayne Comardelle, Des Allemands, La., Des Allemands cong., and Paulette Mellinger, Gulfport, Miss., Gulfhaven cong., by Robert O. Zehr, Aug. 30, 1970.

Fisher — Stoltzfus. — Samuel K. Fisher, Nar-

von, Pa., and Barbara Ann Stoltzfus, Elverson, Pa., Rockville cong., by Millard Shoup, Nov. 7, 1970.

Fretz — Bender. — David C. Fretz, Mt. Joy, Pa., Blooming Glen cong., and Mary Lucretia Bender, Mt. Joy, Pa., Mt. Joy cong., by H. Raymond Charles, Nov. 26, 1970.

Harnish — Zeager. — John Henry Harnish, Washington Boro, Pa., Millersville cong., and Judith Kreider Zeager, Milton, Pa., Beaver Run cong., by Paul G. Landis, Nov. 14, 1970.

Miller — Kaser. — Melvin S. Miller, Berlin, Ohio, Martin's Creek cong., and Hulda Kaser, Sugar Creek, Ohio, Reformed Church, by Roman Stutzman, Nov. 4, 1970.

Shirk — High. — Wesley B. Shirk and Mary Jane High, both of Narvon, Pa., Bowmansville cong., by Luke L. Horst, Nov. 14, 1970.

Sirk — Yoder. — Joseph Franklin Sirk, Jr., Gaithersburg, Md., Goshen cong., and Mary Elaine Yoder, Royersford, Pa., Hersteins cong., by Stanley R. Freed, assisted by Menno Sell, Nov. 7, 1970.

Slagell — Slaubaugh. — Warren Slagell, Hydro, Okla., Pleasantview cong., and Lois Slaubaugh, Wolford, N.D., Lakeview cong., by Mervin Slaubaugh, Aug. 29, 1970.

Stauffer — Sharp. — Jesse Randall Stauffer, Colon, Mich., Oak Grove Chapel cong., and Barbara Sharp, Non-Denominational Church, Olivet, Mich., by John Lambricht, Sept. 5, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bawell, Anna Mae, was born near Fentress, Va., May 3, 1919; died Oct. 27, 1970; aged 51 y. 5 m. 24 d. On Oct. 8, 1941, she was married to Orrie Bawell, who survives. Also surviving are 7 children (Dorothy Sandra — Mrs. Ronald Massey, Daniel Sanford, Henry Allen, Philip Earl, Lucy Gertrude, Anna Sue, and Vivian Grace), 4 grandchildren, her mother (Mrs. T. J. Tennesfos), 5 sisters (Ruth — Mrs. Webb Burgess, Hester — Mrs. Wm. Welfly, Mary — Mrs. Timothy Schlabach, Dorothy — Mrs. Carson Hochstetler, and Pauline — Mrs. George Crowling, and 2 brothers (Thomas and James Tennesfos). She was preceded in death by her father, 2 brothers, and one sister. At the time of her death she was a member of Laws Mennonite Church. Funeral services were held at the Tressler Mennonite Church Oct. 30, in charge of Millard Benner, Alvin Mast, Eli Bontrager, and John Mishler; interment in Greenwood Mennonite Cemetery.

Friederich, Mathilda J., daughter of Jacob and Elsa (Obery) Ott, Sr., was born in Ill., Aug. 19, 1911; died at the Methodist Hospital, Peoria, Ill., Nov. 16, 1970; aged 59 y. 2 m. 28 d. On Oct. 10, 1931, she was married to Esra A. Friederich, who survives. Also surviving are 6 daughters (Bernadine — Mrs. Alden Ashbaugh, Julia — Mrs. Arley Aten, Barbara — Mrs. Lyle Begner, Mary Lou — Mrs. Bart Dunkerley, Sylvia — Mrs. Albert Burdette, and Debora), 4 sons (Frank, Esra, Richard, and Robert), 20 grandchildren, 2 brothers (Jacob, Jr., and Joe), and one sister (Mrs. Lucile Hohulin). She was a member of the Metamora Church, where funeral services were held, with Milo Kauffman officiating; interment in the Springdale Cemetery, Peoria, Ill.

Guengerich, Genelle Eileen, daughter of Willard E. and Verna (Enns) Guengerich, was born at La Junta, Colo., May 8, 1950; died at the Valley View Hospital, Glenwood Springs, Colo., Nov. 8, 1970; aged 20 y. 6 m. Surviving in addition to her parents are one brother (Vernard) and two sisters (Elaine — Mrs. Richard Kauffman, and Joeline). She was a member of the Glenwood Springs Church, but attended the

West Glenwood Chapel, where a memorial service was held Nov. 10. A private burial service was held at the Rosebud Cemetery.

Jerrell, John Paul, son of James and Sarah Jerrell, was born at Bridgeton, N.J., May 26, 1882; died at Lancaster, Pa., Nov. 16, 1970; aged 88 y. 5 m. 21 d. On Oct. 10, 1931, he was married to Mabel F. Miller, who survives. Also surviving are one son (John P. Jerrell, Jr.), one stepson (Harry J. Brooks), one stepdaughter (Anna Mary — Mrs. Charles Showalter), 2 grandchildren, and 3 stepgrandchildren. He was a member of the East Chestnut Street Church. Funeral services were held at the Young Funeral Home, Lancaster, Pa., with James M. Shank officiating; interment in the Mellinger Mennonite Cemetery.

Kenagy, Lydia, daughter of Daniel and Rachel (Kropf) Schrock, was born at Garden City, Mo., Nov. 6, 1894; died at Eureka, Ill., of a heart attack, Nov. 11, 1970; aged 76 y. 5 d. On June 29, 1915, she was married to Owen A. Kenagy, who survives. Also surviving are 3 sons (Harold, Lester, and Kenneth), 15 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Nancy Byler and Mrs. Cora Driver). She was preceded in death by one daughter (Bessie Louise). She was a member of the Roanoke Church, where funeral services were held Nov. 14, with Percy Gerig officiating; interment in the Roanoke Mennonite Cemetery.

King, Ralph E., son of Harvey H. and Carrie (Rupp) King, was born at Archbold, Ohio, Jan. 12, 1918; died en route to the Wauseon (Ohio) Hospital from a heart attack, Nov. 11, 1970; aged 52 y. 9 m. 30 d. On Oct. 24, 1940, he was married to Clela M. Grieser, who survives. Also surviving are 3 children (James R., Paul D., and Karen A.), 5 sisters (Ilva — Mrs. Leland Wyse, Ella — Mrs. Dennis Nofziger, Mildred — Mrs. Everett Smith, Beulah — Mrs. Truman Grieser, and Mrs. Doris Nafziger), and one brother (Glen). He was a member of the Central Church, where funeral services were held Nov. 15, with Charles H. Gautsche officiating; interment in the Pettisville Cemetery.

Knepp, Maggie Marie, daughter of Victor and Caroline (Graber) Knepp, was born at Montgomery, Ind., Jan. 5, 1912; died at the Daviess County Hospital, following an extended illness, Oct. 10, 1970; aged 58 y. 9 m. 5 d. Surviving in addition to her parents are 3 brothers (Jerry, Elmer, and James), and 4 sisters (Rosa, Ida, Esther — Mrs. Elmer Swartzentruber, and Ella — Mrs. Ralph Yoder). Funeral services were held at the Bethel Church with David J. Graber officiating; interment in the church cemetery.

Leininger, Emma, daughter of Moses and Elizabeth (Miltenberger) Miller, was born in Lagrange Co., Ind., Sept. 26, 1880; died at Elkhart, Ind., of cancer, Sept. 19, 1970; aged 89 y. 11 m. 24 d. On Nov. 5, 1899, she was married to Claude W. Leininger, who died Mar. 23, 1960. Surviving are 2 children (Pearl — Mrs. Raymond Harter and Charles M.), and 2 sisters (Mrs. Fannie Zimmerman and Mrs. Libbie Douberteen). She was preceded in death by 2 children (Mrs. Esther Greer in 1969, and Howard in 1965). She was a member of the Prairie Street Church, where funeral services were held Sept. 22, with Russell Krabill officiating; interment in the Prairie Street Cemetery.

Mann, Rufus K., son of Christopher and Magdalena (Kreider) Mann, was born in Elkhart Co., Ind., Nov. 4, 1886; died at his home near Elkhart, Ind., Nov. 12, 1970; aged 84 y. 8 d. On Dec. 29, 1909, he was married to Mildred Richardson, who survives. Also surviving are 3 children (Harvey A., Orpha — Mrs. Lorne Gingrich, and Clarice — Mrs. Harry Burkey), 24 grandchildren, and 38 great-grandchildren. He was a member of the Prairie Street Church, where funeral services were held Nov. 16, with Russell Krabill officiating; interment in the Prairie Street Cemetery.

Miller, Christy J., son of Eli J. M. and Katie (Lehman) Miller, was born Mar. 1, 1941; died Nov. 16, 1970; aged 29 y. 8 m. 15 d. On June 5, 1960, he was married to Ruby Irene Hersberger, who survives. Also surviving are 2 children (Rickie Allen and Kelly Jo), 3 brothers (Richard, Ervin, and Marvin), 3 sisters (Leanna — Mrs. Harvey Miller, Edna, and Verna), his parents, and grandparents (Mr. and Mrs. Albert J. Lehman). Funeral services were held at the Emma Church Nov. 18, with Amos O. Hostetler and Russell Krabill officiating; interment in the Thomas Cemetery.

Musser, John L., son of Samuel G. and Mary (Leinbach) Musser, was born Feb. 2, 1881; died Nov. 19, 1970; aged 89 y. 9 m. 17 d. His wife died in 1954. Surviving are 2 foster daughters (Mamie — Mrs. Amos Horst and Eva — Mrs. Ralph Stover), 10 foster grandchildren, 10 foster great-grandchildren, one brother (Israel), and 3 sisters (Mrs. Lizzie Musser, Mrs. Sallie Gehman, and Hettie Musser). He was a member of the Bowmansville Church, where funeral services were held Nov. 22, with Luke Horst and Raymond Charles officiating; interment in the adjoining cemetery.

Raines, Kevin Jay, son of William E. and Jeannean (Middaugh) Raines, Wichita, Kan., was born Oct. 14, 1970, and died several hours later. In addition to the parents he is survived by 2 sisters (Karen and Karla), and grandparents (Mr. and Mrs. Clifford Middaugh and Mrs. Caledith Raines). Funeral services and interment were held in Huntertown, Ind., with services conducted by John C. King.

Robertson, Beatrice, daughter of Marion and Jose (Whaley) Robertson, was born in Clairborne Co., Feb. 17, 1924; died at the Fort Sander's Hospital, Knoxville, Tenn., following a lingering illness, Nov. 7, 1970; aged 46 y. 8 m. 21 d. Surviving are her mother, one brother (Edward), and 3 sisters (Madge — Mrs. Eugene Mouser, Viola, and Juanita — Mrs. Earl Stauffer). She was a member of the Knoxville Church. Funeral services were held at the Weaver's Funeral Home, Nov. 8, with Ezra A. Good and Walter Clark officiating; interment in the Concord Mennonite Cemetery.

Schertz, Manuel D., son of Peter and Magdalene (Esch) Schertz, was born in Woodford Co., Ill., Dec. 30, 1881; died at the Eureka Hospital, Nov. 19, 1970; aged 88 y. 10 m. 20 d. On Feb. 4, 1904, he was married to Lizzie Nofziger, who died in Dec. 1918. On Dec. 9, 1920, he married Mary Yoder, who survives. Also surviving are one daughter (Carol — Mrs. John Oyer), 11 grandchildren, 5 great-grandchildren, and 3 sisters (Mrs. Peter Schertz, Mrs. Walter Smith, and Mrs. Walter Yoder). He was preceded in death by 2 daughters (Elmira — Mrs. Peter Imhoff and Lois — Mrs. John Byler). He was a member of the Metamora Church, where funeral services were held Nov. 21, with Milo Kauffman officiating; interment in the Union Cemetery.

Schrader, Bertha, daughter of William and Carolina (Teshendorf) Maltzahn, was born in Germany, Aug. 28, 1877; died at the Charles Johnson Home, Royersford, Pa., Nov. 21, 1970; aged 93 y. 2 m. 24 d. She was preceded in death by her first husband. On Mar. 27, 1940, she married John Schrader, who died Aug. 18, 1949. Surviving is one son (William Wagner). She was a member of the Pottstown Church. Funeral services were held at the Skean Funeral Home Nov. 24, with Elmer G. Kolb and Noah S. Kolb officiating; interment in the Pottstown West End Cemetery.

Trenary, Mary E., daughter of William R. and Lucy (Sheetz) Flemming, was born in Rockingham Co., Va., Aug. 15, 1892; died at the Winchester (Va.) Memorial Hospital, Oct. 31, 1970; aged 78 y. 2 m. 16 d. On Apr. 12, 1925, she was married to Benjamin F. Trenary, who died Aug. 9, 1956. Surviving are 3 children (Robert, Richard, and Emma), and 9 grand-

children. She was a member of the Stephens City Church, where funeral services were held Nov. 3, with Glenn R. Horst and Mark Showalter officiating; interment in the Macedonia Cemetery.

Wenger, Mamie Catherine, daughter of G. W. and Iva (Long) Cook, was born near South English, Iowa, Nov. 9, 1892; died at the Goshen (Ind.) General Hospital, of emphysema, Oct. 24, 1970; aged 77 y. 11 m. 15 d. On Dec. 9, 1914, she was married to Clark A. Wenger, who survives. Also surviving are 3 sons (Paul, Dale, and Daryl), 6 grandchildren, one great-grandchild, and 2 sisters (Nona — Mrs. George Reade and Edna — Mrs. Raymond Summers). She was a member of the College Church. Funeral services were held at the Yoder-Culp Funeral Home Oct. 26, with John H. Mosemann and John C. Wenger officiating; interment in the Elkhart Prairie Cemetery.

Zook, Christian Jesse, son of Joseph and Barbara (Birkey) Zook, was born in Ill., Aug. 22, 1880; died at Pasadena, Calif., Sept. 7, 1970; aged 90 y. 16 d. He spent most of his life in Manson, Iowa, until moving to Calif. in 1943. Surviving are 2 sisters (Ella and Irene). Funeral services were held at the Ives & Warren Mortuary, with LeRoy Bechler officiating; interment in the Mountain View Cemetery.

Zook, Ella, daughter of Joseph and Barbara (Birkey) Zook, was born in Ill., Aug. 29, 1890; died at her home in Pasadena, Calif., following an extended illness, Oct. 29, 1970; aged 80 y. 2 m. Surviving is one sister (Irene). She was a member of the Calvary Church in Los Angeles, Calif. Funeral services were held at the Ives & Warren Mortuary, with LeRoy Bechler officiating; interment in the Mountain View Cemetery.

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GOSPEL HERALD

Tuesday, December 22, 1970

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Development in Light of the Christmas Event

By David W. Shenk

It was Christmas Eve at a German road building camp which scarred the Somali bush about 100 kilometers from any of those patches of civilization commonly known as towns. I was there to conduct a midnight worship service for the engineers and their families.

As I walked with the camp director toward the grass thatched chapel which was studded with natural-looking Christmas tree thorn scrub, I asked my host why he had invited me.

The tall Aryan paused on the sand track a moment contemplating. In the silence the emptiness of the savanna seemed to squeeze us. The gentle throbbing of the camp generator was blanketed and muffled by the stillness. An umbrella tree twisted aimlessly in the equatorial breeze. A clonking camel bell tugged at the silence, and a herder's call too. The Southern Cross dipped precariously toward the horizon informing the world that midnight was just past. This was Christmas Eve Somali-style, and indeed the atmosphere could not have been much unlike Bethlehem's hillsides of two millennia ago.

Carefully the tall German pieced his thoughts together. "My work is development. The new highway you traveled on tonight is the best road ever built in the Horn of Africa. We're blazing this extension of technology into the nowhere beyond hoping that it will stimulate progressive agricultural settlements throughout the hinterland. I have been working at this sort of thing for twenty years, in many different countries, and I have come to believe that Christmas has a lot to do with this kind of development."

"Do you mean that you believe that Christmas has something to do with turning a muddy track into hard-top, and bushland into farmland?"

"Yes," the German continued. "Only several hundred years ago the Aryan races were certainly not development-prone. But now we are different. What has revolutionized us? I believe the springboard of our own development, and that anywhere, is Jesus Christ. That's why we want to have a Christian Christmas. Come now, let us celebrate the event with worship."

While sipping coffee later that night, we resumed our conversation. What, if anything, does Jesus Christ have to do with economic progress and technology — building roads, X rays, rockets, miracle rice? Perhaps it's because the per capita income of vast segments of the world's poverty population is actually declining that a lot of keen thinkers are asking the same questions we asked ourselves that Christmas Eve in an engineering camp tucked away in the obscurity of the Somali bush.

At the risk of oversimplification, I'll summarize some of our coffee-cup generalizations.

First, Jesus Christ made technology possible by refuting the idea of irrationality in the universe and nature and by demonstrating His power over the spirit world.

You just can't have technology when you are scared of evil spirits. You can't think rationally and scientifically if you believe God or the gods are crazy. Through Jesus Christ, God, and consequently His creation also, is seen in rational perspective, and the spirit world loses its blinding terror.

In fact, a convinced animist can never be a scientist, even though he is a PhD from Cornell. Animism and the scientific outlook are irreconcilable. It is particularly noteworthy that the brief intrusion of Greek dialectic into the ancient world was quickly smothered precisely because the basic premise of the Greek world view was fundamentally animistic, or perhaps better said, ontological. Indeed it was only in the cauldron of medieval Christianity that the scientific perspective finally found a home.

But there is more to technology than science. Science is a way of viewing nature; technology is a way of using nature. Technology is science committed to using nature for whatever purposes man may devise. Science theorized about the atom; technology blasted Hiroshima to bits. Science discovered mutations; technology developed miracle rice.

The contemporary conviction that nature should be brought under the control of man and used as man wants to use it is fundamentally biblical. In fact it begins with Genesis 1 and

David W. Shenk is a Mennonite missionary in Mogadiscio, Somalia.

the creation of man: man who was clearly given a good world; a world to be loved and used by man. It is astonishing that this concept of man-nature relationship is not found anywhere else in ancient mythologies, and even today there are a lot of highly sophisticated people who, speaking from non-Christian traditions, decry any attempt to make nature subservient to the will of man. But the biblical message is clear: God created a good earth and gave it to man to use. And that conviction is the second pillar upon which technology must stand; the belief in a rational world is the first.

Second, Jesus humanized relationships. He is the conscience of the world, and as such His influence is felt far beyond the confines of the church, and even the Christianized world for that matter.

Christian conscience tempers the uses man puts to technology; indeed it must be so, for technology without conscience is demonic indeed. Jesus Christ constantly calls man to humanize his technological achievements, and when man obeys, one dare say: that is progress.

Equally important is the community which Jesus Christ introduced. Indeed it may be said that authentic community is found only in Christ. Now if development is community, and that's what a good many anthropologists are saying, then Christians have a special mission simply helping communities be community. Without the tempering effect of community, economic progress tends to be dissipated in the selfishness of the privileged few. But Christian faith introduces love into relationships, and so exploitive capitalism is squelched. Certainly this is one of the reasons that in the developing world, Christian communities are usually the pace setters in economic development.


Third, Jesus Christ introduced hope into the world, and hope is the seedbed of progress. Jesus showed that history has purpose because God is involved in life, and because there is an eternal dimension to living.

That was a tremendous psychological breakthrough. The pagan world could imagine history as being nothing but empty purposelessness: witness the jeers Paul earned at Athens when he spoke of a resurrection.

When purposelessness is replaced by hope; when the goal of life becomes life everlasting instead of nothingness, then man is truly freed to enjoy life now: he is free to live vigorously, joyfully, purposefully. This spiritual revolution has a tremendous impact on development as such. If a man is free to live in the hope of the eschatology, he is in that same stroke of hope freed to really live now. He'll think straight instead of crooked; long instead of short. He'll plant a mango tree or two for his grandchildren to enjoy. He'll get some big six-inch sheeting to replace the thatched roof. He does this because he has found purpose.

Perhaps by now you think this coffee-cup chitchat about

road building is whimsy. But it's not. If you aren't sure that Jesus Christ is the essential ingredient in authentic development, just try to thread a highway of progress through virgin land where He has never been known, and see where you come out.

Of course Jesus Himself said: "I came that they may have life, and have it abundantly." 


The Light of Christmas

By Abram H. Charles

Christmastime is a time of many beautiful lights. Would to God these lights would typify the light of the Lord Jesus shining forth from the hearts of men. But we know in many cases this is not true, for they portray Santa Claus more than they do the Christ of Christmas. How true are the words of 1 Jn. 5:19, "the whole world lieth in wickedness" and also Rom. 3, "there is none righteous, no, not one . . . there is none that seeketh after God. They are all gone out of the way . . . for all have sinned, and come short of the glory of God." Is it possible that with all the lights of Christmastime, people are in darkness? Yes, how great is that darkness?

However, amidst this great darkness there is light. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Mt. 4:16). God knew the need in the sin-darkened hearts of men, therefore, He sent His only Son as a sacrifice for the sin of the whole world. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lk. 2:11). "[He is] the true Light, which lighteth every man that cometh into the world" (Jn. 1:9).

The marvelous light of Christ can fill your life with blessings if you open your heart to Him, or it can become void by your rejection. It is much the same today as it was when John the Baptist was standing on the bank of the Jordan River. He said, "There standeth one among you, whom ye know not." Today, as then, Christ stands waiting to be known of men. We need to cry out, "Behold the Lamb of God, which taketh away the sin of the world."

The angel Gabriel had the blessed privilege of proclaiming the good news of the coming Savior. Did you ever stop to think that you have the same privilege? What greater joy could come to you than to see another receive the light of Christ? The promise is, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Is the true light of Christmas burning in your heart, or are the dazzling lights of the world blinding your eyes? Make this Christmas season a joyous one by letting the true Light shine, undimmed by worldly hindrances. 

Impractical Giving

Surely anything I could possibly say about Christmas has been said before. So let me just make a few comments on how I feel as Christmas 1970 comes.

I feel we are often much too practical at Christmas. It is a time to be hopelessly impractical. Once I gave my wife a vacuum cleaner for Christmas which was a rather silly thing to do. It was so horribly practical. I could have spent the \$25 on something foolish like the biggest, most fragrant bunch of red roses she ever saw. That would have said ten times more about how I felt, and it would have created a beautiful memory besides. The fact that I could hardly have afforded that many roses would simply have made the "I love you" message that much more powerful.

One of the best gifts Jesus got was just as impractical. Remember the alabaster box of ointment? Half a year's wages for a domestic! Yet when one of Jesus' disciples pointed out how impractical it was, how stupid, and how much better it would have been to give an equivalent amount to the poor, Jesus corrected him. Because of the impracticalness of the gift it said so much more. And it still encourages others to give in the same way. What if the woman would have given Jesus a vacuum cleaner?

I'd love to see all sorts of impractical gifts given this Christmas, especially between husbands and wives. Just think how we could surprise and please each other. Just think of the joy and the creativity we would generate by trying to be as deliberately impractical as possible, and nobody getting the gift would dare to use the trite old phrase, "Just what I need," because it would have nothing to do with need. It would simply say something.

Now there is another angle. Maybe our giving should be a bit reckless. Can you imagine anything more risky than for God to send His only begotten Son into the world as a baby? Think of all the things that might have happened to Him! Think of the things that just about did happen. What a terribly dangerous way to give the most valuable Gift ever given. But doesn't it tell us a whole lot about God? The way He gave the Gift, the risks He took, tell us as much as the Gift itself.

How could we be more risky in our giving? For one thing, we might give to those who certainly could not give an equivalent gift in return. We might also be careful that no strings are attached to a gift, no obligations hooked to them, nothing expected in return for the gift. In fact, perhaps we could give to some who will not even return a hint of appreciation.

I wonder whether God got as much appreciation for the Gift He gave as He should have? This would be a good

By Still Waters

"Are you so foolish? Having begun in the Spirit, are ye now made perfect in the flesh" (Gal. 3:3)?

How foolish to forget it. Yet we do so easily. We know that we cannot begin the Christian life without the Spirit of God, using God's Word, convicting us of our lostness and regenerating our lives. That is, the Holy Spirit of God gives us new life. Apart from Him we cannot become Christians or be called Christians. His work is to make us new creatures in Christ.

But the Holy Spirit's work is also to produce the life of Christ in us. And we can no more live the life of Christ without the Holy Spirit's power than we can become new creatures without His power. The Galatians forgot this fact. And we also often forget. So we set out to live the Christ life in our own strength. We seek to make ourselves mature in the strength of the flesh. No wonder we fail. No wonder little more is produced in our lives than the fruit of the flesh rather than the fruit of the Spirit.

So the Holy Spirit who has brought us to faith also indwells us in our battle against evil. The Spirit purifies us from sin by applying the Word of God to our lives. The Holy Spirit reveals the righteousness of Christ, who forgives our sin. The difference between the convicting of the Holy Spirit and the condemnation of the devil is that when the Holy Spirit reveals our sin and unworthiness He always shows us Christ's cleansing blood and Christ's accomplishment on our behalf.

Let us not be so foolish as to think that we can live the Christian life by ourselves. Let us walk in the Spirit step by step even as we began in the Spirit.

O God,

When we do what we want to — free us.

When we don't do what we can — forgive us.

When we can't do anything — save us.

When we seek to do Your will — help us.

Christmas to share our appreciation to Him by giving to others in the way He gave to us, risking a lot and not expecting the gift to be understood or appreciated immediately.

— Arnold Cressman

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Origin of the Specious

A couple of years ago we added something new to our Christmas decorations — a traditional holiday wreath slightly modified by the inclusion of an inverted Y to form the internationally recognized symbol of peace. It seemed to us that the idea of peace went naturally and well with Christmas.

Then we began to be told how wrong we were. We were told that the peace symbol is nothing less than satanic in origin, and has been used by the practitioners of black magic; that it represents an inverted cross, and is a symbol of the Antichrist. What's more, and maybe worse, it also claims communist origins, and as such is a symbol of the communist philosophy and its goals.

In short, we were told that our use of the peace symbol — especially at Christmas — was both unchristian and un-American. Not because peace itself is inconsistent with either Christianity or Americanism, but simply because of how its symbol had originated.

We aren't really convinced that these assertions regarding the genesis of that symbol are entirely accurate, but the notion that a thing's origins are absolutely determinative of its validity and application was intriguing. A quick check of the *Encyclopaedia Britannica* proved enlightening.

Take December 25, for example. Originally (AD 274) that was the date set by the emperor Aurelian as the birthday of the "unconquered sun." It took something like 50 years

before the church at Rome began to celebrate the birthday of Christ on the same date. If Christmas is to be understood only in terms of its origin, it is nothing more than a long outdated pagan rite.

Or consider the manner of gift-giving, which is sometimes thought to symbolize the gift of God's Son. Actually, the practice of exchanging presents can be traced to the Roman festival of Saturnalia, held in honor of the god Saturn. It was only later that gifts were adapted to, and adopted by, the Christian celebration of Christmas.

But interesting though the question of its origin may be, what is most important about Christmas is not how or when or where it came into existence. It is important for what it says. Christmas says that Christ was born, and that the message of love He brought is still worth hearing. What Christmas says is much too important to relinquish, even if our celebration of it didn't get started in the right fashion.

That's also true of the peace symbol. It reminds us that goodwill toward others is better than hatred, that peace on earth remains worth working for. And that's a message too important to abandon, even if it is true (as we've been told) that the communists actually want peace, too.

Merry Christmas. Peace. They go well together. Whatever their origins.

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Can That Be Right?

A pastor shared the happy news that his congregation averaged \$50.00 per member for the General Mission Board last year. Now if you know that the asking was \$33.00 per member and that many do not even make this you can see why he rejoiced.

But suddenly it dawned upon this pastor and his people that even with such a good record the total giving of the congregation to missions for the entire year equaled only one year's depreciation of several automobiles in the parking lot on Sunday morning. Can that be right?

A certain man prided himself in his contribution to the church. He gave far above average. He was startled, however, by the fact that his family's one-week vacation cost him more than his total yearly giving to the church. The weekly depreciation on his car was more than his weekly offering. His boat motor cost more than his yearly offering. Can that be right?

A certain congregation was planning to build a new church building. The interest money alone on the money for the proposed building would support four or more full-time persons per year. Perhaps wisdom would declare

putting persons on the church payroll to work in the community rather than to pay interest money for a nice building. After all people do not come to church because of a beautiful building but because of people.

Maybe there are numerous other solutions to the problem of church building space. What about more than one worship service? After all it is only on Sunday morning when churches are threatened with any space problem. Other meetings are fairly full of empty benches. Even additional weekday evening worship services might be preferable to building if the Sunday service has too large attendance.

So also the story and mood of our times might well be saying we've put enough into brick and mortar. Without doubt church property will soon be taxed. And, with the clamor against the wealth of the church, can the church go on demonstrating its wealth and unconcern for the poor by pouring more and more into larger and expensive buildings to be used once a week?

Have we put buildings above people in our priorities? Can that be right? — D.

"I Hold Nothing Against You"

By Henry P. Yoder

"I held a position of prestige and privilege in the Department of Public Health in pre-Castro Cuba. I had a chauffeur-driven car provided by the government and a high salary with all that goes with it. I was a highly respected member of the Cuban Medical Association. Materially I was very secure."

A Broken Man

The person he was describing was far different from the Dr. Martinez I was talking with in the very simple but functional Christian clinic set up to minister to the disadvantaged of the city. As he talked of bitterness and hostility, then of forgiveness and reconciliation I decided that his story needed to be shared. It was evident that his ability to forgive and to experience reconciliation came from what he had received from God.

When Castro's government came into power Dr. Martinez was stripped of his position and his wealth. Because of his ties with former governments he was unsafe in his country. So he escaped with his family to the United States.

Because of his personal losses he, with many other refugees, wanted revenge and began plotting Castro's overthrow. He joined an anti-Castro organization and participated in the ill-fated Bay of Pigs invasion. He was one of the few invaders fortunate enough to escape capture and after many difficulties was able to rejoin his family in this country.

He returned to his family a broken man. He saw nothing in the future. The aspirations for his country were frustrated

by the turn of political events. He did not know English and so was unable to take the rigorous examination that would enable him to qualify as a physician in this country.

Should he want to study and qualify as a physician there was a barrier in his way, placed there by one who at one time was a friend but more recently turned political enemy! In a first blush of support for the new regime the Cuban Medical Association resolved to exclude all members who fled to the United States. Dr. Martinez knew personally the man who made the motion at their convention. He knew that the action was taken in part because of a political grudge against him. This meant that he had no documentation to identify him as a physician.

A Reconciled Man

Late one afternoon Dr. Martinez sat on a park bench, a discouraged, broken man, weary of life. His mind was beclouded by anxieties and fears. His spirit was broken and frustrated. His soul was shriveled by hatred and hostilities. He had no place to turn. The whole world seemed to be against him. He saw no hope for the future.

A Christian physician happened to pass by. He noticed the dejected, discouraged, desperate figure of a man slouched on the park bench. He sat beside him. They began to talk as they were able through the language barrier.

The Christian was surprised and challenged to learn that this man was also a physician. He recognized his outstanding brilliance and prayed for guidance to help him.

In one of the many visits that followed the Christian physician led Dr. Martinez to faith in Christ. He found forgiveness and reconciliation to God. The hostilities were gone. In their place he found peace and joy unknown before.

Dr. Martinez also found reconciliation with himself. The haunting memories of the past, the brokenness, the doubts, and the fears that plagued and tormented him were gone. He had accepted the forgiveness God offered him in Christ and lived in it. He was able to accept himself and assess his abilities.

The road ahead was not easy. But he found courage to study English. He enrolled in a vigorous study program and prepared for the examination for foreign physicians. When I met Dr. Martinez he was working in a clinic operated by the church of which he became a very active member.

A Reconciling Man

In this clinic he had many opportunities to help persons to healing of the body and of the soul. He met many discouraging experiences but I always found him cheerful with a ready testimony. He was always available when anyone needed help. He initiated new programs in the clinic which

Henry P. Yoder, former Cuban missionary, is with the Franconia Mennonite Board of Missions and Charities, Souderton, Pa.

won for it a good reputation in the city.

With the passing of years many of the first supporters of Castro became disenchanted and also fled that island. Among them was the man who had presented the motion to have Dr. Martinez's name struck from the Cuban Medical Association. By a turn of events he came to live in the same city as Dr. Martinez.

This man's daughter became sick and on the recommendation of a neighbor he took her to the clinic on Washington Avenue.

So it happened that the two men met face-to-face! Men who at one time had been friends but because of political differences became enemies to the point where taking each other's lives would have been easy.

"I hold nothing against you," said Dr. Martinez after he recovered from the first shock of seeing who was there. "I have already forgiven you all the wrong you caused me. All that is past." He admitted the resentment he felt at one time and the hatred he knew in the past. But he went on to explain how he was able to forgive because of the forgiveness he had experienced from God.

The two men embraced in restored friendship.

Hostilities Prevent Reconciliation

Why was Dr. Martinez able to forgive the man who had done most to harm him? How is it possible for any person to forgive another a wrong?

One theologian suggests that a reconciler is characterized by his ability to absorb hostilities and tensions. Another states that the one who forgives thereby assumes and carries the burden of the wrong committed.

It naturally follows, then, that the person filled with hostilities, hates, anger, and who is not at peace with himself cannot be a reconciler. He cannot absorb hostilities, tensions, anger, hatreds, or carry the wrongs of another. That person must first of all find forgiveness and wholeness in his own heart.

Hostility, anger, hatred, and broken relationships are the result of sin and they belong to the old nature. Paul affirms this when writing that anger, passion, and hateful feelings belong to the old nature that the Christian has put away.^o (Colossians 3:8.) In another description of the sinful nature, he writes that "people become enemies, they fight, become jealous, angry, and ambitious. They separate into parties and groups"^o (Gal. 5:20).

Therefore when such a person meets hostilities and hateful feelings from another person or group he responds in kind. The result is increased hostility, further alienation, greater brokenness not only of relationships with others but also of one's own self. Therefore a man like Dr. Martinez in his

bitterness and hatred could only continue hating those who had wronged him. Fights and quarrels, insists James, "come from . . . passions, which are constantly fighting within"^o (Jas. 4:1).

Christ Removes Hostilities

Paul writes that "anger, passion, hateful feelings" belong to the old self and its habits that the Christian has put off. (Colossians 3:8-10.) In Ephesians he tells the believers: "Get rid of all bitterness, passion, and anger. No more shouting or insults! No more hateful feelings of any sort"^o (Eph. 4:31)! The Christian, he adds, has put off all these things. He is a new creation: the old has passed, the new has come. In place of hostilities and hatreds the people of God put on compassion, kindness, humility, gentleness, and patience. They are helpful to one another and forgive one another, whenever any has a complaint against someone else. They forgive each other in the same way that the Lord has forgiven them. (Colossians 3:12, 13.)

When a person, as Dr. Martinez, responds to God's love in Christ he is not only forgiven but Christ takes up residence in the believer's heart with all His compassion and love. Christ was able to absorb the hostilities and hatreds and anger completely. The Gospels show how He absorbed the hostilities and tensions:

- of the angry synagogue congregation in His hometown;
- of the cunning and conniving of the Pharisees, Sadducees, Herodians, priests, and the religious establishment;
- of the selfish, miracle-curious crowds that openly rejected Him;
- of His own inner circle of twelve, torn by jealousies, angry and arguing about which should be the greatest;
- of those who participated in His crucifixion, praying for their forgiveness.

Christ's love that absorbs all hostilities, hatreds, and tensions becomes the Christian's because He promised: "Peace I leave with you; my own peace I give you"^o (Jn. 14:27).

It is natural, then, for a Christian, like Dr. Martinez, to be a reconciler. When he meets hostility he cannot react in hostility. To do so would be to deny his trust in God. He would be reassuming his past hostilities that Christ has removed. Instead of hostility there is love: agape love, Christ's own tension-absorbing love.

It is natural for the Christian to reach out to any who come in hostility and anger and say: "I hold nothing against you."



^oFrom *Good News for Modern Man* (TEV). © American Bible Society, New York, 1966.



Key 73-A Coordinated Evangelistic Thrust

By Howard J. Zehr

Might we be about to experience the most significant and far-reaching Christian movement of our generation? Could it be that the Holy Spirit is calling all Christians to focus more sharply upon their mission in the world? Might the eternal God be giving concrete evidence of His compassion and concern for every creature as articulated by the Apostle Peter when he said, "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance." (2 Pet. 3:9).

For some reason there seems to be a ground swell of concern and earnestness about the missionary-evangelistic task on the American continent. Church leaders are becoming genuinely concerned about the ineffectiveness of the church and the proliferation of uncoordinated efforts in carrying out her mission. This concern motivated some Christian leaders to meet together for prayer and discussion and a common search of ways and means to work more effectively in reaching the unchristian society of this continent. From a small beginning of a few concerned religious leaders, the movement known as Key 73 grew to involve many denominations and Christian groups. Key 73 is the designation given to a concerted evangelistic thrust that is projected to culminate in 1973. The discussion began with a small group in the Key Bridge Motel. It has now enlisted the participation of many of the mainline denominational groups as well as smaller religious bodies.

The plan is for a coordinated and concerted effort in evangelism by the pooling of resources to be made available as desired. Each participating body is completely free to cooperate to the extent which they desire and are able. A sixfold task force has been appointed to work in specific areas such as: 1) Congregational work, 2) Public proclamation, 3) Small-group work, 4) The mass media, 5) Literature and the arts, 6) Creative evangelism.

The Executive Committee of Mennonite General Confer-

ence believes this is a significant movement, and has the conviction that our church should cooperate in this coordinated effort in some way. The Executive Committee has therefore taken action to recommend our cooperation and encourage our congregations to participate.


An office for Key Bridge 73 has now been set up in St. Louis, Missouri. An executive coordinator is being sought. A Central Committee has been established which includes an executive committee and a representative of the respective participating denominations. The Executive Committee of Mennonite General Conference has asked their executive officer, Howard J. Zehr, to serve as our church's representative on the Central Committee for the present. Another meeting of this group was held in the Gateway Hotel, St. Louis, Missouri, December 7, 8.

The objectives agreed upon by the Planning Committee are:

1. To confront every person in North America more fully and more forcefully with the gospel of Jesus Christ.
2. To employ every means and method of communication of the gospel in order to create the conditions in which men may respond to God.
3. To apply the message and the meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches.
5. To supplement the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world.

As can be noted from the objectives, a great amount of flexibility is built into the program. Each denomination, each congregation, each person is free to choose the degree of involvement and participation. Likewise, each is free to work at the evangelistic task in the context of his particular orientation and understanding of the evangelistic mandate given us by our Lord.

Howard J. Zehr is Executive Secretary of Mennonite General Conference.

You are encouraged to pray for this developing program. You are invited to invest your gifts and your resources for the furtherance of the gospel as you join forces with many other Christians throughout the North American continent in this coordinated effort. This does not call in any way for a surrender of any distinctive convictions, doctrines, or expressions of the Christian faith. It is simply a call to evangelism by every Christian in a more concentrated way in a specific period of time. This time period is from now through the year 1973. More releases will be available from time to time. 

Giving to Causes Outside the Mennonite Church

It is a known fact that few of our churches are able to reach their potential in giving. It is also known that many members are giving substantial amounts to non-Mennonite causes. Such giving should be done discreetly. Here are some guidelines.

1. Is the organization willing to provide a financial statement? If not, it should be suspect.
2. Is the organization providing services not programmed in our church? For example, we have nothing similar to the program of the Bible Society or a linguistic program. We do, however, have excellent radio and TV ministries.
3. What percent of the donation is used for administration? Mennonite programs have maintained a 15 percent or less administrative cost while some others go up to 90 percent.
4. Is the project you are giving to centered around one man rather than an organization or church? If it is, it should be seriously questioned.
5. Is your giving being engendered by emotionalism alone or does the project or ministry have depth and content?
6. Are you willing to discuss the project you support with others in your congregation? Do so critically evaluating its use, theological content, etc.
7. Determine together as a congregation those areas you wish to support. Be willing, consistent, and diligent in supporting these individually.
8. In Anabaptist theology, a commitment to God pre-determines a commitment to brotherhood. If so, we are obliged to support the denominational programs.
9. When giving helps fulfill a community need and strengthen community relations, be willing to assist financially.
10. Are you fulfilling your commitment to your local brotherhood, your conference, and General Conference before giving to other projects? — Prepared by the Western Ontario Mission Board.

Why They Died

By Ruth Burkholder

Her brother was the first to go,
killed by her husband's jealous fear
that he would be replaced.

Once ruler and still strong a threat,
Grandfather Hyrcanus next had to die
by the same insane command.

No love for wife as much as for his power,
or else grown cold by fear,
for she, too, Mariamne, must die.

The Maccabees must never have his throne.
He would destroy them all.
He would live and reign.

Bathed in blood, his throne was now secure?
The Maccabean blood completely spilled?
No — two remained, flesh of his flesh,

sons of his and Mariamne, and they too
died by their murdering father's will,
to calm his insane fear.

But calm was shattered and terror in extreme
seized King Herod's mind when was announced,
"The King of Jews is born!"

All reason left and in his fright and rage
the child-mind ordered infants killed
that none might live to take his place.

The blood of one he did not kill
was shed to heal the fear of such as he.

• • •

"My fellow-missionaries who come for furlough from South America and India, confirm my observation that our church preaching is everywhere less positive than formerly. The clear note of prophetic warning as to consequences of evil is not heard. More problematic than fixed phases of life are stressed. It is possible that entirely unconscious to ourselves a process of baneful undecidedness may mould our thought and practice. Unregenerate humanity does not care what we don't believe . . . but what we do believe and practice.

"The God whose laws for the punishment of sin are inexorable: the attribute of God here evidenced has gone out of our preaching." — M. C. Lehman.



Christmas Sharing Fund



Your family's participation in Christmas Sharing is a gift that multiplies . . .



Your family's \$10 Christmas Sharing gift will be divided equally and shared in training people:

1/3 for aid to international students attending our church colleges and seminaries

1/3 for education and nurture of persons to serve our congregations and constituency

1/3 for national Christians and others to serve in the church abroad and in our mission at home



This Christmas season . . . involve your family in Christmas Sharing, in which gifts and givers serve to multiply God's love.



Send your response gift to Christmas Sharing, Box 370, Elkhart, Indiana 46514

CHURCH NEWS

GC Profs Work in Haiti

Three Goshen College professors, C. Franklin Bishop, Lester J. Zimmerman, and Jonathan N. Roth, have teamed up with the Hesston Foundation to help Haitians improve their agricultural conditions.

Bishop, who returned from a visit in late November, was enthusiastic about the progress and particularly impressed with a storage cellar that will make possible marketing of crops out of season.

The project began in 1968 when the Hesston Foundation accepted a plan for improvement submitted by Bishop. The plan called for the creation of a production and marketing cooperative that would be manned by Haitians.

The purpose of the first trip to Haiti, in spring, 1968, was to determine the chief factors in vegetable and small-fruit production and the potential for development of the Fermathe area, a plateau region 4,000 feet above sea level. Peasants own land which is well adapted to vegetable production. The area is only 15 miles from Port-au-Prince, a ready-made market for their crops.

At the end of the dry season that year, tomatoes, potatoes, head lettuce, cabbage, sweet corn, and green beans were growing. Bishop said, "The foliage color and general plant vigor indicated that the potential for outstanding production in both quality and quantity is present. There seemed to be no insurmountable obstacle to the achievement of maximum production of vegetables and certain small fruits, particularly strawberries."

On later trips, problems related to pest control and soil and water conservation were tackled, and strawberries were introduced.

To obtain data to determine the best times to plant crops, a Belfort hygrothermograph was set up to provide a continuous recording of relative humidity and temperature. When plotted beside the photoperiod record, the optimum planting dates for each crop can be determined precisely.

Crop Storage a Problem

Crop storage was a real problem. The prices of crops, in season, are low. Several weeks later, however, the prices are considerably higher. Unfortunately, proper storage facilities have not been available, so much of the crop has been wasted.

Bishop's recent trip, however, confirmed that large concrete underground storage silos are the answer. Forty bushels of

potatoes stored in July were just beginning to sprout on Nov. 12, unheard of in the tropics. The silos are designed to exploit the prevailing winds with their low temperature and low humidity for best storage conditions.

Quality control has been another important factor. Products with the Fermathe label must be of consistently high quality. However, efforts to assure good quality have been frustrated because rural Haitians adopt new practices slowly.

Full-Time Leader

Bishop is eager to see full-time direction in this area of Haiti. "We've done about all we can do from a distance," he said. "Now it is important to have someone down there all the time to take care of details."

Plans call for William Friesen, a Goshen College sophomore, to go to Haiti sometime in 1971 to demonstrate the value of practices developed by the Goshen College team and to lead Haitians in adopting them and setting up a cooperative marketing service.

According to Bishop, farming is not the only problem area. There is a crying need for reforestation in Haiti, otherwise erosion will continue to claim the precious topsoil. Further, the nutritional levels in people's diets also must be raised.

Interest in Haiti was sparked in 1967 when an investigative team of four persons representing the Council of Mennonite Colleges flew there to see what technical skills could be offered to help solve some of the agricultural problems. Goshen College was one of two schools to suggest projects. The philanthropic Hesston Foundation provided \$9,000 for a three-year grant. The funds were used for travel, seeds, pesticides, and supplies to carry on research designed to get local crops through the growing season without insect and disease losses.

The next stage in this program will consist of training a few Haitians in the Fermathe community who have exhibited leadership potential. The project will not be considered a success until the new practices and techniques have been adopted by the farmers and the entire enterprise is under Haitian leadership.

Bishop is professor of biology, Roth is associate professor of biology, and Zimmerman is professor of mathematics and a specialist in soils science.

Treasurer Notes Financial Status

Contributions from Mennonite congregations for the work of Mennonite Board of Missions, Elkhart, Ind., are 4 percent less for the first seven months of the current fiscal year as compared to the same time period last year, David C. Leatherman, treasurer, said on Dec. 9. The fiscal year begins on Apr. 1.

Leatherman pointed out that expenditures amount to \$1,584,497, or an increase of 1.5 percent after seven months, as compared with last year. Contributions for planned program as of Nov. 30 stood at \$1,034,421 as compared to \$1,082,955 in 1969.

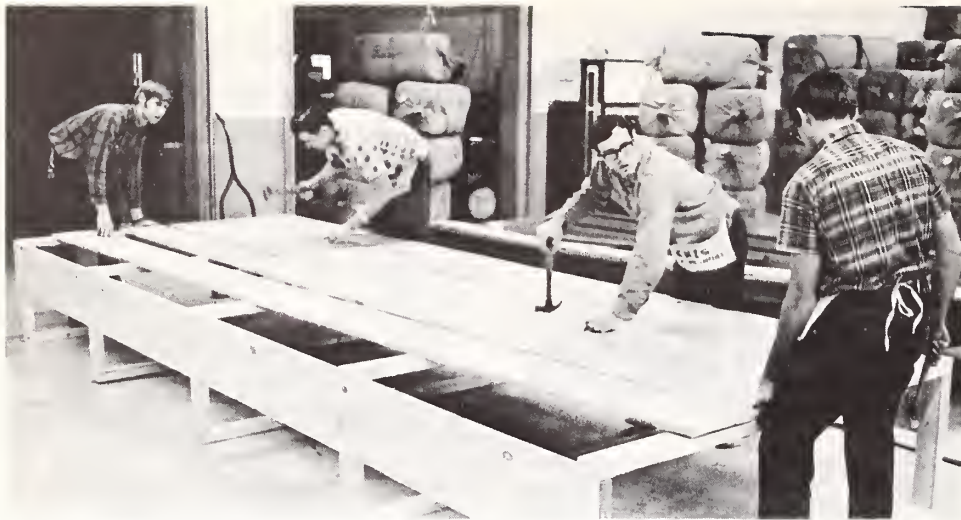
The Compassion Fund, introduced in 1969 by Mennonite Board of Missions in cooperation with Mennonite General Conference, has accumulated \$94,922 to date. Leatherman noted that the suggested \$6 per member per year contribution is handled as above-budget giving. Compassion Funds, he said, are being used in black, Spanish-speaking, Indian, and Appalachian communities for both General Board and district conference projects that could not be carried out unless these funds become available. Projects are approved by the Minority Ministries Council working in cooperation with the Executive Committee of Mennonite Board of Missions.

"Missions Week receipts, the Christmas Sharing Fund, and individual year-end gifts usually offer encouragement as we enter a new calendar year," Leatherman said. "Meanwhile, our fiscal year almost ends before we can determine any financial trends that might necessitate adjustments in program. Therefore, we will move with caution and ask the brotherhood to work and pray with us."

Boat and Food Shipped to Pakistan

Mennonite Central Committee is responding to the devastating disaster of Nov. 12 and 13 in East Pakistan. Vernon Reimer, director for India, Pakistan, Nepal, and Afghanistan, made arrangements to go to the disaster area immediately from his base in Calcutta. Reimer is no stranger to working with disasters in that area, having responded to the 1963 and 1965 disasters.

Almost every year cyclones move up the Bay of Bengal and ravage the 200 or more small islands located in the Delta region of the Ganges River. In a letter dated Nov. 24, Reimer reports that "this tidal wave reached 20 to 30 feet. It was almost four days before people in nearby Dacca were aware that such a serious tragedy had occurred. "By Nov. 16," Reimer reported, "we read in Calcutta papers that 90,000



Building a packing crate for the 16-foot boat which is to be shipped to East Pakistan.

people had drowned. By Nov. 18 this figure was revised to 500,000. Some estimates were triple that number of deaths. After visiting the area, I can well understand that this may be the case. Relief is pouring in by planeloads from all over the world. India was the first country to promise help. The Pakistani people we met were very impressed with this gesture."

This low-lying coastal area of East Pakistan is tremendously overpopulated. In normal times the area has difficulty in feeding its population. "One of the reasons that so many people lost their lives," said Reimer, "is that many were in those areas for harvesting. They had an excellent crop and thousands had gone down for the harvesting when the unforeseen cyclone struck. Prior warnings were not given or taken seriously."

From his first investigatory visit to the disaster area, Vernon Reimer has requested funds, material aid supplies, and has transferred two Paxmen from the MCC team in Nepal to East Pakistan. MCC has sent one 16-foot aluminum boat and two outboard motors for disaster relief. Also, 26,250 pounds of canned chicken were sent to the disaster area. On Nov. 24, the MCC Executive Committee approved a \$35,000 response to the disaster—including material aid purchases. If additional resources were needed, approval for these were scheduled for the Dec. 10 and 11 meeting of the MCC Executive Committee. The various Mennonite groups have been asked to contribute to this emergency need above their regular contributions to the work of MCC.

"The real problem at present," said Reimer, "is to get the relief supplies now piled up in Dacca out into the villages." In normal times communications in this area are uncertain and limited. Many of the small islands can be reached only by boat. This area is also known for its cumbersome government bureaucracy.

MCC has worked with the East Pakistan

Christian Council (EPCC) in responding to previous disasters and is again coordinating its efforts at the present time with the EPCC.

MCC, through Vernon Reimer and several Paxmen, is seeking to provide the personnel needed to distribute its own resources and those from other agencies in close cooperation with the EPCC.

In closing his last letter, Reimer writes, "It is good to hear of the concern and willingness to help from all over the world. We need your prayers as we try our best to face the greatest hurdle of distributing the supplies to the sufferers."

The interest of MCC constituent bodies in providing help for the sufferers in East Pakistan is strong. Persons interested in helping should send their checks through the normal conference channels and they will be passed on to MCC. It is also possible to remit directly to MCC for those who wish to do so. Giving to the East Pakistan disaster should not displace normal year-end offerings by the churches for support of the broader program.

Forty Prisoners Graduate from Bible School

Forty prison inmates and eleven free men met for a Bible school graduation service in the federal maximum security prison unit near Atmore, Ala., on Nov. 3.

The prisoners studied the Bible under three teachers: Leon Weber, Alvin Yoder, and Martin Weber, the full-time chaplain of the Atmore State Prison Farm. At the graduation service, the students gave the teachers a thank-you card with a drawing of a professor at a chalkboard. The card said, "In meekness instructing those that oppose themselves" (2 Timothy 2:25).

The four highest scores in the course received Bible dictionaries.

Several students accepted Christ during

this term. One who registered just before the deadline came to Alvin Yoder the last week of Bible school and said, "I came to prison when I was seventeen. I've been here fourteen years; this is the first time I've been in chapel. I want to be a Christian."

200 Students Make Consecrations

It was during a chapel service that started in the usual ordinary way that more than 200 Goshen College students reconsecrated their lives to Jesus Christ.

David Shank, missionary to Belgium, who was speaking four times during the week of Nov. 16 to the morning assemblies on "The Spirit," spoke Thurs. morning, Nov. 19, on "The Shape of the Spirit."

He told the students that baptism by the Holy Spirit was likened to a "dove" baptism—not like that of "a hawk or a schizophrenic eagle clutching olive branches in one talon and arrows in the other." It was in the dove-baptism of Jesus of Nazareth that He was recognized as divine, the real "chip" off the block of the Father, and as Son, the highest, noblest, and most glorious title.

The Role of Servant

But Jesus' life ministry is marked more by the role of servant than Son. The Bible says it was of His own free will that He gave it all up and took the form of a servant—of the Word of Truth, of healing, of casting out of spirits. He befriended rich and poor, Pharisee and Zealot, rebel and Sadducee, doctors of law and adulterers, possessed and hungry, the crowds and the Twelve, and invited all into the kingdom.

Jesus, the shape of the Spirit, is terrible, purifying love. The Spirit is recognized not by wordiness, yet He speaks; not by activism, yet He is active; not in political manipulation, yet He transforms political structures. Such speaking, action, transformation, and judging of political and social and economic structures in the world then and now could only have ended in a cross—the ultimate shape of the Spirit.

The Tragedy of Missions

Commenting on the tragedy of missions, Shank said the day of "conquering nations for Christ" is finished. Western powers have conquered Asia and Africa economically and militarily and Christian mission was seen as a religious conquest and thus a distortion in the present time of history.

The shape of really Spirit-filled missions is the "servant-mission." This was the stance of the people filled with love that grew out of the "happening" of Pentecost. It is the stance of those today who would have the flexibility to "go out there"

where their services are requested and needed.

Whether "out there" or on campus, the shape of the Spirit is marked by freedom to respond to the Spirit, becoming as servants, and "with a dove on your head and a flame in your heart."

Ready to Offer Themselves

"I have the conviction," Shank said, "that there are many fellows and girls right here on campus who are hungry and thirsty for God and His Holy Spirit. They desire to be servants in the way that we see Christ. They are ready to offer themselves to the work and leading of power of the Holy Spirit in their lives.

"Maybe we could have an offering this morning, where we would offer not our money — the Lord doesn't want our money — but offer up ourselves to the Spirit, and open up our lives to Him, and in readiness to obey Him. If there are those like that here this morning, let them offer up themselves now and bring the offering forward."

Some 200 persons, including faculty and staff, went forward and knelt in front of the platform. In moving prayers, one spoke in Amharic and, immediately following, another in English made the same request for guidance and counsel. Neither was aware until afterward the exact similarity of their prayers.

Among those who responded during the week of services was a number of first-time commitments to Christ.

In a talk with Shank later, he reported commitment services with good response at Hesston College the week earlier and with his home congregation near Brussels, Belgium, the Sunday before he left for his current whirlwind speaking tour in North America on behalf of missions.

Material Aid Distributed in Bolivia

A few weeks ago when I was in Cochabamba, I was approached by a social action committee of the Evangelical Christian Union Church. This committee was made up of several Bolivian businessmen who were concerned that their national pastors, all of whom must gain their full support from their congregations, receive some help so as to have a better living. This group asked if it would be possible for MCC to help them with any type of material aid and they would pay any expenses involved.

This came at a time when I wanted to clear out our Cochabamba warehouse of material aid which consisted mainly of used clothing which I'd been keeping in case of disaster. With the new shipment of material aid already in customs in Cochabamba I felt no need to keep this old supply. Therefore, I offered to the committee used clothing and layette bundles,



Members of the Evangelical Union Church handing bundles of material aid to national pastors at the church's national convention held in Cochabamba, Bolivia.

and they offered to buy some powdered milk.

This group made packages out of this material aid for each of their national pastors. The material aid was distributed to some 80 families involving over 350 people. Some people described this as the highlight of their convention and it sounded as though it was received with great

gratitude by these pastors.

Following is a letter of gratitude from the social action committee:

Cochabamba, Bolivia

November 2, 1970

Dear Friends in Christ,

Christmas came early this year for our pastors of the Evangelical Christian Union here in Bolivia, because of the many things that you have sent. We wish you could have seen their faces as they opened their gifts of lovely quilts, clothes, soap, and toys.

These gifts that you have sent in the name of Christ will go to nearly every part of Bolivia. In the altiplano where it is very cold, in the lowlands where it is very hot and wet, and here in the valley where we have mild temperatures most of the year. How welcome these warm sweaters, quilts, and nice clothes and towels will be.

How can we thank you enough for all that you have done for the Bolivian pastors and their families? We can't begin to, but we do want to say, "May God bless each one of you who had a part in sharing with our people here, and on behalf of each one of the pastors, thank you very much."

(Signed by ten members of the committee.)

— Dale Linsenmeyer,
MCC Bolivia

FIELD NOTES

After 95 years, *Words of Cheer* has a new name. Beginning Jan. 3, 1971, it will be *On the Line*. Helen Alderfer continues as editor, having replaced Paul Schrock on Aug. 1, 1970. The appearance also will be changed, but the purpose remains the same: to provide helpful reading material for juniors and intermediates. See news story in *Gospel Herald*, Dec. 8.

Erwin C. Goering, Vice-President of Development at Mennonite Hospital, Bloomington, Ill., was recently appointed Illinois State Director of the National Association for Hospital Development. Directors representing nine other states were chosen.

The Mennonite Academy in San Juan, Puerto Rico, is seeking a principal to begin in the summer of 1971. The school with grades kindergarten through eighth, sponsored by the local church, is self-supported by tuitions and donations. Present enrollment is 270 students coming from middle-class-income families and is served by a

Christian faculty with a good number of Voluntary Service workers. Operating in its tenth year with an English curriculum, the school is accredited by the Department of Education.

The candidate should have some background in school administration, with Spanish helpful but not essential. Contact Jose Santiago, Academia Menonita School Board, Corner of Collins & Asomante Sts., Summit Hills, Caparra Heights, Puerto Rico 00920.

Eastern Mennonite College was one of 47 universities, colleges, and junior colleges to receive reaffirmation of accreditation from the Southern Association of Colleges and Schools in Atlanta, Ga., Ira E. Miller, EMC's dean, announced.

The Southern Association "didn't call us on the carpet for any reason," said Miller. "While this doesn't mean that we don't have weaknesses in our program, we have the assurance that our standards meet a minimum imposed on the 553 universities

and colleges accredited by the association," he added.

Ellis Z. Zeiset, R. 3, Ephrata, Pa., was ordained deacon for the Churchtown congregation in Lancaster Conference, Nov. 29. John E. Hollinger and J. Paul Graybill were in charge.

The Southwest Mennonite Conference held its annual meetings Nov. 26-28 at the Sunnyslope Mennonite Church, Phoenix, Ariz. The delegate body elected the following persons to the Executive Committee: Donald E. Yoder, Conference Overseer; Roger Richer, Moderator; Jonas L. Hostetler, Director of Extension; Theron Weldy, Sec.; Samuel A. Spicher, Treas.

Two hundred alumni of Eastern Mennonite College pledged at least \$10,000 in donations during a telefund campaign conducted recently in western Virginia, eastern Maryland, and Kentucky by Rockingham County alumni.

According to Harley R. Showalter, local campaign chairman, 70 percent of the 300 alumni contacted pledged to the fund. "Many more gave verbal support to the school, as well as unspecific pledge amounts," he said.

"Success of our first telefund in this area is obvious," said Carl Harman, director of alumni relations for the college. "Never before in the history of EMC have all alumni given more than \$13,000 in one given drive."

Change of address: Roy S. Koch from West Liberty, Ohio, to 204 S. Sixth St., Goshen, Ind. 46526. Warren Wenger from Lambertville, N.J., to Apt. F6, 30 Union Turnpike, Wharton, N.J. 07885. Edwin H. Ranck from Kinzers, Pa., to R. 1, Box 275A, Christiana, Pa. 17509.

Special meetings: Fred Augsburg, Youngstown, Ohio, at Lititz, Pa., Jan. 20-27.

New members by baptism: eight at Souderton, Pa.; ten at Beth-El, Colorado Springs, Colo.; fifteen at Yellow Creek, Goshen, Ind.

The Tax Reform Act raises the income tax 30 percent limit on charitable contributions deduction to 50 percent of an individual's adjusted gross income for taxable years beginning with 1970. This is an invitation to give more to the church and its work.

A Sharing Concerns Bible Conference is scheduled at Salem Mennonite Church, New Paris, Ind., Jan. 1, 2. Speakers include Dave Graber, Sanford Shetler, Marvin Ketcham, Lavern Swartz, Henry Diener, Dwaine Swartzentruber, and Thomas Miller. The concluding service will be a hymn sing and youth meeting, Sat. eve., at 7:00 p.m. Everyone is invited to these services.

Arlene Kreider recently completed a three-year term of service under EMBMC in Addis Ababa as a worker in the Menno Bookstore and returned to the United States on Oct. 18. Her address is R. 2,

Columbia, Pa. 17512.

The youth project of the EMBMC New Haven (Conn.) Voluntary Service Unit experienced a new "first" as seven of the older community fellows the VS-ers work with attended the VS unit's Bible study. Besides participating in the discussion, the youth indicated that they plan to return again. Jim Landis, a VS youth worker, is currently directing a discussion of the book, *How to Be a Christian Without Being Religious*.

Everett Metzler, Hong Kong director for Eastern Mennonite Board of Missions, reports, "Our family is planning to participate in the annual Mennonite Central Committee Christmas distribution of Christmas bundles to about 1,800 children in the approximately 360 families that MCC serves. Afterward we are planning on a Christmas vacation in Macao—the Portuguese enclave across the Pearl River from Hong Kong."

An epidemic of cholera has kept Eastern Board missionaries in Ethiopia quite busy.

Marlin Nissley and Daniel Ness flew with an interpreter from Addis Ababa to a remote mountain clinic near Gololcha on Nov. 9 to vaccinate people who would not otherwise have had access to inoculation. After a 2 1/2-hour mule ride from the airstrip to the clinic, the missionaries vaccinated 1,532 persons on Nov. 10, 11.

The Nazareth Hospital staff has also been very busy giving cholera shots. Several teams were sent out from the Nazareth area; more than 100,000 persons have received shots.

Don Jacobs, Eastern Board missionary in Nairobi, Kenya, arrived in the United States on Sat., Nov. 28. He lectured on Africa at Malone College, Canton, Ohio; and served as resource person for an urban

seminar sponsored in New York by Eastern Mennonite Seminary. He returned to Africa on Dec. 20.

George and Lois Zimmerman, Eastern Board missionaries in Honduras, arrived home on Nov. 27 for a three-month furlough. Their address is c/o J. Norman Brubaker, R. 1, McAlisterville, Pa. 17049.

Harold S. Stauffer, Lancaster, Pa., on Dec. 1 became Secretary of Overseas Missions for Eastern Board, Salunga, Pa. Paul N. Kraybill, Landisville, Pa., became Associate Secretary of Overseas Missions, with responsibility for Asia, Europe, and Haiti. Kraybill will give three-fourths time to his responsibilities as Executive Secretary for Church Organization.

Ira J. Buckwalter, Intercourse, Pa., on Dec. 1 became the General Secretary of Eastern Board, Salunga. Buckwalter will continue to carry some responsibilities in the Treasurer's Office, and as Secretary of Institutions.

Norman G. Sherk, Mount Joy, Pa., will become Treasurer of Eastern Board on Jan. 1, 1971. He also serves as the Board's Relief Secretary.

David C. Fretz, Mount Joy, Pa., has succeeded Janet Kreider as Editor of *Volunteer*, a monthly service release by Eastern Board.

Mrs. Ina Flisher, mother of India missionary Jake Flisher, passed away on Nov. 30 after a brief illness. Mr. and Mrs. Jake Flisher, currently on furlough and living at Kalona, Iowa, flew to Nampa, Idaho, for the funeral services. Flisher address: R. 1, Box 24, Kalona, Iowa 52247.

The Harvey Graber family from Brazil arrived in Chicago on Dec. 11 for a three-month furlough. Their address: c/o Elam Hochstetler, R. 1, Goshen, Ind. 46526. **The John Bloughs** from Brazil arrived in Chicago on Dec. 20 for a six-month furlough. Address: c/o Alvin Blough, Hesston, Kan. 67062.

A change in rental charges for the 80-minute feature film, "A Letter to Nancy," produced by Concordia Films, is now in effect. The new rental charge is \$25 instead of \$37. Churches qualifying for subsidized rentals are now charged \$15 instead of \$20. This film and almost 300 additional film and filmstrip titles are available from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8.

Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.

Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.

MCC Annual Meeting, Chicago, Ill., Jan. 22, 23. Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Readers Say

Submissions to Readers Say column should comment on printed articles.

The editorial, "One With — Yet Not Partaker," in the Nov. 24 issue is excellent. Concerning the other, "Telling Lies to God," I have a question: does the person who is easily hurt by criticism or by being ignored suffer from a self-opinion which is too high—or too low?

The person who is not sure he is worth anything is the one who is overly threatened by criticism, who quickly rises to his own defense. He who does not have deep within himself the assurance that he can and does accomplish worthwhile things, is the one who is hurt when his efforts go unnoticed. He is of near kin to the one who brags much, or who has "I" trouble, in whom the sense of being no good subconsciously provokes extensive efforts to prove otherwise.

One who feels secure in the knowledge that he is of great value is one who can afford the risk of admitting, to himself and to others, that he is less than perfect. He can accept criticism without undue discomfort.

True, the Bible says, let no man "think of himself more highly than he ought to think." But it also says, "You are of more value than many sparrows." And it tells us that God values us so highly that He became a man and suffered death to rescue us. Perhaps we have ridden the former commandment so hard that God would like to give us another: "Let no man think of himself less highly than he ought to think."—Ray Elvin Horst, Dillsburg, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Adamson, John and Renee (Burkhalter), Upland, Ind., first child, Kyle Patrick, Nov. 14, 1970.

Alderfer, James and Ruth (Hess), Perkasio, Pa., third child, second son, Patrick Troy, Nov. 21, 1970.

Beck, Richard and Judy (Nitzsche), Wisner, Neb., second child, first son, Duane Lee, Oct. 27, 1970.

Bender, Sanford and Gloria (Lichty), Waterloo, Ont., second son, Michael Paul, Nov. 29, 1970.

Benjamin, David and Nancy (Helmuth), Sarasota, Fla., second child, first son, David Douglas, Jr., Oct. 28, 1970.

Boettger, David and Edith (Weber), Petersburg, Ont., third child, first son, Brian David, Nov. 11, 1970.

Bontrager, Ernest E. and LaVerda (Lambright), Goshen, Ind., second child, first daughter, Melanie Layne, Nov. 21, 1970.

Brenneman, Howard and Sharon (King), Hess-ton, Kan., third son, Bradley Kent, Oct. 21, 1970.

Brunk, Perry and Fern (Maust), fifth child, third daughter, Christina Sue, Nov. 27, 1970.

Deer, Ricky and Debra (Frisby), Fisher, Ill., first child, Aaron Brice, Nov. 14, 1970.

Derstine, Mark and Linda (Bishop), Quaker-town, Pa., first child, Christopher Mark, Oct. 20, 1970.

Graber, Richard and Nancy (Gerber), Mt. Pleasant, Iowa, second child, first son, Joseph David, Nov. 8, 1970.

Hershey, Benjamin and Martha (Bair), Immoka-lee, Fla., fourth child, second daughter, Julie Ann, Nov. 10, 1970.

Hess, Paul, Jr., and Beverly (Horning), Sinking Springs, Pa., first child, Roman Ashley, Nov. 28, 1970.

Hollinger, Larry and Jo Anne (Shreiner), Penryn, Pa., third son, Brent Eric, Nov. 29, 1970.

Martzell, Glenn D. and Dorcas (Metzler), Belize City, British Honduras, first child, Tana Lynn, Nov. 26, 1970.

Mast, Allen and Norma (Davidhizar), New Paris, Ind., first child, Victoria Lynn, Oct. 28, 1970.

Metzger, Ernie and Helen (Yoder), Waterloo, Ont., second child, first son, Brian Ernest, Nov. 12, 1970.

Miller, Paul and Mary (Slabach), Sarasota, Fla., second living child, first son, Darrin Paul, Nov. 23, 1970.

Mishler, D. Paul and Catherine (Yoder), Riley-

ville, Va., fifth child, fourth daughter, Britnie Leigh, Nov. 16, 1970.

Neuenschwander, Marcus and Esther (Nussbaum), Kidron, Ohio, ninth child, fifth daughter, Jill Cheyenne, Nov. 17, 1970.

Reimer, George E. and Lois (Clemmer), Meade, Kan., second son, Gerald Lee, Nov. 19, 1970.

Roth, Nelson R. and Emma Jane (Byler), Martinsburg, Pa., fourth child, third son, Arlin Richard, Dec. 5, 1970.

Saffer, Keith and Vada (Myers), Indianapolis, Ind., first child, Ronda Kay, Sept. 28, 1970.

Schrock, Weldon and Ellen (Hostetler), Sarasota, Fla., second child, first son, Michael Alan, Nov. 20, 1970.

Shertzer, John and Alma (Longenecker), Durham, N.C., second child, first daughter, Elisabeth Le Anne, Nov. 9, 1970.

Steffen, John and Sharon (Geiser), Apple Creek, Ohio, second son, Anthony Jon, Nov. 9, 1970.

Steiner, Harold and June (Lehman), Orrville, Ohio, sixth child, fourth daughter, Rebecca Sue, Nov. 30, 1970.

Warfel, Richard and Judy (Brendle), Lancaster, Pa., first child, Faith Noel, Nov. 30, 1970.

Weaver, David and Dawn (), Lancaster, Pa., first child, Jodi Louise, Nov. 12, 1970.

Yoder, David and Adeline (Amstutz), Landour, Mussoorie, U.P., India, first child, Karmen Kay, Oct. 28, 1970.

Zook, Byron and Zelda (Peachey), Mill Creek, Pa., fourth child, second daughter, Rosalie Joy, Oct. 31, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy—Swartzentruber.—Thomas A. Beachy, Corfu, N.Y., Alden cong., and Karen Swartzentruber, Bay Port, Mich., Pigeon River cong., by David P. Beachy, Aug. 22, 1970.

Benner—Anders.—Ralph N. Benner, Newtown, Pa., and Judy Renee Anders, Yardley, Pa., both of the Doylestown cong., by Norman G. Kolb, Nov. 28, 1970.

Derstine—Souder.—Earl Derstine, Souderton, Pa., and Janice Souder, Telford, Pa., both of the Franconia cong., by Floyd Hackman, Nov. 21, 1970.

Henry—Eash.—John Henry, Hollsopple, Pa., and Darlen Joy Eash, Blough cong., Hollsopple, Pa., by Elvin Hollsopple, Nov. 14, 1970.

Harshbarger—Rosenberger.—Paul Harshbarger, West Liberty, Ohio, Bethel cong., and Sallie Rosenberger, Hatfield, Pa., Plains cong., by David F. Derstine, Jr., Nov. 28, 1970.

Knepper—Hostetler.—Dennis Knepper, Chambersburg Brethren in Christ Church, and Linda Hostetler, Hollsopple, Pa., Blough cong., by Don Speigle, July 25, 1970.

Miller—Bontrager.—Keith Miller, Hydro, Okla., Pleasant View cong., and Ruth Ann Bontrager, Wellman, Iowa, East Union cong., by J. John J. Miller and Alva Swartzentruber, Nov. 28, 1970.

Miller—Brown.—Larry Ardell Miller and Sharon Brown, both of the Lower Deer Creek cong., Kalona, Iowa, by Dean Swartzentruber, Nov. 28, 1970.

Oswald—Zehr.—Robert Oswald, Shickley, Neb., Salem cong., and Jeanette Zehr, Foosland, Ill., East Bend cong., by Irvin Nussbaum, Nov. 28, 1970.

Styer—Gulden.—Barry Styer, Telford, Pa., Blooming Glen cong., and Vicki Gulden, Sellersville, Pa., Lutheran Church, Nov. 21, 1970.

Weaver—Troyer.—Marion Weaver, Edwardsburg, Mich., Martins Creek cong., and Anne Lois Troyer, Kokomo, Ind., Bon Air cong., by Roman Stutzman and Clayton Sommers, Nov. 14, 1970.

Wyse—Eash.—Carlton J. Wyse, Naubinway, Mich., Naubinway cong., and Ruth A. Eash, Fairview, Mich., Fairview cong., by Ora C. Wyse, father of the groom, and Virgil Hershberger, Oct. 17, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Black, Robert Dilmon, son of Dilmon and Miriam (Miller) Black, was born at Knoxville, Tenn., Oct. 29, 1953; died near Millersburg, Ind., when hit by a car while walking with a group of young people during a church party, Oct. 31, 1970; aged 17 y. 2 d. Surviving besides his parents are 3 brothers (Richard, Wayne, and Jay) and 2 sisters (Martha and Donna). He was a member of the Clinton Frame Mennonite Church. Funeral services were held at the New Paris Missionary Church Nov. 2, in charge of Venus Arnold and Vernon E. Bontrager; interment in the Clinton Union Cemetery.

Fitzwater, Marie Mongold, daughter of Adam and Marian (Delaughter) Whitmer, was born in Hardy Co., W.Va., Jan. 20, 1891; died at the Virginia Mennonite Home, Harrisonburg, Va., Oct. 18, 1970; aged 79 y. 8 m. 28 d. She was married to Jesse James Fitzwater, who died in Mar. 1968. She is survived by 4 sons (Glade, Otis, William, and Ernest Mongold), 5 daughters (Mrs. Lottie Nesselrodt, Mrs. Violet Zirkle, Mrs. Annabelle Ketterman, Mrs. Pearl Grey, and Mrs. Goldie Celmons), one brother (Floyd Whitmer), and 2 sisters (Mrs. Amanda Robertson and Mrs. Roxie Nesselrodt). She was a member of the Mt. Hermon Mennonite Church, where funeral services were held Oct. 20, in charge of Linden M. Wenger and Harley Good; interment in Cedar Hill Cemetery, Mathias, W.Va.

Goetz, William, son of Mr. and Mrs. Adam Goetz, was born at Tiffin, Ohio, May 8, 1889; died Oct. 9, 1970; aged 81 y. 5 m. 1 d. On Jan. 7, 1919, he married Elsie Tyson, who survives. Also surviving are one son (Virgil), 2 daughters (Thelma—Mrs. Walter Mishler and Phyllis—Mrs. Stanley Kehr), 8 grandchildren, 3 brothers (Michael, Joseph, and David) and 4 sisters (Mrs. Chris Armbruster, Mrs. Elmer Spitzer, Mrs. Glenn Wagner, and Mrs. George Stahl). He was a member of the Yellow Creek Mennonite Church, where funeral services were held in charge of Mahlon D. Miller, Ralph Smucker, and Sam Hostetler; interment in the Yellow Creek Cemetery.

Heatwole, Nora, daughter of Jacob and Annie (Good) Harlin, was born in Rockingham Co., Va., May 21, 1881; died Oct. 21, 1970; aged 89 y. 5 m. She was married to Walter J. Heatwole, who died in 1961. She is survived by 4 daughters (Mrs. Lester Campbell, Mrs. Mahlon Blosser, Vada, and Edna), 4 grandchildren and 13 great-grandchildren. She was a member of Weavers Mennonite Church. Funeral services were held Oct. 24, in charge of Alvin Kanagy and Glendon Blosser; interment in Weavers Cemetery.

Hershey, Silas N., son of Peter and Barbara (Buckwalter) Hershey, was born in Lancaster Co., Pa., Mar. 22, 1881; died at the Landis Homes, Lititz, Pa., Nov. 20, 1970; aged 89 y. 7 m. 29 d. He was married to Lillie L. Denlinger, who died in 1957. He is survived by 7 children (Elsie—Mrs. Miles Harsh, Evelyn—Mrs. Clarence Stambaugh, Lester D., Elizabeth—Mrs. Elmer Zimmerman, Willis D., Reba—Mrs. Chester Nolt, and Doris—Mrs. Robert Lowry), 21 grandchildren, and 16 great-grandchildren. One daughter, Mary, died in infancy. He was a member of the Hershey Church, where funeral services were held Nov. 23, with Sanford E. Hershey and Clair J. Hershey officiating; interment in the adjoining cemetery.

Hertzler, Catherine, daughter of John H. and

Rebecca S. (Wenger) Barnhart, was born at Dayton, Va., Sept. 17, 1888; died after a lengthy illness at Elverson, Pa., Nov. 18, 1970; aged 82 y. 2 m. 1 d. On Nov. 3, 1912, she was married to Isaac Truman Hertzler, who died in Feb. 1953. She is survived by one daughter (Virginia — Mrs. David Bitler), 4 grandchildren, 10 great-grandchildren, one sister (Effie — Mrs. Calvin Heatwole), and 2 brothers (Philip and Charles). She united with the Mennonite Church in her youth. Funeral services were held at the Eckenroth Funeral Home, Terre Hill, Pa., Nov. 21, with John H. Bixler officiating; interment in the Pine Swamp Cemetery.

Miller, William A., son of Manasseh S. and Amanda (Farmwald) Miller, was born at Ada, Minn., Nov. 20, 1897; died suddenly of an embolism at the Lancaster Fairfield Hospital, Lancaster, Ohio, Nov. 10, 1970; aged 72 y. 11 m. 19 d. He was married to Ferne Yoder, who survives. On Nov. 25, 1945, he was ordained pastor for the Turkey Run Mennonite Church, where he served 8 years. Later he assisted with the work at St. Johns Chapel, Logan, Ohio. Surviving besides his wife are one son (William), one daughter (Beulah), and 2 grandsons. Funeral services were held Nov. 13, with Lester Roth and Carl Wesselhoeft officiating; interment in the Turkey Run Mennonite Cemetery.

Overholt, John W., son of Jonas and Catherine (Nusbaum) Overholt, was born in Elkhart Co., Ind., July 12, 1880; died as a result of a stroke near Clarksville, Mich., Nov. 24, 1970; aged 90 y. 4 m. 12 d. In 1912 he was married to Adiline Bleam, who died in 1915. In 1916 he was married to Ella Kauffman, who died in 1954. In 1955 he married Mildred Fox, who survives. Also surviving are 2 sons (George and Homer), one daughter (Lillie—Mrs. E. C. Emrick), one brother Lloyd, 11 grandchildren, 14 great-grandchildren, 11 stepchildren, and 10 stepgrandchildren. One daughter and one stepson preceded him in death. He was a member of the Bowne Mennonite Church, where funeral services were held Nov. 27, with T. E. Schrock officiating; interment in the adjoining cemetery.

Sharpes, Hazel, daughter of William B. and Naomi (Stevanus) Tressler, was born at Springs, Pa., Aug. 21, 1910; died from carcinomatosis at her home in Hyattsville, Md., Nov. 21, 1970; aged 60 y. 3 m. On Aug. 25, 1937, she was married to Harold L. Sharpes, who survives. Also surviving are her mother, one daughter (Mrs. Sandro Hudelson), one son (James Nolan), and 2 sisters (Mrs. Goldie Fagella and Mrs. Blanche Burkholder). She was a member of the First Mennonite Church, where funeral services were held Nov. 24, with Kenneth G. Good officiating; interment in the Fort Lincoln Cemetery.

Smetter, Mary Ann, daughter of Frank and Lena (Roth) Smetter, was born in Seward Co., Neb., Dec. 26, 1886; died at Seward, Neb., Nov. 29, 1970; aged 83 y. 11 m. 3 d. Surviving are 2 sisters (Elsie and Ella—Mrs. Clyde Harvey) and 3 brothers (Irvin, Joe, and Bill). Funeral services were held at the West Fairview Church Dec. 2, in charge of Lloyal Burkey and Dale Oswald; interment in the church cemetery.

Weaver, William McKinley, son of the late Samuel A. and Annie J. (Shover) Weaver, was born at Mifflin, Pa., June 28, 1897; died at his home in Salamanca, N.Y., after a lengthy illness, Nov. 14, 1970; aged 73 y. 4 m. 17 d. In Mar. 1917 he was married to Clara Kauffman, who died the same year. On Mar. 23, 1921, he was married to Lena Kauffman, who survives. Also surviving are 4 daughters (Margaret—Mrs. Edward Randolph, Geraldine—Mrs. Paul Rust, Elaine—Mrs. Earl Rosenberger, and Shirley—Mrs. William Marble), 3 sons (William H., Louis A., and Lowell E.), 29 grandchildren, 9 great-grandchildren, and one brother (Theo. R. Weaver). He was preceded in death by a daughter, Marie, in 1944 and a granddaughter in 1965. Funeral services were conducted Nov. 17 by James Turek; interment in Wildwood Cemetery.

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Cover picture by Gramstorff Bros., Inc. "Arrival at Bethlehem."

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

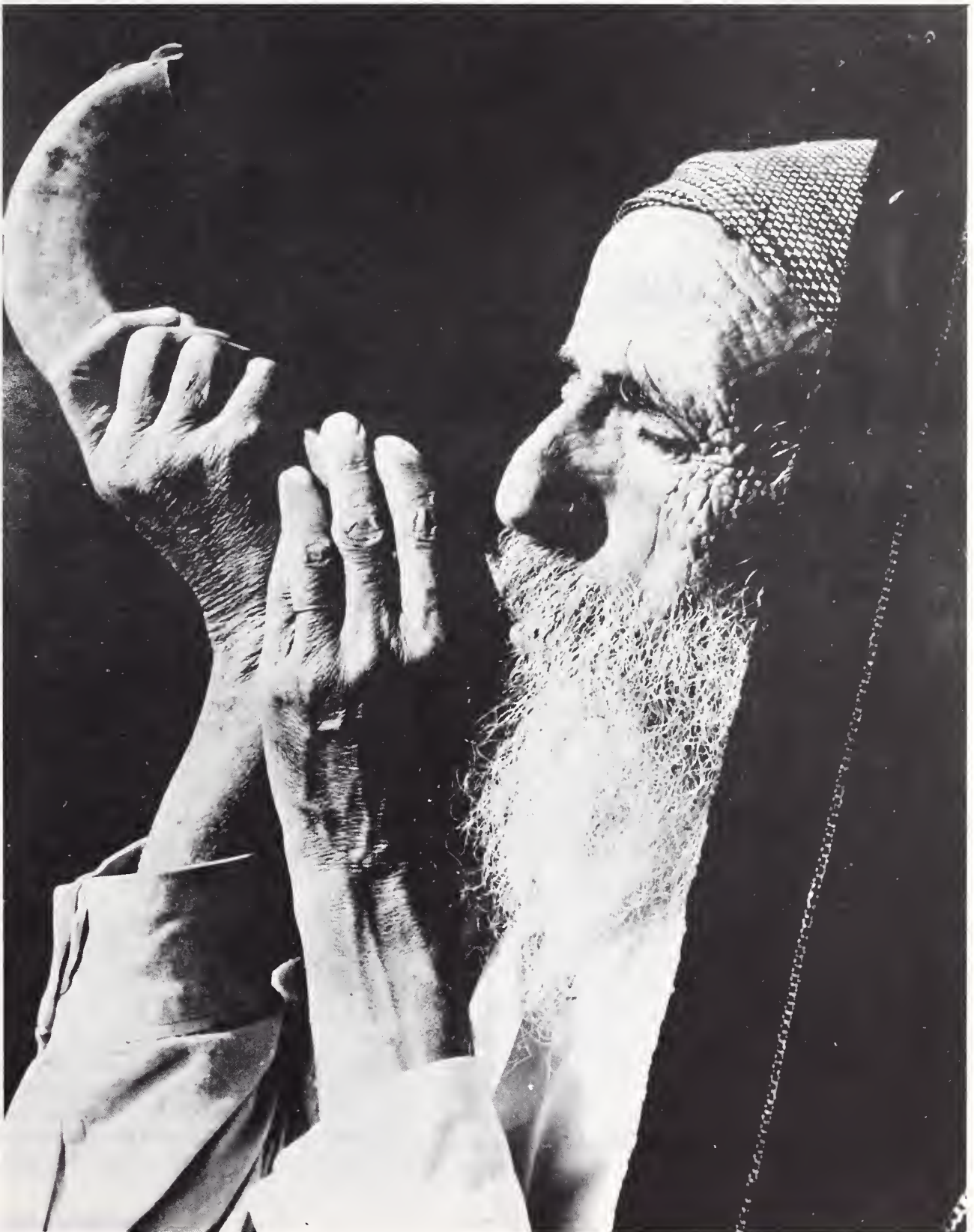
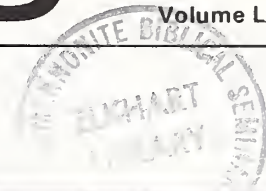
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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Volume LXIII, Number 50



The Sacredness of the Commonplace

By Eugene Dinsmore Dolloff

He stopped instantly — frozen in his tracks. A few yards ahead, at the right of the path, a little tree was on fire. The flames crackled in the branches and circlets of smoke curled skyward. He saw the fire, felt the heat, but the tree was not consumed!

"What can this be?" exclaimed the surprised shepherd. "I've been around the base of this mountain scores of times, know every inch of the way, no place can be more common — just a dusty pathway in the desert. Nevertheless, I'll stop long enough to see why the tree is not consumed."

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was the voice of God speaking to a most surprised man, for in his thinking God never could be in such a "common" place.

Eugene Dinsmore Dolloff, Meredith, New Hampshire, is writer of the book *The Romance of Doorbells*.

Then the Eternal gave Moses his "marching orders," obedience to which was to mold the flow of history for many centuries. Seemingly no place could be more "common," than that desert wilderness, no task more ordinary than tending sheep. In reality the place was sacred — God was there.

At this point much of our thinking is "fussy," for with pathetic frequency men are victimized by the fallacy that life is divided into two watertight compartments, secular and sacred. It is fully agreed that famous shrines are "sacred places" — St. Anne de Beaupre, Canada; Notre Dame Cathedral, Paris; St. Peter's, Rome; the Church of the Nativity, Bethlehem. Also it is allowed that cemeteries and a few other places are "sacred."

But despite this grave misconception, life is all of one piece, nothing is common, all is sacred. This must be true since God is the Creator of all, God's handiwork is forever sacred. The poet understood,

"Day by day with souls that cringe and plot
We Sinais climb and know it not."

The following widely separated experiences will serve to illustrate this vital truth.

He was a desperately homesick youth. Having gravely wronged his brother, he fled for his life. He hurried hour after hour until, at day's end, exhausted, he was compelled to stop. He was hungry, but had no food; desperately lonely, but had no companions. He wanted God, but of course God, he thought, could not be in that distant, "common" place. He lay on the hard ground for his couch, rocks for his pillows, and covered himself over with a piece of star-studded sky.

In sickening loneliness he cried out, "This is the most God-forsaken place in the world!" He sobbed himself to sleep. As he slept he dreamed an amazing dream. He heard God speaking to him, making precious promises of peace and prosperity.

He awoke with a start, crying out, "Surely the Lord is in *this* place; and I knew it not." Instantly that which a little while ago had seemed utterly "commonplace" was gilded with sacred glory.

Among rugged hills overlooking the Dead Sea is the cave, or more precisely the caves in which the renowned Dead Sea Scrolls were found. There, amid monastic conditions, "holy men" in dreary silence and rigorous self-denial, wrought that marvelous service. Abundant ruins of that monastic complex, still dramatically extant, reveal the devotion with which they penned those noble messages. One self-evident fact, impress-

ing the person viewing the ruins, is that those men regarded their somber retreat as extremely sacred in comparison with "the outside world."

Few men were more profoundly disappointed than Sir Launfal in his failure to find the Holy Grail. Tattered, disheveled, completely subdued in spirit, returning from the quest, he met a leper who asked for food and water. Hurrying to a nearby brook he filled the battered old pewter mug which swung from his belt and, together with a large half of his last piece of hard bread, presented it to the leper. Suddenly there was a surprising transformation, the old cup became the Holy Grail, and the "leper" was the Christ. Until that moment the place had been regarded as extremely "common," now Sir Launfal knew it was sacred.

Mrs. Browning was keenly alive to the sacred character of the "commonplace," as evidenced by how she lost "the little cares" and "the foolish fears,"

"Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born —
Out in the fields with God."

From "the little town of Bethlehem" one looks across low hills to see the Shepherds' Field. No place appears more "commonplace" to the careless thinker, yet there it was, on the first Christmas, the angel of God brought the news of the birth of Christ, and the heavenly chorus sang the first Christmas carol. Common? To the contrary, supremely sacred.

Several times daily the devout Muslim spreads his prayer rug, kneels, and facing Mecca, prays to Allah. Why? To him Mecca is the sacred city, never realizing that the spot on which he knelt was, in God's sight, equally sacred with Mecca.

I learned this astonishing truth in dramatic manner when, at the age of sixteen years, I was following a plow in the furrow of our old New Hampshire farm. It was a beautiful June day, birds singing blithely, a morning when one could exclaim, "God is in His heaven, all is well with the world." I had stopped the horses for a brief rest, and was seated on the grass.

"My son, I want you for my service." The voice was quiet, distinct, convincing. I looked up, expecting to see the one who had spoken.

Again the voice, "Son, I want you to spend your life in the ministry." The call could be neither misunderstood nor avoided. God was there! Like the youth of the long-ago yesteryear I found myself saying audibly, "Surely the Lord is in *this* place and I knew it not!"

When visiting Joppa recently I recalled vividly Peter's experience there. As he waited to eat, extremely hungry, he slept and dreamed. In his vision he beheld a massive sheet lowered from heaven, filled with "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."

"Rise, Peter; kill, and eat," came the command.

"Not so, Lord," said Peter, "for I have never eaten any thing that is common or unclean." He spoke with finality.

"What God hath cleansed, that call not thou common," came the quick response.

In those moments Peter's thinking was changed. That rooftop had been "common," now it was sacred, having been touched by the presence of the Eternal.

In Plymouth, Massachusetts, is a slight elevation looking out over the Atlantic. To the casual visitor no place could be more "common," but for the thoughtful person it is forever sacred, the place to which God brought the Pilgrims to live, love, serve, and die.

Indeed all nature is and must be sacred. Says Harvey, "Nature is a volume of which God is the Author." It is always and everywhere true that,

"Earth's crammed with heaven,
And every common bush afire with God."

She was a typical Jewish maiden who, according to custom, was confined rather closely in a home which she considered most ordinary. One day she had a startling experience.

"Hail, thou that art highly favoured, the Lord is with thee." Without semblance of notice this message came to the girl. As she trembled in fear and wonder, the voice continued, "Fear not, Mary: for thou hast found favour with God. . . . Thou shalt . . . bring forth a son, and shall call his name Jesus." The air was filled with the presence of the Eternal, and the girl realized it was mantled in sacredness, her home was not "common" but sacred.


For our last picture let us think of Elisha in his wilderness cabin, surrounded by a "great host" of Syrian horsemen and chariots, seeking his destruction. Beholding the grave danger, his servant's heart became as water, and he cried out, "Alas, my master! how shall we do?"

"Lord . . . open his eyes," prayed the venerable prophet.

And God opened his eyes, and the young man saw "the mountain was full of horses and chariots of fire round about Elisha."

This is most suggestive. One of man's deepest needs is to have his eyes opened that he may see and understand that all places are sacred. This discovery will surely alter the quality and dimensions of any person's life.

Glorious will be the day when the housewife in the kitchen, the farmer with his acres, the businessman in his office, the teacher with her pupils, the skipper with his ship, and all others in every phase of life, shall know they are always in "sacred places," places which bear and wear the watermark of God.

Wise is the one who walks softly before God, in all places, faithfully honoring the divine directive, "Be still, and know that I am God." 

New Year's Prayer

Oh, Voice whose words cannot be heard
In earthquake's thunderous shocks
Thou Voice that drew faith's father on
But not from rending rocks,
Yet Thou whose utterance can be heard
By men today, speak Thou!

No voice from a tempestuous wind
Has caused man's faith to hear
Tho' blundering billows rock his boat
No answer there — but fear.
Thou Voice who made the storm to calm
Renew our faith, draw near.

No furious flame alone can claim
A voice that spurs faith on.
The backward look sees hopes unmet
And then one's strength is gone.
Oh, Voice of Power, tho' still, tho' small,
Raise up our faith to dawn.

Tho' earthquake's anger, wind, or fire
May break to hide Thy face,
Tho' Satan's angry calls be loud
To stop or slow our pace,
Let us move forward step by step
In answer to Thy grace.

Oh, give us ears to hear the Voice
That calls true faith today,
And let our hearts be tuned, oh God!
Applying what You say
To thoughts, and words and deeds and power,
Oh, lead us on, we pray!

— Arnold Cressman

Mennonite Commission for Christian Education of
Mennonite General Conference

By Still Waters

"Whereas ye know not what shall be on the morrow"
(Jas. 4:14).

The most certain thing in life is life's uncertainty. Scripture says we should say "if the Lord wills" we shall go into the city tomorrow, and "continue there a year, and buy and sell, and get gain." In other words we do not know what is ahead even the rest of today. When we leave home in the morning we do not know that we will come back. When our children leave for school we do not know if we shall see them alive again. This means we ought always part with love expressed and encouragement given.

Life is like "a vapour that appeareth for a little time, and then vanisheth away." Yet we do, as Christians, have an assured hope. We know in whom we believe and we are persuaded that God is able to keep that which we have committed unto Him till the last day. Therefore we commit ourselves and our families to God. Therefore we put our trust in Him. And though all fades away, the world, friends, and family our hope abides.

It's good that we do not know what each tomorrow holds. It's better far to put our trust in God and know that He holds each tomorrow.

To Get Involved

A friend of ours, a former student at Goshen who went on to Princeton and became a man of great influence, was known for his love for people. While he was at Princeton it was said that he would put on old clothes, go out and sit on a curb with his arms around a transient, and talk of the love of God.

That is what Jesus Christ did. He put on our old clothes of flesh, sat down on the curb of our battered world, put His arm around us, and said,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When mothers brought their children to sit on His lap, His busy disciples could have shuttled them away, had He not said, "Stop! These children are special with the Father. They are people. I have time for children."

When He attended a party with sinners, His shocked friends exclaimed, "Dear, dear!" But He said, "Don't you understand yet that I came into the world to save sinners, not goody-goodys? I came to serve the sick, the broken-hearted, the down-and-outers, and the up-and-outers. I came to get involved with people — all kinds of people. I have all the time there is. My meat is to do the will of My Father, who is love."

— Helen Good Brenneman

Marks of a Peacemaker

We can become so caught up with the currents around us that we lose our sense of balance. The prevailing attitudes become our attitudes. In a subtle way we sometimes without realization imitate the same spirit we criticize in others. Particularly is this true in our position on peace. We may try to call people to peace and love in most unpeaceful and unloving ways.

If our peace witness is to count in the long run and remain biblical, certain things must characterize such a witness.

First, we must maintain a sincere spirit of humility. A peacemaker is not arrogant or proud. When we look at our own failures at peacemaking and peace-keeping our record is rather poor. As one observer said, "Mennonites don't believe in fighting except among themselves." The test of peacemaking is whether we are really peacemakers among those close to us.

So we may preach loud and long about the warmongers of the state yet be all the time creating havoc and hatred within our own fellowship and family. Such a spirit negates what we try to say or do.

In any area of life we begin to make progress when we first admit our own failures and inadequacy and then in humility seek by life to witness to something better.

Understandably no one is much influenced for peace by the belligerent, brash, proud person who calls himself a peacemaker merely because he has developed an excellence in denouncing the warmongers. Peacemaking always starts with a sense of humility and repentance on the part of the peacemaker. In this sense many peace movements today are unchristian.

Second, if our peace witness is to be biblical and lasting we must seek in every situation to be redemptive. This applies to both friend and foe. Sometimes there seems to be almost a sense of glee when those whom we dislike are put to shame or suffer loss. We may claim to be greatly concerned about the redemption of the South Vietnamese but build up hate toward the hawk in our congress or neighborhood. This is wrong. All killing is wrong whether it be the killing of a communist, a South Vietnamese, or the assassination of the president's character.

So the Christian cannot feel satisfaction or joy when even enemies suffer or are defamed. Christian love is to reach to all. In much of the talk about peace today, the spirit of the Anabaptist, Dirk Willems, who returned over the ice to save his enemy from drowning, even though it meant his own death, is completely missing.

If we love only those who love us we are no better than the heathen. And if we are inclined to feel good when harm of any kind comes to even our enemy we better check again if we are really the peacemakers we claim to be. There is much in many present peace movements with destruction,

name-calling, and building of alienations which speaks more of hatred than redemption.

Third, we must maintain more of a spirit of prayer than of criticism. As Mennonites we seem to be developing an expertise in speaking against national leadership in particular. We need, of course, to bear witness against wrong. The very fact that we believe in separation of church and state means a responsibility for evaluation and witness. Yet the Scripture calls us to "Honor all men. Love the brotherhood. Fear God. Honor your emperor" (1 Pet. 2:17).

We are told to pray for leadership. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:1-4).

In our feelings toward those in authority this passage is a guide. This must be our basic approach rather than caustic, disrespectful, and derogatory remarks. Our condemnation of leaders can so easily become greater than our concern. Our denunciation of wrong can so easily become greater than our declaration of right. Our placards can so easily outnumber our prayers. When this happens we are wrong.

Finally, we need to keep the perspective Peter presents in 1 Peter 2:21-23. "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly." Here is the method of submission about which little is said today.

Toyohiko Kagawa wrote:

"The principle of absolute nonresistance started with the idea that it is better to mobilize God than to exert oneself; that is to say, it made God's intervention the basis of morality. Just for this reason I advocate nonresisting love. The principle of nonresistance cannot be supported with human power alone. Tolstoy says that God will surely avenge, and without that faith everybody will resist. Since God's power is greater than ours, we leave the issue to God. Those who observe this technique of love, of righteousness, and of submission, are assured of a victory. This is a truth that the history of the past 2,000 years validates. The fall of the Roman Empire and the triumph of Christ are examples of this fact.

"God saves even sinners. If there were no salvation, nonresistance would be a folly. In the interest of salvation, therefore, we deny violence. This sentiment is expressed in Jesus' Sermon on the Mount." — D.

Biblical Basis of Christian Brotherhood

By John R. Mumaw

In this message I propose touching on some of the current issues we face in carrying out the mission of the church in today's world. More particularly I want to identify those issues that affect the life of the church. In doing this I feel deeply the need for a biblical basis. As a backdrop for our discussion I want to submit a brief exposition from the fifteenth chapter of Romans. This passage of Scripture deals directly with various aspects of the life of the church in terms of Christian brotherhood. I will draw from this chapter basic principles involved in the practice of Christian brotherhood.

But let us first review briefly the nature of the church. It is a community of faith issuing in a fellowship of redeemed people. As such the church holds a common body of beliefs in which the experience of faith is shared at the deep levels of spiritual experience. It provides a common life in experience with Christ, being identified with Him both in death to sin and in resurrection to life. It is made up of people who express in their daily discipleship a common commitment to the Scriptures as a rule of faith and life. In this common obedience to the will of God each believer holds respect for all the saints who share in the common salvation.

Brotherhood expressions are more than a great ideal; they are realities well within reach of the corporate experience of believers. There is, however, a rather general condition in the life of the total church which gives us great pause today. I refer to a polarization of thought and practice. This can be defined as the taking of opposite or extreme views on any issue. When such diverse positions are taken it affects seriously the life of the church. This is particularly true when we encounter extremism in both directions.

Basic Principles in the Practice of Brotherhood

Brotherhood is practiced in mutual concern (Rom. 15:1). "Shoulder the burden of the doubts and qualms of others." The strong are to bear the infirmities of the weak. When infirmity afflicts a brother, others feel it too. When limitations circumscribe a brother's child it becomes the concern of the whole church. When the care of an afflicted person becomes a demanding burden upon one family other families offer to help. When anxiety afflicts a person resources of sympathy and support are found within the brotherhood. This kind of concern is expressed by sharing openly in moral and financial support. We will find ways of expressing the care we have

for each other by giving of ourselves to the needs of others. Happy is the man who cares!

Brotherhood is practiced in mutual consideration (vv. 2, 3). "Our actions should mean the good of others." A sincere effort to be brothers will find channels of expression that give consideration to the needs of others. Everyone seeks ways to please his brother. When a neighbor faces difficult circumstances the Christian brother tries to alleviate his brother's problems. When a difficult task is assigned that burden is shared with others. When a person is frustrated in affairs that he cannot change a brother will come to his aid. It is important, therefore, to have the church arrange settings where primary personal relationships can be established. There need to be occasions for direct communication between brethren. This kind of community spirit establishes bonds of loyalty to a common faith. We belong to each other. Unselfish service that pleases another is an authentic expression of brotherhood. Happy is the person who pleases others!

Brotherhood is practiced by sharing mutual aspirations (vv. 5, 6). Brethren have "a mind united toward one another because of your common loyalty to Jesus Christ." In this way Christians relate corporately to a God of patience and consolation and seek to follow common aspirations. Individual desires are tempered by the judgment of others. Aspirations are strengthened by the hope others inspire in us. They are upheld by oneness of purpose, especially in a conscious effort to glorify God. This is basic to Christian community. Preaching and teaching, therefore, take on a supportive role to nurture a common obedience of faith. In all the various functions of the church deference is given to the authority of Scriptures with the hope that the entire brotherhood finds a common purpose to fulfill. Happy is the person who shares the will of God!

Brotherhood is practiced by mutual acceptance (vv. 7-13). These verses are tremendously important in today's world. One translator puts it this way, "Open your hearts to one another as Christ has opened his heart to you." We are to receive one another as persons. Christ is no respecter of persons; Christ was no selector of persons; and was no rejecter of persons. We are to respect one another as persons, regardless of how we feel about their behavior. This acceptance of one another is to be expressed in sharing life at all levels of significance. This is the means by which social barriers, economic barriers, racial barriers, and ethnic barriers are broken down. May I put in just a word for some who

John R. Mumaw, Harrisonburg, Va., former college president and longtime church leader, delivered this address at several district conferences.

are a little different from the rest of us. I refer to the mentally handicapped. Recently in a seminar at Laurelville Church Center we heard Doctor Hayes say there is no such thing as a retarded person. Rather than shun those among us who are retarded we should accept them as persons, with their limitations, of course. Happy is the person who feels accepted!

Brotherhood is practiced in mutual admonition (v. 14). We should be "capable of keeping one another on the right road." This is admonition. How do we do this? Being able to admonish one another requires a great deal of openness to each other, and to the truth. In order to be able to express our concerns to each other we need to gain knowledge sufficient to understand others, to see things from their point of view. We must find ways of overcoming the barriers that rise because of our displeasing one another. Happy is the person who is open to admonition!

Brotherhood is practiced in mutual sharing (vv. 25-29). "Look after the welfare of the Christians." We are ministers of help, particularly to the saints who are in need. We share in the restrictions that may be imposed upon a brother by circumstances. It may not be his fault that he is in financial need; it may not be his fault that he is in physical need. We share in these needs whatever eventuality gives rise to it. Suffering from misfortune calls for the kind of brotherhood and feeling that provides encouragement. It's not only a material sharing, it is also a spiritual sharing. Members of a Christian community are serving in the heavenly vocation for the good of others. Happy is the person who shares!

Brotherhood is practiced in mutual intercession (vv. 30-33). "For the love we bear one another in the Spirit," pray for them. We "strive together in prayer." Are we willing to accept the ministry of intercession? Are we willing to cultivate fellowship through prayer, praying for each other?

Prayers of intercession always develop interest in others. They cultivate love, the kind of brotherly feeling that is characterized by agape. Prayers of intercession also affect the course of events. It would be better to make more appeals to our heavenly Father than to the government. "More things," as Tennyson said, "are wrought through prayer than this world dreams of." Happy is the person who prays!

Points of Polarization

We will now try to analyze the polarization that has taken place within the Mennonite Church. Reference to polarization means the presence of extreme positions. While some points are made rather extreme others represent actual conditions among us. Polarization takes place in matters where we do not agree. Opposite opinions are cast in molds of conviction that create tension.

Peace Positions — Political Action vs Biblical Submission. Polarization has found expression in this area of faith and practice at a time when a unified witness to nonresistance is sorely needed. There are advocates of peace who claim a Christian obligation to participate in political action and/or private resistance to the "system." Others take a passive attitude in submission to the government exercising civil disobedience only at the point of becoming involved personally

in military action. The widest difference of opinion occurs at the point of giving public expression to our peace position. Some deep feelings have been generated over individual testimony being given as a "Mennonite position" which did not voice the official statement on nonresistance or represent the total conviction of the group involved. This conflict of opinion is to be regretted. The Mennonite position on war has come to be known generally as a biblical conscience expressing itself apart from political implications. Today we are not sure what we believe.

The term nonresistance, although negative in its connotation, remains an expression of our desire for peace and designates in particular a personal peaceful attitude toward becoming involved in war and other forms of violence. The problem of having a negative label with the use of the term nonresistance has been with us ever since World War I. Today's tension over it is more severe and the polarization regarding the Christian's obligation in the nonresistant faith is more offensive. Whereas some church leaders seek to influence government leaders in the administration of national affairs others limit their attempts to influence the course of history through prayer. While some are expressing opinions on how to organize the suppression of violence others are supporting evangelistic efforts directed toward saving souls.

The question we face seriously today is to find agreement on what nonresistance means and how to be the kind of peacemakers Jesus calls to Christian discipleship. How can we come together on the peace issue? How can we give a consistent testimony to the principle of peace?

Witness — Social Action vs Individual Commitments. Social action is an attempt to fulfill the Christian responsibility to the contemporary human stress by attempting to change social structures. A strong segment of the church believes the social aspects of the gospel are secondary to the spiritual answers to human need. Some people express an almost irresponsible demand for getting involved where the action is. It is claimed that where things are happening there God is at work. They assume that a Christian who participates in world happenings is working in the kingdom of God. Others are not sure whether it is God or Satan working "out there." They insist on exercising discernment in each case and on discovering how such participation can be an act of God's will. They have an urgent desire to avoid abetting Satanic powers and purposes.

Piety — Encounter vs Fellowship. At first thought one might argue for agreement on this point. However, a careful analysis of concept and practice comes through with another polarity. We have within the church people who want to express their devotion to God in a life-style that relies upon a modified form of humanism. To them participation in the social and political struggles of our times is being spiritual. At the other extremity of the continuum is the demand for an ecstatic experience that gives a high priority to feeling. This view calls for emotional settings that give prominence to charismatic response. The one holds respect for God as the Supreme Being and the other regards Holy Spirit manifestations as the ultimate reach of piety. Somewhere in between these extremes we ought to be able to find a common ex-

perience of fellowship with God which represents a truly biblical piety.

Change — Innovation vs Traditionalism. We have strong social and ecclesiastical pressures calling for change. The spirit of aggression drives on against the spirit of containment. Church leaders have come into prominence who are calling for "relevance," "involvement," "action," and "change." Others hold tenaciously to the traditional way of doing things giving to former methods an aura of sacredness. Some people want to change because it is new. Others hold to the old because it is familiar. The innovator will experiment freely whereas the traditionalist is unwilling to risk a trial run. Some people are quick to imitate the popular trend while others hold general practices suspect. Some hold that we have a commitment to the gospel and to Christ in terms of sharing our understanding of the meanings of the kingdom within and do not want to get involved in so-called social action.

Nonconformity — Isolation vs Accommodation. Another point of polarization has to do with expressions of nonconformity. The issue comes into focus when we discuss dress forms, standards of modesty, recreation activities, vocational pursuits and relationships, business practices, and social ethics. It is difficult to resolve the tension that exists between the extremes of position, which on the one hand allows for a great deal of flexibility and the other sets up rigid requirements. Freedom to indulge in modern recreation activities is condoned in the name of Christian liberty while being condemned by others as license to sin.

Church Discipline — Specific Requirements vs Studied Accommodation. A sixth point of polarization has to do with church discipline. The two extremes can be identified as legalism and permissiveness. We have found tension at the point where there was a strict adherence to certain prescribed forms and procedures of administration, as over against a broad tolerance which relies upon the individual conscience. The one expects uniformity whereas the other promotes diversity. The tension arises from a threat to cherished practices and the feeling of infringement upon personal rights.

Education — Ecclesiastical Purpose vs Academic Freedom. The seventh issue has to do with our educational program. This finds expression in purposes for education, and the extent of educational pursuit, with philosophy of education, and with the administration of educational programs. There is a wide divergence of opinions on these points.

Communication — Maintain Traditional Forms vs Baptize Secular Forms. We are also polarized over methods of communication. What shall we do with drama as a means of expressing religious ideas? To what extent may this invade our religious services? We are in disagreement over rock music, and other modern forms of expression. To what extent can folk singing be used for worship? Are such expressions intended to be a worship experience? At the other extreme are the traditional forms in which there is no variety in forms of worship.

Role of Conference — Legislative vs Advisory. Another point of tension is over the role of conference. Is it legislative or is it advisory? Does it have mandatory powers or does it

serve merely as a forum for discussion of current issues? The problem exists at the point of representative leadership making decisions affecting the practice of people who have not shared in voting on the question. Does conference have the final authority in matters pertaining to practice or is that solely the prerogative of the district? of the congregation? of the individual? We have some evident disagreement on this point.

Ordinances — Regularized Observances vs Optional Obedience. Another point of polarization is related to the practice of ordinances. The place and time of woman's wearing of the veiling stands in question. The frequency of observing the holy kiss varies among us. The application of the principle of close communion is widely different. The wedding accouterments permitted at marriage ceremonies, including the wedding band, have a wide divergence of approval and disapproval. These factors are all in tension among our members and we have not found the means of drawing together the polarization of thought and practice related to them.

Christian Practices — Uniformity vs Diversity. Strain within the brotherhood emerges with the polarization of views about Christian practices. In our historical background there has been a great variety of efforts made for a variety of reasons, to achieve uniformity of practice throughout the church. The response from the brotherhood to these efforts was diverse and uneven in expressions of conviction. Today this point stands in even wider polarization. Some people consider it a violation of conscience to be affiliated with persons who are unwilling to conform uniformly to adopted standards. On the other hand some people take the position that uniformity is impracticable and assume that diversity is desirable. And so we are torn apart both in feeling and practice.

Use of the Bible — Biblicism vs Secularism. The historic position of the Mennonite Church with reference to acceptance of the Bible as the Word of God has been identified as a wholesome biblicism. The Anabaptist tradition followed a line of biblical interpretation that accepted literally the teachings of the New Testament as being applicable to contemporary issues in each generation. Through the centuries various forms of deviation from this position have appeared under such labels as liberalism, higher criticism, modernism, and now secularism. The subtle influence of the latter has modified the current views of biblical interpretation. The church has been polarized on this and other issues such as the use of modern versions, commentaries, and other biblical literature.

Causes of Polarization

It is not easy to identify causes without running the risk of making arbitrary judgments. An attempt to relate current practices to foregoing action is subject to sharp disagreement and may induce dissent. It is obvious, however, that the church cannot grow in strength of faith and effectiveness in witness where disunity prevails. Extremism and tension are always liabilities to church growth. So at the risk of being charged with prejudice and misinterpretation of intention it seems expedient to attempt a limited analysis of these causes

that smolder within the Mennonite Church.

Indifference. One of the most common causes of polarization is indifference to the circumstances and needs of others. Such an attitude is sub-Christian even at the highest level of its tolerance. We cannot be brothers and have no concern about what individual action does to another. The attitude does not need to be articulated for it is communicated by the way a brother's conviction is treated.

Insensitivity. Another cause of polarization is insensitivity to the effect administrative decisions and demands have upon the personhood of others. Administrators who build their own empires of interest at the expense of personal feelings and judgments of those affected by the decision lay the ground for later misapprehensions and even lapse of faith within the brotherhood. It tends to drive people away from each other. It is one of the deep causes of difficulty in achieving unity.

Misunderstanding. Many times the polarization of thought can be traced to a failure to see the historical perspective, especially in trying to cope with current issues emerging with the "now" generation. It becomes evident in philosophical expressions involving biblical interpretation and application. We've gone into opposite directions in our understanding of what is meant by the inspired Word of God and of how we apply biblical principles to common life. There is a tendency to select verses of Scripture that fit to our own particular theory or point of view. There is a tendency to look at one particular aspect of historical practice without taking into account the total implications. As an illustration we cite reference to nonconformity of the past as something to be discarded, and let it stand as referring only to the dress question. Nonconformity, as I have known it to be taught and practiced through these forty years or more in the work of the church, has encompassed far more than just dress. When one caricatures nonconformity as being a dress issue, he has misread history and has misinterpreted it. Any attempt to face the implications of a modern issue needs a broad historical and biblical perspective.

Communication. Another cause of polarization is the closed lines of communication with brethren refusing to hear and respect each other's views. We rely too much upon preconceived notions. On the other hand, there are among us those who are relying too heavily upon psychological and sociological solutions to meet current problems and issues. How can we get back to a common biblical basis? We have been influenced by contemporary theological trends, which select portions of Scripture that are suitable to stated purposes, and to the neglect of others, finding rationales with which to justify our positions. We need to find and renew our position of biblicism in the life of the church.

Permissiveness. Another cause of polarization is permissive attitudes coming in conflict with strict disciplinary measures. Some take license as a reaction against legalism and offend at the point of disobedience to Scripture. The tendency to obscure distinctiveness in order to feel accepted by the general society has met with strong opposition. Misunderstandings of the cost of discipleship have drawn lines of division that are hard to reconcile. Those who hold to sharp separation in all aspects of life, including dress, are distressed over the

accommodations to popular trends. This applies both ways in attitudes toward vocation and toward participation in civic affairs. There are those who say we need a broad exposure to world society and others are insisting on a tight isolation from it.

Independence. Another cause of polarization is the growing sense of independence. Modern affluence has given rise to feelings and practice of independence which tend to stratify members of the church on one hand and to dissipate feelings of brotherhood on the other. When wealth creates a class distinction within the church the wedge of prejudice is driven deep. When people find their security in property and other material assets they feel little tangible need for the brotherhood. The whole system of finances in the American economy tends to dissipate the bonds of brotherhood and creates in members of the church less need for each other.

Individualism. We have been taught to live by an enlightened conscience. In our background of nurture we have been led to believe that membership in an organization makes us party to all that is done by the executive body and to the acts of all other members. This kind of guilt by association has given rise to many divisions. We have equated fellowship with uniformity.

Prayerlessness. Another reason for polarization within the church is a failure to labor together in prayer. It has been too easy to write off the labors of intercession as being irrelevant. Or among those who really believe in it there are too many who allow the "cares of this world" to crowd in upon time needed to pray. And what is more, when occasions are planned for brethren to pray together too few have the time or the will to do so. We may have been unduly influenced by the promoters of activism who say, "Go where the action is; get out of your closets and do something about it!" Perhaps this is more of a common fault than it is a polarization. At least the refusal to participate keeps people apart.

The Promotion of Brotherhood

This leaves us with the problem of knowing how to find a way of dissolving the extremism that separates us. This is no one-way street. If we are to resolve the problem of polarization there must be a coming together on biblical grounds where our common faith is mingled with expressions of Christian discipleship. As we look at the extreme ends of opinion on these issues we have no use for the demands that emerge from an "either-or" position. Rather it must be a mingling of the best out of each position.

We all need each other! No one of us has the edge on truth or wisdom. We must learn from each other. We must hear each other. We must admonish each other and pray with each other. We return to the outline from Romans fifteen and speak in terms of the church as a community of faith.

The church is a caring community. We need to cultivate caring about what happens to each other. This is Christian. Any action that is taken in conference district, or congregation needs to bear in mind, "what this action does to others." So often we have thought in terms of our own interests and convictions and become self-protective at any point of

difference. We can't afford to to that in a Christian community.

The church is a healing community. I referred to it earlier as mutual consideration. We have to find means of reconciliation where tension exists. It is a matter of practicing confession and forgiveness. We need settings where confession and forgiveness can take place easily. This calls for humility and openness.

The church is a believing community. I think we will have to reinstate the importance of Bible study, and create settings of fellowship where we worship with the Word. When the Bible becomes a real companion of our living, the real guide of our behavior, we can expect to be drawn together. We need more time and places where we share together in the Word.

The church is an understanding community. This is made possible only through mutual acceptance. We must develop forms of discussion in which we are able to talk together about things in which we disagree. When this is done in the spirit of brotherhood we can respect each other for what we are, even though we may disagree. This element of brotherhood needs cultivation.

The church is a disciplining community. Mutual admonition is certainly a part of this function. We have to develop an openness to hear each other in terms of admonition, and to caution ourselves against defensiveness. We are so prone to defend our own position, our own feelings, and our own actions. The Christian has to rise above that and find a way of being more objective where he is willing to consider how

others feel in matters of discipline. But that there must be discipline, is not open to question. The church is no church if it is not disciplined. It calls for self-discipline and community disciplines, however it is administered. Many people have reacted against the way in which certain disciplines have been applied, and have moved so far away that the conviction to discipline has been lost.

The church is a sharing community. We must bear each other's burdens whether they be emotional burdens, physical burdens, or financial burdens. As we share, whether it is through our aid plans or through voluntary giving, the sharing principle is Christian. We must find more ways of sharing.

The church is a praying community. My closing appeal is that we give more time to prayer, intercessory prayer. Let us strive together through prayer. We face the strongholds of principalities and powers in our culture and society, the like of which no other generation has seen. This calls for double effort on our knees. People who pray together can stay together.

In conclusion, let me appeal to each one to do all he can to practice brotherhood. Let this be a point in our history where we resolve to find a way to work together at the problem of polarization. Let us remember that brotherhood must be experienced to be real. It also has to be expressed to be valid. It must be extended to others to be authentic.



Scripture passages in this article are taken from the *New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Items and Comments

"I Get High with a Little Help from My Friends," the title of a lyric by the Beatles, is one of many contemporary rock songs which have references to drugs, says Henlec L. Barnette, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky. Speaking at a recent conference on "The Drug Crisis in the Church" sponsored by the Southern Baptist Christian Life Commission, Barnette observed that he did not know whether these references encourage drug usage, but asserted that "young people tend to identify with such performers."

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A bristling attack against the proposed legalization of pornography was made by a psychiatrist who opposes the findings of the Presidential Commission on Obscenity and Pornography.

Dr. Natalie Shainess of New York was one of the first witnesses called before the House of Representatives Subcommittee on Postal Operations. The subcommittee was gathering material to use in a brief to the Supreme Court asking that pornography be suppressed.

Dr. Shainess argued that the commission is wrong in saying "a little pornography may be a good thing."

She asked: "Is a little rape a good thing? Is a little murder a good thing? Is a little nuclear bombing a good thing? Is a little poison a good thing? Why, then, is a little pornography a good thing?"

Among the commission's proposals was one asking that consenting adults be allowed to purchase sexually explicit material.

The report has caused a national furor. President Nixon called it a "morally bankrupt document." The Senate condemned it in a 60-5 vote. Religious opinion has been highly mixed, with some saying that over-permissiveness carries the seeds of its own destruction.

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Roland R. Hegstad, editor of the 500,000 circulation magazine *Liberty*, warned in a speech in Portland, Ore., that tax aid to church schools would bring public control to those schools. He said that parochial schools accepting tax aid will have to open their books to public officials, hire teachers without regard to their beliefs

and affiliations, drop compulsory religious services, end quotas on students from outside the sponsoring church, and eliminate the religious permeation of the curriculum.

"The issue," Hegstad concluded, is, "does a school want to be a public school, administrated by public officials, or a church-related school supported and controlled by the church and upholding church standards?"

The Nazarene Preacher states that the way the pastor comes to the platform can be exceedingly meaningful in setting a proper tone for the service. If he rushes onto the platform with a handful of notes and a worried look, the whole service may suffer spiritual dyspepsia. Involuntarily the people will feel their pastor is unprepared. They will wonder if he might forget some other important thing, since it seems evident that he only collected his thoughts at the last minute. Some methodical persons will wonder what he has been doing all week and what they are paying him for, anyway. Couldn't he at least have given some pre-thought to the order of the service, so that he could have appeared calm when he came to the platform?

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Anatomy of Anti-Communism, by Peace Education Committee of Friends Service Committee. Hill and Wang. 1969. 138 pp. \$4.50, cloth; \$1.50, paper.

The American Friends Service Committee's Peace Education Committee has put out a distinguished series of mini-books on current issues during the past five years. This volume is added to a series which has studied *The Draft, Vietnam, China* and *In Place of War: An Inquiry into Nonviolent National Defense*. Everyone interested in the world of today and concerned about humane, intelligent, and Christian insights would do well to read each of these.

Anatomy of Anti-Communism explores what has become the prevailing American understanding of reality, the national ideology of the Cold War era. With devastating clarity, the authors (there are few books so successfully written by a committee) show the roots of this American hysteria, how it has affected American life and foreign policy, how it views the world, and what we might be able to do about it.

An excellent book which should be read by all North Americans, especially by Christians who have used the Communist boogymen to defend their own positions. Fine for church libraries. — John A. Lapp.

The Ultimate Folly, by Congressman Richard D. McCarthy. Knopf, publisher. 1969. 176 pp. \$5.95.

This book will be a shock to anyone enamored with the notion that the United States is a peaceful and friendly country. Here is a book which realistically discusses, with ample documentation, the preparations for a war by pestilence, by asphyxiation, and by defoliation. These preparations constitute a folly the United States public can no longer ignore. McCarthy, a congressman (D-New York) with a crusading concern about these matters, analyzes our chemical-biological warfare program: our stockpiles, our research, our crude accidents and subsequent cover-up, the ominous future. McCarthy's well-written book traces the history of our CBW program, examines our huge secret reserves of chemical and biological weapons and proposes a program for controlling such stockpiles.

I recommend this book. It is especially important for those who are tempted to think that the four horsemen of the apocalypse no longer strut around on the world's stage as they once did not too long ago. Recommended for church libraries. — Carl S. Keener.

Don't Sleep Through the Revolution, by Paul S. Rees. Word Books. 1969. 130 pp. \$2.95.

Billy Graham has written the foreword to this book. His words may be the best recommendation and the needed stimulation for busy people to pick it up. Let Graham whet your appetite: "Paul Rees has written many other books, and they have been enthusiastically received by the Christian community. But in my opinion, this is his best work—partially because it was not meant to be a book. . . . Many of these articles are controversial—they were meant to be! It was Dr. Rees' intention to arouse evangelicals out of their apathy and indifference. In my judgment he has superbly done just that."

The spiritual life of the author comes through in his unique writing style in these forty-three brief but potent chapters. He deals with many themes and current concerns under six major headings. This reviewer will not speak to all of these chapters—but just to highlight one that is very much on the minds of God's people today. In the chapter on revolution he deals with the problem of social action that seems to be dividing the Christian church. He quotes one viewpoint and then answers it: "Eternity is more important than time and the soul more valuable than the body. Let's not get sidetracked in any social improvement schemes. Here precisely is where the evangelical community is in grave danger of committing a fateful blunder. The sentiment expressed is true, but it is irrelevant, because it leaves us unwilling to identify with the 'revolution of rising expectations.' We are reluctant to give it our blessing. We are loath to say that God's hand is in it. We have developed a theological neurosis in which we are nervously unwilling to combine the social insights of Old Testament prophets with the gospel witness of New Testament apostles."

— Norman Derstine.

Anatomy of Error, by Henry Brandon. Gambit, publisher. 1969. 178 pp. \$4.50.

Among the mounting number of books on Vietnam this book stands in a class alone. It describes how the people in Washington made and are making decisions about the war.

The book is written in an informal style enriched with enough specifics about people and events to give the book authenticity. The author's reports of personal contacts with men in high places add an interesting dimension. Henry Brandon has studied the

Vietnam situation in depth. His analyses of the larger determining forces at work in governmental policy making are perceptive and skillfully sketched. Deep-seated differences about the role of military power in determining political policy are clearly reflected. The danger of government leaders isolating themselves or of receiving only one-sided counsel comes through loud and clear.

This is a balanced, sobering, and significant book and it is a must reading for informed and concerned citizens. The lessons—for the U.S. and the world—are visible at many points. Ours and the world's future may well be determined to a large degree by our capacity to learn the needed lessons. Excellent for church libraries where the members are concerned with today's issues. — Atlee Beechy.

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A Place to Stand, by Elton Trueblood. Harper, 1969. 128 pp. \$2.95.

Elton Trueblood is in this book our American C. S. Lewis. He is disarmingly candid in his confession of faith. I am immeasurably helped by his book for the same reason he says he was helped by G. K. Chesterton—namely, because his faith, whether in miracles or other Christian doctrines, is so unapologetic. This book is a defense of a frankly supernatural view of life and the world.

Dr. Trueblood's profound acquaintance with the world's great philosophies does not complicate the presentation of his material but rather illustrates it with restraint and aptness. The author is convinced that there is an objective truth about everything and in this respect he is mercilessly scientific in his attitude and search. But his view is far more comprehensive than the faddistic scientism that is the religion not so much of the scientists as of their idolizing followers.

He places the current emphasis upon service to mankind in its only safe and proper context, that of equal concern for sound doctrine. In this book we are shown with a simplicity that is eloquent and profound that it is possible without contradiction or confusion to hold a Christian position which is both evangelical and rational.

This would be an excellent gift for a high school or college student or for any adult Christian whose involvement in the world tends at times to erode the clarity and certainty of this faith. It would provide a first-rate group study book. Excellent for church libraries.—Gerald C. Studer.

CHURCH NEWS

German Mennonite Peace Committee Votes for Curitiba

The German Mennonite Peace Committee sponsored an informational meeting at the Thomashof Oct. 23-25 to discuss the Ninth Mennonite World Conference planned for Curitiba, Brazil. Among the 32 participants from Germany, Holland, and France were also three members of the Presidium of the Ninth Mennonite World Conference and seven Mennonites from Paraguay and Brazil who are working or studying in Europe. Willi Wiedeman, Burgweinting, chaired the meeting. Both the German Mennonite Peace Committee and Mennonite Central Committee are members of the International Mennonite Peace Committee.

The program of this informational meeting featured four addresses with subsequent discussions:

"The Political-Social Situation in Latin America, Analyses and Future Perspectives" was given by Gottfried Deelen, sociologist and worker in the service organization of the Catholic Church in Aachen. Gerd Uwe Kliever, Brazil, spoke on "The Churches' Threat and Chance in Latin America." Jacob Warkentin, Paraguay, spoke on "The Position of the Mennonites in the Socio-Political Revolution of Latin America." "World Conference in Curitiba—Tasks, Possibilities, and Limits of the Conference" was given by J. A. Oosterbaan, Holland.

In connection with this conference, several meetings were held, including a meeting of the International Mennonite Peace Committee, a discussion between those members present of the World Conference Presidium and several delegates, and a meeting of the German Mennonite Peace Committee.

The information given in the addresses and discussions served as a learning process for the participants of the conference. The results of this learning process were summarized by those present at the conclusion of the conference in the following statements:

"Regarding the location of the conference: We plead for holding the Ninth Mennonite World Conference in Curitiba, Brazil. Moving the conference to another place would simply be evading the tasks which were set before our brotherhood with the selection of the conference site. In addition, holding the World Conference in Curitiba would offer the unique opportunity to mutually learn how we as the church of

Jesus Christ in Latin America can be effective in a spirit of reconciliation.

"With this plea for Curitiba as the conference location, we would like to comment on the decision of the Dutch Mennonites not to send delegates to Brazil under certain conditions. We can well understand this decision since it shows that, in extreme cases, it may be advisable not to participate in a conference in Brazil. The participants of this meeting would also advise canceling the conference if it is impossible to conduct it according to the spirit of its theme.

"If we, however, participate in a conference in Latin America, we must be aware that we, as Europeans, can never appear as teaching masters or accusers. With our involvement in the Western political-economic system, we share in the blame for the social misery of Latin-American peoples and in the retention of dictators who with terror and murderous power assure their positions and privileges. We can react to these facts at a conference only as those who are implicated.

"Regarding the conference theme: The theme of the conference is 'Jesus Christ Reconciles.' This theme touches on the fundamentals of our existence and our task. The message of reconciliation has, however, not only a vertical dimension of God to man but also a horizontal dimension of man to man. This horizontal dimension where our relationship to all men is based upon love is required by the Scriptures of all who subscribe to reconciliation in Jesus Christ. For this reason the social and political consequences of reconciliation must be discussed at the conference, taking into account also the situation in Latin America which is charged with hate, lack of reconciliation, and power.

"We would warn against handling this horizontal dimension of reconciliation in only one of the various sections of the conference. Reconciliation with God and man is an inseparable unity. Therefore, the social and political consequences of the gospel must be fully expressed also in the main addresses. The speakers should be selected and approached with a view to preserving this unity. That means that in selecting the speakers the guiding principle should be totality of the message, intention to reconcile, and profundity of knowledge. One should not shy away from also utilizing non-

Mennonite Christians if they would have more insight and knowledge in certain areas.

"Regarding planning the conference: To the Presidium of the Ninth Mennonite World Conference, we direct a request to continue at a full Presidium meeting the discussion about place and theme of the conference which has been begun and to draw the reworked viewpoints into the conference planning.

"With this explanation we would support the open letter of the International Mennonite Peace Committee of June 21, 1970, and our explanation should be understood as carrying that letter further and making it concrete."

This explanation shall be transmitted in the form of an open letter to Erland Waltner, Elkhart, Ind., and to the Mennonite papers.

Aid to Nigeria

When the war ended in Nigeria early in 1970, relief agencies decided to carry on a crash feeding program which would continue until June 30. Then all efforts would be directed toward rehabilitation work and self-help projects. The Mennonite Central Committee was informed at that time that supplies such as bedding and clothing were not to be shipped.

However, on Sept. 10, a letter from Keith Gingerich, an MCC volunteer in Nigeria, inquired if MCC could ship 500 bales of used clothing and 500 bales of blankets. He wrote, "Clothes are always in demand and blankets are presently being used in reequipping maternity homes in a rural health program, schools, and reception centers for Nigerian children returning from Gabon and the Ivory Coast. Apart from these, we will channel blankets to the south-eastern state which has suffered recently from severe flooding."

Gingerich wrote in October that "while lightweight clothing is generally desirable, blankets of any weight are fine and heavy-weight clothing is useful. Kwashiorkor cases have lowered the body temperatures in many cases."

In another October letter, he wrote, "I have decided to request 5,000 tropical Christmas Bundles which can be sent anytime. These will be distributed primarily to children. Tropical bundles are preferred, but some regular bundles can also be used. At present we have two teams in Nigeria with MCC personnel who can distribute these. I can arrange for one or two MCC people to assist with the distribution at four or five places in addition to the two places where they are already represented."

In response to Gingerich's letters, the MCC material aid department shipped seven tons of bedding and 15 tons of clothing late in October. In December, 2,500 blankets pur-

chased by MCC (Canada) will be shipped from Montreal.

MCC is initiating an early January shipment of 6 1/2 tons of bedding, 24 tons of clothing, 7,300 tropical Christmas Bundles, and six used sewing machines.

The total value of these shipments is \$165,000. — John Hostetler, MCC Material Aid Director.

Students Told "Move with the Spirit"

"Of course I haven't been on campus long enough to understand the full story of what's happening," commented David Shank, at Eastern Mennonite College last week, "but after visiting Hesston, Goshen, and now EMC during the past month, I sense not only a desire but a hunger by the students to be involved with the deepest form of spiritual reality possible — God Himself."

Shank added, "My purpose in coming to America this month was to help bridge the gap between where the Mission Board is in its thinking and work and where the churches and the people think we are in missions."

Besides his involvement on the three college campuses, the veteran missionary to Belgium participated in Mission Forums in Hesston, Kan.; Bloomington, Ill.; Archbold, Ohio; and Harrisonburg, Va.

"What I've tried to share with both students and adults," said Shank in an interview, "is that it is not the particular tools of missions that are important. The Spirit of God in the life of the individual is most important whether he happens to be in VS or TAP or anything. The tools are useless if the persons involved with the tools and structures are not themselves Spirit-filled people."

Shank recounted experiences from his twenty years in Belgium and said that he's come to the conclusion that a Christian's role is simply one of openness to the leading of the Spirit at any time, anywhere. "We had no strategy; we just went and were led," he said.

"We're in the time of the Spirit," Shank declared. "Some say this is the time of grace, the time of the church, the last times, but these all fit under the umbrella of Pentecost." He added, "Most important is the fact that we are living in the time since the fullness of God was given to a people to live it out."

The freedom of the Spirit catches the fancy of contemporary youth, commented the missionary. "But I've told them freedom is not doing *your* thing, but *God's* thing, the *Spirit's* thing." He compared the working of the Spirit to the powerful and unpredictable forces of water, wind, and fire.

Telling how these forces have been at work in his own life, Shank spoke of a real infilling of the Spirit in his Belgium church shortly before his departure for America.

In his last chapel address at EMC as he spoke of the power of the Spirit, Shank said he sensed a sort of hungering and thirsting to know more, intense interest in what he was saying.

"It was a rather moving experience," he said. "I did not anticipate such a thing at EMC because I felt that there was already a bit of spiritual saturation on campus."

When Shank proposed that perhaps some wanted to give themselves to the working of the Spirit in their lives, approximately 300 faculty and students gathered around the front of the auditorium in an offering of more than money to God.

I don't know how all this will relate to

the home churches, reflected Shank. "Students are not convinced that the established church is always doing what God wants it to do. The thing that impressed me as students across the country opened their lives to the work of the Spirit was that the home churches better listen very intently to what the young people are saying. The students are trained and informed about problems and social injustices, yet ready to be Spirit-filled people in such a world."

The missionary warned that the new expressions of faith and piety may differ from old patterns. "But we have to have confidence that these young people are in their time really with Him," he concluded.

Shank and his wife returned to Belgium after the last Mission Forum. They serve under the Mennonite Board of Missions, Elkhart, Ind. — Norman Derstine.



Participants in the VS In-Service Leadership Training Conference at Hesston, Kan., Nov. 30 to Dec. 4.

VS Leaders Convene at Hesston

Hesston (Kan.) Mennonite Church played host to approximately 40 Voluntary Service personnel assembled there for an In-Service Training Conference, Nov. 30 to Dec. 4. The conference, sponsored by the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind., brought to-

gether leadership persons from 17 units west of the Mississippi River (including Chicago) for additional orientation during their term of service.

Seventy-five percent of the VS units represented at the Hesston conference work closely with developing congregations.

College Students Discuss Issues of Faith

College and graduate students from the Lancaster Mennonite Conference met at Camp Hebron, Halifax, Pa., Dec. 19 and 20 for a retreat called "Contemporary Christians."

Sponsored by the Lancaster Conference Student Services Committee, the retreat attempted to provide a forum for contemporary issues of faith and Christian living.

Resource persons for the retreat were Arthur Gish, author of *The New Left and Christian Radicalism*; Wesley Mast, student chaplain of the Messiah College students on Temple University campus, Philadelphia; Walton Hackman, Executive Secretary of

Peace and Social Concerns of the (Old) Mennonite Church and Associate Secretary of Mennonite Central Committee Peace Section; Don Kraybill, minister at Willow Street Mennonite Church and student at Temple University; Paul M. Miller, professor of Theology at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.; and Jay Garber, student at Millersville State College and minister at the New Danville Mennonite Church.

The Lancaster Conference Student Services Committee was formed early this year. The SSC attempts to encourage intellectual and spiritual interchange among

Mennonite students on secular campuses.

An SSC member pointed out that in 1962, 70 percent of Lancaster Mennonite college students attended Mennonite colleges; now 70 percent attend secular schools.

The SSC is composed of two members appointed by Lancaster Mennonite Conference — James Shank (bishop) and Simon Kraybill (Youth Services Director) — and two members appointed by the Eastern Mennonite Board of Missions — Larry Newswanger (Secretary of Personnel) and Chester Wenger (Secretary of Home Missions and Evangelism). Wenger is also a member of the General Mennonite Student Services Committee based in Elkhart, Ind.

Twenty-four Attend Orientation

Twenty-four persons attended the last 1970 orientation class held Oct. 27 to Nov. 10. Twelve persons accepted overseas assignments and 12 persons accepted Voluntary Service assignments in the U.S., including one new unit in Akron, Ohio.

From the Mennonite Church: Linda Bechtel, Kitchener, Ont., has begun a one-year term of Voluntary Service as secretary in the Europe-North Africa Department at MCC headquarters. She is a graduate of Waterloo-Oxford District Secondary School and a member of the Mannheim Mennonite Church, Petersburg, Ont.

Albert and Annie Drudge, Stouffville, Ont., have accepted a two-year assignment in India. After 25 years of farming in Ontario, the Drudges will be managing a herd of 250 Holstein cattle shipped from Britain

to India. They are members of the Steele's Avenue Mennonite Church, Markham, Ont.

Paul Hartman, Elida, Ohio, has accepted a two-year term of Voluntary Service rehabilitating old houses at Akron, Ohio. He is a graduate of Gomer High School and a member of the Pike Mennonite Church, Elida, Ohio.

Lois Kulp, Telford, Pa., has begun a one-year term of service as hostess at MCC headquarters. She is a graduate of the Souderton High School and a member of the Finland Mennonite Church, Pennsburg, Pa.

Lowell Jantzi, Archbold, Ohio, has begun a three-year term of Pax service in Vietnam working in community development. He has a BA degree in economics from Goshen College and attended the Zion Mennonite Church, Archbold, Ohio.

Richard Nachtigal, Fresno, Calif., has begun a two-year term of Voluntary Service as psychiatric aide at Brook Lane Psychiatric Center, Hagerstown, Md., after serving a short term at the National In-

stitutes of Health as a normal control patient. He has a BS degree in industrial technology from Long Beach State College and is a member of the Mennonite Community Church, Fresno, Calif.

Terry Stuckey, Archbold, Ohio, has begun a three-month term of French language study in Brussels before beginning a two-year term of Pax service in the Congo. He received a BS in biology from Goshen College and is a member of the Lockport Mennonite Church, Stryker, Ohio.

Sam Wyse, Archbold, Ohio, has accepted a 27-month term of Pax service in the Congo where he will be involved in agricultural extension work. He received an AA degree from Hesston College and is a member of the Lockport Mennonite Church, Stryker, Ohio.

Galen Yoder, Wellman, Iowa, has begun a 27-month term of Pax service in agricultural extension work in the Congo. He is a graduate of Iowa Mennonite School and a member of the West Union Mennonite Church, Parnell, Iowa.

Nader Talks About Legitimized Violence

"If we don't wake up, a generation from now Americans will look back on the wreckage and wonder why we couldn't sacrifice so little to save so much," said consumer crusader Ralph Nader, in a Nov. 30 lecture at Eastern Mennonite College, Harrisonburg, Va.

We recognize certain kinds of violence, Mr. Nader said, citing campus unrest and crime in the streets, but we fail to recognize the far greater violence of environmental pollution and other man-made hazards.

The law has "no relevance" to this kind of violence, he said. No one person is responsible. No fines are levied on culpable individuals primarily because in the corporation complex it is almost impossible to pass an "organizational judgment."

"This country has legitimized violence that is associated with economic activity," Mr. Nader said. "It is the price of progress."

Mr. Nader exploded three myths surrounding pollution. We *do* have technology and money to stop pollution, he said, and there is a definite correlation between pollution and many forms of illness and death.

"We need a new ethic," he continued. "It is thought to be unpatriotic to burn the national flag, but not to pollute the water, air, and land which make up this country."

Mr. Nader feels that the Judeo-Christian churches have failed in developing the concept of organizational sin which is necessary to produce such a new ethic.

Moving into the field of consumer abuse, Mr. Nader singled out the automobile as the classic example of man having to bend to technology, rather than technology be-

ing designed to the needs of man.

The food industry is only one example of the many corporations which rope the consumer into paying for defects in purchases. The fraud which is tolerated is driving out the honest businessman and has kept facts of vital importance from the buying public, he continued.

Mr. Nader called for strategy mapped out by citizens who are technically equipped to fight corporate injustice. "We have allowed consumer strengths to be stripped away by a few corporations, but the problems are reaching the breaking point. Nature can be abused so long and then it turns on its abuser."

The radicals of this country are not the youth, Mr. Nader concluded. They are the corporation members who have violated all the conservative tenets of free enterprise.

Sell All You Have, and Give

A student at Fresno Pacific College has felt the call to sell his possessions and give to the needy. This young artist, sensitive to the needs of people, especially those people recently caught in the natural and man-made disasters of Jordan and East Pakistan, spoke to his pastor at the Clovis Mennonite Brethren Church, Fresno, Calif., and out of his convictions made a decision to sell his paintings done over the past several years, and give all the money to suffering people.

The student artist committed the proceeds from his paintings to Mennonite Central Committee's programs of relief in Jordan



Members of Oct. 27 to Nov. 10 Orientation Class. Top to bottom: Sam Wyse, Terry Stuckey, Lowell Jantzi, Beatrice Martin, Linda Bechtel, Paul Hartman, Lois Kulp, Annie and Albert Drudge.

and East Pakistan. H. H. Dick, an MCC member from Fresno, Calif., reported to the MCC Executive Committee meeting at Akron, Pa., Dec. 10, that he had in his pocket a check for \$1,000 sent as the initial installment of this student's commitment. He reported that \$500 would follow. "The artist charged sales tax on his paintings," said Dick, "and now, having given all he received, I wonder how he will pay his taxes at the end of the year."

Graber Named Program Adviser

Throughout the entire Mennonite Central Committee program, the need for more depth-in-program planning is being recognized. MCC's Latin America office recently launched a program in which one of its volunteers will travel from unit to unit to give help with the problem of development.

Cecil Graber, Freeman, S.D., has been named MCC program adviser for Latin America. He will be responsible for working with the individual country directors to achieve greater program depth and effectiveness by acquainting himself with what is being done by other government and private agencies and adapting such experiences to MCC. He will serve as a resource for literature, technical advice, seeds and equipment, assist the country directors with program planning and evaluation, and be available to conduct seminar workshops with MCC workers or community groups on specialized subjects related to development administration.

Graber's assignment will take him to MCC projects in Brazil, Haiti, Mexico, Honduras, Colombia, Bolivia, Paraguay, and Peru.

Christian Group Releases New Peace Materials

Christians for Peace represent a group of Christians—mostly Mennonite and Brethren from the Shenandoah Valley in Virginia—who believe that peace must first be lived, then spoken.

Eugene K. Souder, Mennonite pastor and coordinator for the group, says, "We intend to give a positive witness for peace. Not the hot-mouthed rhetoric of the radicals, nor the stiff-necked reactions of the far right—there's been enough polarizing already. We think the message of the Prince of Peace needs hearing and seeing and digesting, and we want to share it in a manner becoming to Christian men and women."

The group began in June of this year by issuing a newspaper ad, wall poster, and window decals with the message, "Peace Is Patriotic." These items got immediate reception and the first printing of 11,000



The Botijas, P.R., 4-H club sponsored by the Botijas Voluntary Service unit recently carried out a clean-up project by painting 50 trash barrels and distributing them throughout the local community. Persons involved with the club members in this operation were (left) Levi Miller, outgoing VS unit director; Efrain Colon, mayor of Orocovis; and (right) Randy Shelly, new program director for the Botijas unit. The four-member unit is presently securing local volunteers to assist in community work and in obtaining recreational equipment for use in the community.

decals and 2,000 posters found their way into over 40 states, including Alaska, Hawaii, and Puerto Rico. Servicemen also wrote for materials.

With this enthusiastic response the group went to work at revising the materials plus adding new ones. A bumper sticker bearing the words "Peace Is Patriotic," together with a large dove-world design, is done up attractively in red, white, and blue.

A Christmas card also bearing a dove-world design carries this copy: "Making peace is a life style, Calming hearts and hatreds, Bringing Christ's forgiving peace, Building bridges of love and understanding, That's what Christmas is about." Below a dove-world design is the Bible text, "And his name shall be called the Prince of Peace."

A gold foil seal for use on envelopes is also a first for Christians for Peace with the message: "Peace Is a Lifestyle—Blessed are the peacemakers."

Christians for Peace has plans to expand its work into all areas of mass communications as funds are available. The organization is operating on a nonprofit basis and invites interested persons to become

members. Charter membership: \$10.00. Student membership: \$3.00. Address all correspondence to Christians for Peace, Box 206, Harrisonburg, Va. 22801.

Christians for Peace is encouraging similar groups to form in localities across United States, Canada, and abroad.

European Mennonites Establish Witness in Dachau

A new Center for Christian witness is being planned by European Mennonites for Dachau, Germany. The Executive Committee of the Eastern Mennonite Board of Missions, Salunga, Pa., acted in their Dec. 4 meeting to assist the Dachau effort with \$4,000 in 1971.

Dachau, of World War II Nazi prison camp notoriety, is a city of over 40,000 with no "free" church (non-Lutheran or non-Catholic), although scattered members of free churches live in the area. The Mennonite Home Mission—a European Mennonite mission group—has decided to establish the new Center there and call it the Free Church Missionary Fellowship.

The Mennonite Home Mission already has

established a similar mission in Freising, a city of 30,000. An ordained man, Wilfried Gundlach, and his family went there for full-time work. They are gathering the scattered Mennonite and Baptist Christians in Freising. The Gundlachs are also beginning an effective outreach into the community, particularly through Bible study, personal contacts, and children's activities.

The Mennonite Home Mission was organized in 1969 by interested members of the Verband Conference in the Munich, Eichstock, Ingelstadt area. While the mission is not officially related to the conference, it enjoys a good relationship with the conference; several pastors and church leaders are involved.

Church Becomes Self-Supporting

On Oct. 25, John Powell, executive secretary of Minority Ministries with Mennonite Board of Missions, Elkhart, Ind., presented the property deeds to the Ninth Street Mennonite Church in Saginaw, Mich. The presentation took place during dedication services in recognition of the congregation's completed building program and self-supporting status. Powell also delivered a dedicatory address, "The Church Scattered."

Ninth Street Church began in the late 1940s when former pastor LeRoy Bechler moved to 1130 North Eighth Street in Saginaw and held church and Sunday school services in his home. In 1951 the present building was constructed at 1118 North Ninth Street and opened its doors to the surrounding community. In 1960 the family moved to Los Angeles, Calif., where Bechler now pastors the interracial Calvary Mennonite Church in Inglewood.

The Marvin Sweigart family moved to Saginaw in 1961 and has served the congregation since that time. In 1966 the congregation called one of its members, Lee Lowery, to assist with pastoral responsibilities.

From the beginning Ninth Street Menno-

nite Church received financial subsidy from the Home Missions Division of Mennonite Board of Missions. With the cessation of this relationship on April 1, 1970, Ninth Street became the second totally indigenous financially independent Mennonite congregation in Saginaw, Grace Chapel, established in 1960, became fully self-supporting on Jan. 1, 1969.

VS-er Transfers to Washington Peace Office

Peace is on the minds of many in these times. It is an issue on which some people serving with the Mennonite Central Committee Voluntary Service are acting this year.

On Nov. 30, one volunteer began working in the MCC Peace Section Washington Office assisting Delton Franz, director, in activities which will permit interested members of the constituency to be more completely informed of the activities of the government and of the Peace Section. John Swarr, New Providence, Pa., will complete his term with MCC at the Washington office after having served 15 months at Wiltwyck School for Boys, Yorktown Heights, N.Y. Supporting funds will be generated from the combined earnings of VS-ers serving with MCC.

As funds become available, MCC VS will propose a grant of up to \$5,000 for the MCC Peace Section in 1971. These monies will provide for an expanded program chiefly in the area of peace education for constituent groups. Again, these funds will be made available from the earnings of MCC volunteers.

Committee Challenges Mennonites to "Try Hunger"

The Executive Committee of the Eastern Mennonite Board of Missions, Salunga, at their Nov. 20 meeting approved recent actions taken by the Board's Relief Committee.

The Relief Committee studied the validity of the "Try Hunger" program in which families throughout the Lancaster Mennonite Conference eat a meal costing approximately six cents per person and send the money saved to Eastern Board for relief work.

Norman G. Shenk, secretary of the Relief Committee, said, "The committee felt that 'Try Hunger' carries a significant call to self-denial and sacrificial sharing which seems biblical." The Relief Committee recommended to the Women's Work Coordinating Committee of Lancaster Mennonite Conference that the "Try Hunger" program be considered more often than once each year.

The Women's Work Coordinating Com-

mittee recently acted favorably on this recommendation: Lancaster Mennonites will now participate in "Try Hunger" four times each year on the fifteenth of February, May, August, and November.

In another action the Relief Committee approved and recommended the 1971 relief budget proposal totaling \$164,400. They also appropriated \$27,200 to various relief programs of the Mennonite Central Committee, Akron, Pa.

Of the \$27,200, a special appropriation of \$10,000 was made to MCC's Paraguay Indian Settlement Agricultural Development Program. Two thousand dollars were designated to Jordan relief for blankets and tents in Amman. It was reported that approximately \$3,000 had already been advanced for the MCC Peru disaster project from designated available contributions.

The Relief Committee appropriated \$14,000 from Food for Relief funds to MCC for overseas general relief purposes and marked \$1,200 for MCC Mennonite Disaster Service administration.

Group Meets Selective Service Chief

On Nov. 9, a five-person delegation, organized by the Mennonite Central Committee Peace Section, met with Curtis W. Tarr, director of Selective Service. In the discussion with Tarr were three of his aides and two representatives of the National Interreligious Service Board of Conscientious Objectors (NISBCO). Mennonite and Brethren in Christ representatives were: William Keeney, chairman of the MCC Peace Section; William T. Snyder, executive secretary of MCC; H. H. Dick, general secretary of the U.S. Conference of the Mennonite Brethren; John Stoner, chairman of the Peace and Social Concerns Commission of the Brethren in Christ; and John A. Lapp, executive secretary of the MCC Peace Section.

The purpose of the meeting was to acquaint the new director of Selective Service with the Mennonites, who they are and what they believe, on such issues as war, the draft, and alternate service. The traditional Mennonite position of opposing conscription was emphasized, as was the church's recognition of noncooperation as a valid expression of nonconformity. Noncooperation is not a new position for Mennonites, particularly for those who remember the experience of World War I. What is new in the present situation is that peace church members, who constituted a vast majority of COs and alternate service personnel before 1965, are now a distinct minority and become more so each month.

The group urged Selective Service to give the widest recognition possible to freedom of conscience and that provisions should be made for men whose conscientious objection



Following dedication services on Oct. 25, John Powell (right), Elkhart, Ind., congratulates Marvin Sweigart and Lee Lowery, associate pastors at Ninth Street as William Scott, Jr., (left) church council chairman, looks on.

to war develops late in the conscription process.

Tarr repeatedly emphasized the difficulty of administering a nationwide system of local draft boards and that the majority of Americans believe national defense is a priority that necessitates the draft. He also pointed out that the number of granted CO claims is soaring and that he is trying to make the program work in the best way possible.

There was considerable discussion on broader recognition to sincere COs not associated with the peace churches, and on alternate models, such as in England and Holland, for the treatment of objectors.

Tarr is a 6 ft. 7 in. Californian. He has served on the faculty of Stanford University and was president of Lawrence University before joining the Department of Defense in 1969. His aides in the meeting were George Jensen, chief of operations; Daniel Crown, deputy director of operations; and Kenneth Coffey, public information officer. Coffey is also serving as chairman of a task force reviewing the alternate service program.

Meetings with Selective Service have been a feature of Peace Section activities since its formation in 1942. Lewis B. Hershey was the director of Selective Service for all these years until April 1970. The function of Selective Service is to secure persons to staff the military of the United States. The Peace Section, representing Mennonite and Brethren in Christ churches, considers the providing of draft-related services to its constituent churches as one of its most important functions. Churches made up of persons committed to the Christian way of love, and who say no to war, need to be perennially vigilant in the pursuit of freedom of conscience and freedom from military service.

Nine Baptized into House of Fellowship

Manoel, a government worker in Gama, a satellite city (pop. 80,000) of Brasilia, capital city of Brazil, is leading a small group of believers and seekers in his home. On Sunday evening, Nov. 22, nine persons were baptized in Manoel's house. The members of the small group of believers together decided who was ready for baptism. Cecil Ashley, executive secretary of Associacao Evangelica Menonita, the Mennonite mission in Sao Paulo State, visited Gama to conduct the baptisms. Forty to fifty people crowded into Manoel's house for the two-hour service.

Otis and Betty Hochstetler, bookstore managers in Brasilia and the satellite city of Taguatinga, and Mike Yoder, Overseas Missions Associate teaching English in a language institute in Brasilia, are cooperat-

ing in the lay leadership of the house church begun at the initiative of Manoel. Morning and evening services are conducted on Sundays, and visits are made throughout the week. Celso, a young man who recently moved to Brasilia from Sao Paulo, is interested in cooperating with the work.

FIELD NOTES

Last December Eastern Mennonite College students were skipping meals to help raise funds for a new library. The week of Dec. 7 they skipped 1,015 meals and donated the money to aid victims of the recent disaster in East Pakistan.

Money from the meals plus other faculty and student contributions amounting to nearly \$2,000 will be forwarded to Mennonite Central Committee in Akron, Pa. MCC is supplying \$35,000 worth of material aid and hardware to East Pakistan.

"Nepal: On the Potter's Wheel," a 16mm color film which vividly pictures the work of the United Mission to Nepal (UMN) is now available from Mennonite Central Committee through its film library for use in constituent churches.

The 35-minute film presents an accurate picture of the tremendous scenery, rich historical and cultural heritage, and great needs of Nepal. The film takes one on a visit to the ten projects of the UMN, including Butwal Technical Institute where seven MCC volunteers are serving. The young emerging Nepali church is also depicted. Congregations or individuals wishing to order the film should write to Information Services, Mennonite Central

Celso has Bible training and worked with missionary Peter Sawatsky.

Manoel was mayor of the town of Araguacema in North Brazil before moving with his family and relatives to the Federal District. Mennonite Board of Missions personnel first went to Araguacema in 1955.

Committee, Akron, Pa. 17501.

Wilford Stutzman, Keota, Iowa, was ordained bishop for the South English Mennonite Fellowship on Dec. 6. The service was in charge of Dale Oswald assisted by Edwin Knepp.

Friendship Retirement Corporation was chosen as the name for the nonprofit corporation set up to organize and operate a retirement center in Phoenix, Ariz. Officers elected by the members were Henry Esch, Pres.; Marvin Stauffer, First Vice-Pres.; Peter Klassen, Second Vice-Pres.; Henry Mast, Sec.; and Paul Chinchurak, Treas. Leland Bachman serves as Exec. Sec.

The officers appointed four committees to serve during the organizational and construction process. The Planning and Building Committee is chaired by Stauffer. Edwin H. Dotterer is chairman of the Land Procurement and Use Committee. Sam Spicher and Merle Graber serve as co-chairmen of the Finance and Fund-Raising Committee. Calvin Flickinger leads the Public Relations and Publicity Committee.

Paul Z. and Ella Martin returned to British Honduras on Dec. 15 for their third term of missionary service under Eastern Mennonite Board of Missions. A commissioning service was held for the Martins at the Bowmansville Mennonite Church on Dec. 13. Luke L. Horst presented the commissioning charge.

Nathan Hege and **Daniel Ness** were recently appointed Mission Director and Mission Business Manager respectively for the Mennonite Mission in Ethiopia.

Gary Sensenig, Eastern Board missionary to Kenya, has been named Rosslyn Academy principal.

Don R. Jacobs, **M. Hershey Leaman**, and **Harold Miller** have been named to leadership positions in Eastern Mennonite Board of Missions' East Africa Area office. Jacobs is East Africa Director, Leaman is Kenya Director and Development Consultant, and Miller is Tanzania Director and Development Consultant.

O. N. and Margaret Johns, Louisville, Ohio, celebrated their sixtieth wedding anniversary on Dec. 24.

The Writers' Fellowship of Lancaster Area will meet on Jan. 17 at 1:30 p.m. at the Mennonite Information Center.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8.
Camp Philosophy Conference, Mennonite Camping Assn., Goshen College, Goshen, Ind., Dec. 29-31.
Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
MCC Annual Meeting, Chicago, Ill., Jan. 22, 23.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Interested persons are invited to come and share their manuscripts.

Caroling, candle-bearing students moved from the Eastern Mennonite College auditorium to the courthouse square in Harrisonburg at 6:15 the evening of Dec. 17. Joined en route by interested revelers the procession gathered at the square at 7:00.

"We wanted this to be a celebration of joy and goodwill for the whole community," commented Nate Showalter, president of EMC's Student Government Association. Everyone was invited to participate."

A brass ensemble and choir members from community churches led the group in the singing of spirited Christmas carols.

Mayor of Harrisonburg, Roy Erickson, was on hand for the festivities and delivered a short Christmas greeting to the crowd at 7:30.

New members by baptism: five at Waldo, Flanagan, Ill.; six at Crown Hill, Rittman, Ohio.

Readers Say

Submissions to Readers Say column should comment on printed articles.

This word in appreciation of Dec. 8, pages 1012, 1013 article "To Resist or Not to Resist, That Is the Question" by Dean M. Brubaker — and your publishing it. I agree with his viewpoint about 100 percent, and feel it fits excellently what it seems to me is our historic church position.

Implementation changes from time to time of course, but the source of scriptural truth does not. I hope many read it carefully. Best wishes.
— Orie O. Miller, Akron, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Norman and Judy (Lambright), Elkhart, Ind., first child, Randy Jay, Dec. 2, 1970.

Gerber, Lorne and Viola (—), Stratford, Ont., third child, first daughter, Tamera Renae, Nov. 12, 1970.

Harman, Orden and Reba (Rhodes), Harrisonburg, Va., first child, Randall Leland, Aug. 20, 1970; received for adoption Oct. 1, 1970.

Hathaway, Sherman and Linda (Thompson), Archbold, Ohio, first child, Brant Allen, Dec. 5, 1970.

Kaufman, Alvin M. and Edna (Kuhns), Plain City, Ohio, third child, first son, John Mark, Nov. 26, 1970.

Kenagy, Carroll and Beulah Frances (Driver), Portland, Ore., first child, Randy Christopher, Dec. 3, 1970.

Longacre, Norman and Roberta (Ahlers), Windsor, Vt., first child, Melissa Anne, Oct. 20, 1970.

Nafziger, Paul and Ella (Bontrager), Archbold, Ohio, first child, Kent David, Dec. 2, 1970.

Roes, Norman and Sharon (Zehr), Milverton, Ont., second child, first daughter, Wendy Darlene, Dec. 6, 1970.

Stoltzfus, Richard and Florence (Schrock), Torrance, Calif., second son, Jeremy Lee, Nov. 22, 1970.



News reporting in America is distorted, says Spiro Agnew.

He hasn't read *Christian Living* yet.

Vice-President Agnew's attack on the American news media last November held a nugget of truth. Bad news does tend to dominate today. But would anyone turn off a live, exciting confrontation between angry whites and blacks to hear the story of a handful of white carpenters pounding nails under supervision of Pittsburgh's United Black Front?

Christian Living thinks so, and ran an eight-page report on Pittsburgh's Hill District project in March 1970. The most exciting news today is not exploding on city streets. It is wide-awake Christians cooling off hot streets, healing hurt people.

"Instant analysis of complex problems," criticized the Vice-President. Well, who wants to wait half a year to hear a news story?

Yet *Christian Living* ran the story of Eastern Mennonite College's \$111,000 work-drive half a year afterward, complete with photos, twenty-five quotes from students and leaders who helped in the last-minute fund push to make a federal grant deadline for the new library, and interpretation by seasoned reporter Jim Fairfield (*National Geographic's* report of the drive only beat *Christian Living's* by a few weeks.)

The *complete* story takes a little more time. For the news of the hour, read your local newspaper. For a quick understanding so you can carry a conversation at coffee break tomorrow, watch the late news.

For the meanings behind the news and for the Christian viewpoint, read

Christian Living.

Steinman, Paul and Brenda (Harloff), Tavistock, Ont., second child, first daughter, Melissa Dawn, Nov. 24, 1970.

Worthington, Robert H. and Ruth Elaine (Kulp), Lansdale, Pa., second child, first son, Aaron Scott, Nov. 19, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender — Stutzman. — Lowell Bender, Cherry Glade cong., Accident, Md., and Verna Stutzman, Moorhead cong., Shreve, Ohio, by Mark Peachey, Aug. 29, 1970.

Burkhardt — Eisenberger. — Linford J. Burkhardt, Denver, Pa., Bowmansville cong., and Judy M. Eisenberger, Willow Street, Pa., Mt. Pleasant cong., by Clair B. Eby, Nov. 7, 1970.

Burkholder — Rhodes. — David Paul Burkholder, Smithville, Ohio, Oak Grove cong., and Flora Lee Rhodes, Clarence Center, N.Y., Methodist Church, by John D. Wesley, Nov. 28, 1970.

Gerber — Gerber. — Earl Gerber, Kidron, Ohio, Kidron cong., and Anna Gerber, Kidron, Ohio, Salem cong., by Ben Rahn, Nov. 28, 1970.

Good — Neff. — Luther Good, Elkhart, Ind., and Carolyn Neff, Lagrange, Ind., both of the Plato cong., by Willis Troyer, Nov. 7, 1970.

Hofstetter — Nussbaum. — Roy Hofstetter, Dalton, Ohio, and Anna Marie Nussbaum, Kidron, Ohio, both of the Kidron cong., by Bill Detweiler, Sept. 27, 1970.

Martin — Yeager. — Ronald L. Martin, Marion cong., Marion, Pa., and Ruth Ann Yeager, Pleasant View cong., Chambersburg, Pa., by Charles Martin, Nov. 29, 1970.

Miller — Bontrager. — Vernon J. Miller, Lagrange, Ind., and Erma Bontrager, Goshen,

Ind., both of the Forks cong., by Sylvester R. Haarer, Oct. 30, 1970.

Schlabach — Beachy. — Orla Schlabach and Mary Beachy, both of Sarasota, Fla., Bay Shore cong., by Nelson Kanagy, Dec. 5, 1970.

Schwartzentruber — Neeb. — Calvin Schwartzentruber, Woodstock, Ont., Tavistock cong., and Carol Neeb, Tavistock, Ont., Lutheran Church, by Rev. Keiffer, Nov. 20, 1970.

Stoltzfus — Edge. — Glenn Stoltzfus, Philadelphia, Pa., Diamond Street cong., and Phyllis Edge, Carlsbad, N.M., Episcopal Church, by Rolin Cooper, Nov. 6, 1970.

Swartley — Hunsberger. — Elias F. Swartley, Doylestown, Pa., Doylestown cong., and Bessie K. Hunsberger, Souderton, Pa., Line Lexington cong., by Ernest K. Mover, Oct. 24, 1970.

Symms — Sieber. — Thomas Symms, Hutchinson, Kan., Christian Church, and Norma Sieber, Hesston, Kan., Arthur (Ill.) cong., by Paul C. Sieber, father of the bride, Oct. 24, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hess, Aaron R., son of Benjamin H. and Emma (Reinhart) Hess, was born in Marticville, Pa., May 24, 1885; died near Willow Street, Pa., Nov. 5, 1970; aged 85 y. 5 m. 11 d. In 1910, he was married to Annie Hersh, who died in 1965. He is survived by 2 sons (James H. and Paul A.), 2 daughters (Mrs. Rhoda E. Hess and Edith A. — Mrs. David N. Thomas), 26 grandchildren, 23 great-grandchildren, one brother (Henry), and one sister (Emma — Mrs. Ira Herr). He was preceded in death by an infant son (Rodney), and a daughter (Lois — Mrs. Benjamin Shertzer). He was a member of the Byerland Church, where funeral services were held Nov. 7, with C. Mylin Shenk and Wilbur A. Lentz officiating; interment in the adjoining cemetery.

Naffziger, Joseph Daniel, son of Christian and Mary (Rich) Naffziger, was born in Hickory Co., Mo., Nov. 17, 1887; died at the Harper (Kan.) Hospital, after a long illness, Nov. 20, 1970; aged 83 y. 3 d. On Nov. 19, 1914, he was married to Nora Mast, who survives. Also surviving are 3 children (Marie, Mrs. Josephine Schmidt, and Roy) and 8 grandchildren. One sister and 2 brothers preceded him in death. He was a member of the Crystal Springs Mennonite Church, where funeral services were held Nov. 23, with Earl Buckwalter officiating; interment in the adjoining cemetery.

Petre, J. Mark, son of John and Mary (Byers) Petre, was born Nov. 22, 1900; died at his home in Maugansville, Md., of an apparent heart attack, Sept. 23, 1970; aged 69 y. 10 m. 1 d. On July 17, 1929, he was married to Ada H. Risser, who died on Aug. 13, 1964. On Nov. 19, 1969, he was married to Martha (Oberholzer) Risser, who survives. Also surviving are 5 daughters (Ellen — Mrs. Donald Martin, Ethel — Mrs. James Martin, Mary — Mrs. Dharl Wilfong, Sue — Mrs. Richard Lehman, and Nora — Mrs. Eugene Martin), 13 grandchildren, 3 brothers (Ezra, Luke, and Silas), and 3 sisters (Mrs. Gertrude Black, Mrs. Jane Hoffman, and Miss Pearl Petre). He was a member of Reiffs Church, where funeral services were held on Sept. 26, with Irvin S. Shank, Samuel L. Martin, and Nelson H. Martin officiating; interment in the adjoining cemetery.

Plank, Joseph L., son of Jacob H. and Lydia (Hartzler) Plank, was born in Logan Co., Union Twp., Ohio, Nov. 7, 1889; died in the Mary Rutan Hospital, Bellefontaine, Ohio, of a heart attack, Dec. 5, 1970; aged 81 y. 28 d. On Feb. 5, 1916, he was married to Addie F. Yoder, who survives. Also surviving are 4 children (J. Harley, Ruth — Mrs. Wilfred Lehman, John C., and J. Lee), 10 grandchildren, 3 great-grandchildren, and a twin brother (Sam C.). He was preceded in death by one son (Roy David) in infancy. He was a member of the South Union Church, where funeral services were held Dec. 7, with Roy S. Koch officiating, assisted by Milton Sumerel; (Continued on page 1088)

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interment in the South Union Cemetery.

Roloff, Mrs. Minnie, daughter of Adam and Rose (Ingold) Knapp, was born in Peoria, Ill., Apr. 30, 1892; died upon arrival at St. Francis Hospital, Dec. 3, 1970; aged 78 y. 7 m. 3 d. She was married to Herman J. Roloff, who died in June 1941. Surviving are 7 sons, one daughter, 25 grandchildren, and 13 great-grandchildren. She was a member of the Ann Street Church, where funeral services were held Dec. 7, with Paul Miller officiating; interment in the Springdale Cemetery.

Sharp, Kenneth D., son of David D. and Alta (Stoltzfus) Sharp, was born at Lancaster, Pa., Dec. 12, 1946; died at the University of Pennsylvania Hospital, Philadelphia, Pa., following a four-year illness, Dec. 5, 1970; aged 23 y. 11 m. 23 d. On Sept. 14, 1968, he was married to Janet Groff, who survives. Also surviving are 3 younger brothers (Merle, Donald, and Dennis). He was a member of the Monterey Church, where funeral services were held Dec. 9, with Gordon Zook, David Stoltzfus, and Paul Lefever officiating; interment in the Mellingers Cemetery, Lancaster, Pa.

Stalter, Simon Daniel, son of Daniel and Katie (Stalter) Stalter, was born at Chenoa, Ill., Apr. 23, 1884; died at Carstairs, Alta., from a heart ailment, Nov. 22, 1970; aged 86 y. 6 m. 30 d. On Feb. 5, 1907, he was married to Emma Stauffer, who died Sept. 27, 1954. On Nov. 1, 1960, he was married to Lilly Sayer, who survives. Also surviving are 7 children (Barbara — Mrs. Menno Wideman, Lily — Mrs. Loyal Kauffman, Daniel, Viola — Mrs. Harold Boettger, Clista — Mrs. Norman Weber, Alma — Mrs. Willard Burkholder, and Doris — Mrs. Paul Burkholder), 32 grandchildren, 35 great-grandchildren, 3 stepsons (John, Richard, and Jim Sayer), and 2 stepdaughters (Jane — Mrs. Clare Good and Elberta — Mrs. Leonard Cressman). He was preceded in death by 2 children (Chester and Sterling). He was a member of the Salem Church, Tofield, Alta., where funeral services were held Nov. 25, with Paul Voegtlin and Gordon Buschert officiating; interment in the Salem Church Cemetery.

Swartzentruber, Naomi, daughter of Simon S. and Mary (Kauffman) Miller, was born at Goshen, Ind., June 5, 1892; died at Goshen, Ind., from burns she had received 12 hours earlier when her clothing caught fire from the cook stove, Nov. 17, 1970; aged 78 y. 5 m. 12 d. In 1914, she was married to John Beachy, who died in 1920. In 1926, she was married to Lewis Swartzentruber, who died in 1945. Surviving are one daughter (Mary Beachy), one son (Simon), 5 stepchildren (Eli, Laban, Milton, and Ernest Swartzentruber, and Sadie — Mrs. Frank Sturpe), 5 grandchildren, one great-grandchild, 2 brothers (Henry and Ira Miller), and 2 sisters (Mrs. Fred Bontrager and Miss Fanny Miller). She was preceded in death by 2 children and 3 stepchildren. She was a member of the Mt. Joy Conservative Church. The funeral was held at the Griner Conservative Church with Joni Beachy and Ernest Swartzentruber officiating; interment in the Miller Cemetery.

Zehr, Raymond R., son of John and Mae (Orendorf) Zehr, was born at Flanagan, Ill., Aug. 26, 1895; died at Ft. Dodge, Iowa, Dec. 3, 1970; aged 75 y. 3 m. 7 d. On Aug. 29, 1917, he was married to Silda Mae Schertz, who survives. Also surviving are 4 sons (Wayne, Leland, Dean, and Lowell), 2 daughters (Irma and Marilyn — Mrs. Leo Eigsti), 14 grandchildren, 8 great-grandchildren, one brother (Edwin), and one sister (Ella — Mrs. John Egli). He was preceded in death by one son (Francis), one brother (Andrew), and one sister (Olive — Mrs. Joe Byler). He was a member of the Manson Church. Funeral services were held Dec. 5, with Nick Stoltzfus and James Detweiler officiating; interment in the Rose Hill Cemetery, Manson.

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